THE

MEMORIAL HISTORY

OF

HARTFORD COUNTY

CONNECTICUT

THE

MEMORIAL HISTORY

OF

HARTFORD COUNTY

CONNECTICUT

1633–1884

EDITED

BY J. HAMMOND TRUMBULL LL.D.

PRESIDENT OF THE CONNECTICUT HISTORICAL SOCIETY

IN TWO VOLUMES

VOL. II.

TOWN HISTORIES

PROJECTED BY CLARENCE F. JEWETT

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MEMORIAL HISTORY

OF THE

COUNTY OF HARTFORD, CONN.

Town Histories.

I.

AVON.

BY M. H. BARTLETT.

AVON was incorporated in 1830. Previously it was the north parish in the town of Farmington, and went by the name of Northington. On the north it is bounded by Canton and Simsbury, and on the south by Farmington, while on the east and west it has as natural boundaries the Talcott Mountain range and the Farmington River respectively. Until 1845 the western boundary was somewhat to the east of the river; but in that year the portion of Burlington which lay east of Farmington River was annexed to Avon, excepting a block of about eighty rods square, which was at the same time annexed to Canton.

The area of Avon is about thirty-three square miles. A considerable portion is level fertile land in the valley of the Farmington River. This river passes through the town twice, first flowing south along its western boundary, and then, after describing a semicircle in Farmington, re-entering Avon on its eastern side near the base of Talcott Mountain, and passing to the north into the town of Simsbury.

The northeastern corner of the town is remarkable for the beauty of its natural scenery. Here is the highest ridge, south of Mount Tom, Massachusetts, of that trap formation which intersects the State from north to south. On its highest point, and within the boundary of Avon, which follows the top of the ridge for five miles, stands the observatory known as Bartlett's Tower, built in 1867, a short distance from the site of the towers erected by Daniel Wadsworth in 1810 and 1840, which were successively destroyed, one by wind and the other by fire. Near by, too, is Mr. Wadsworth's former summer residence, called Monte Video.[1] Professor Benjamin Silliman, in his "Tour from Hartford to Quebec," published in 1824, speaks of "the beautiful and grand scenery of Monte Video, which makes this villa, with its surrounding objects, quite without a parallel in America, and probably with few in the world."

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[1] Now the summer residence of Mr. H. C. Judd, of Hartford.

The view from the top of the tower looks out and down eastward upon a vast plain of a thousand square miles,—the Connecticut valley,—stretching from Mounts Tom and Holyoke to the Haddam Hills, a distance of sixty miles, bounded on the east by the Wilbraham and Bolton ranges, and dotted with fifty cities, towns, and villages. In the dim northern outline stand perched upon their summits the houses of Mounts Tom and Holyoke, on either side of the Connecticut River, as if guarding its entrance to the beautiful valley below; while above and beyond appears the white tower of Mount Toby, more than fifty miles away in an air-line. In a clear atmosphere and good light the rocky summit of Mount Monadnock, in New Hampshire (the first land to be seen on entering Boston Harbor), stands out distinctly, although eighty-three miles distant. Nearer appear the cities of Holyoke and Springfield, while nearer still, and more prominent to the view, stands Hartford, its towers and graceful spires, and, above all, the gilded dome of the Capitol, rising from the elms and maples which shade its streets. Farther to the south, the cities of Middletown, New Britain, and Meriden appear; and all through the broad valley, here and there, villages, towns, and farms make up the panorama.

THE FIRST TOWER (FROM A DRAWING BY DANIEL WADSWORTH).

Turning to the west, a narrower but still longer valley is in view, reaching from New Haven to Deerfield in Massachusetts, a distance of ninety miles, through which passes the New Haven and Northampton Railroad. In the extreme north, at the apparent head of the valley, appears the white house on the summit of Sugar Loaf Mountain, not far from the confines of Vermont and New Hampshire. Immediately to

MONTE VIDEO, — SUMMER RESIDENCE OF MR. H. C. JUDD.

the west, and almost beneath, lies spread the picturesque Farmington valley. All these make up a picture of quiet beauty, of peace and loveliness, rarely seen; and on every side are exhibited the neatness and order and thrift so characteristic of New England. Beyond this pleasant valley rises range after range of hills; and over all tops Mount Everett, away among the Berkshire Hills, whose western base lies in the State of New York. Apart from the magnificent view thus obtained from the tower, one chief object of interest in this remarkable region is the beautiful lake, about one mile in circumference, which lies in a shallow basin almost at the very top of the ridge, and only a short walk from the tower, being fully eight hundred feet above the Connecticut River.

The history of the community subsequently forming the town of Avon begins with the formation of the parish of Northington (a name contracted from North Farmington). In May, 1746, Preserved Marshall, Daniel Wilcox, Joseph Woodford, Joseph Woodford, Jr., John Woodford, and William Woodford petitioned the General Assembly, representing that they lived in the northern part of Farmington, near the boundary line of Simsbury, and that they attended worship in Simsbury, and wished to be annexed to that society, so that they might pay their taxes where they worshipped. This petition was opposed by Farmington, on the ground that it would be better to form a society among themselves, as there were thirty-one families, embracing more than one hundred and sixty souls. This remonstrance was accompanied by a petition for "winter privileges," — that is, the right to hire a minister four months in a year, from December 1 to March 31, with exemption from a like proportion of taxes for the support of preaching in the Farmington society. Neither petition was granted at this time, but at the October session in the same year the petition for winter privileges was renewed and granted. After four winters of these privileges, enjoyed from house to house, it was felt that time had come for a separate religious organization. Accordingly a petition to that effect was addressed to the General Assembly at the May session, 1750. The Farmington society declaring its free consent, the petition was granted, and on the 20th of November of the next year the church was organized. One week later the Rev. Ebenezer Booge was ordained the pastor, and continued in the office until his death, Feb. 2, 1767. The new society, named in the act of incorporation Northington Parish, worshipped in the house of Mr. Benjamin Lewis until the completion of the meeting-house in 1754. This house was located on the east side of Farmington River, near the old burying-ground. No relics of it now remain.

Ebenezer Booge

Mr. Booge was succeeded by the Rev. Rufus Hawley, whose pastorate continued fifty-six years. During this time occurred the wars of the Revolution and of 1812, which made large drafts on this parish; yet the number of families had increased to one hundred in 1800, and in 1826 it was one hundred and seventy-five, the population of the parish being about one thousand.

Dissensions which had long existed in the society as to the location of a new meeting-house led to its division, in 1818, on the passing of a vote by a small majority (44 to 37) to locate the new house on the spot now occupied, in West Avon. This decision was hastened by the burning of the old meeting-house in December, 1817, as was supposed by an incendiary. On the passage of this vote the minority seceded, and in the same year organized the parish now known as East Avon, under the name of the United Religious Association of Farmington. The separation was finally made with kind expressions of Christian love and fellowship, and the new church was constituted by the Hartford North Consociation, the Rev. Abel Flint, Moderator, as the third church in Farmington. Besides erecting their meeting-house, the new society raised by subscription more than $5,000 for a permanent fund to support preaching. Upwards of $15,000 was raised for church purposes, in this population of less than a thousand, within a year after the secession of the new church.

By the addition to the parish of Northington in May, 1817, of the "new lots" known as Lovely Street and Whortleberry Hill, the centre of population had been moved westward, and the division just recorded became inevitable. But by this removal of the old society to the westward, and its loss of nearly half of its eastern members, it was placed in a position of comparative hardship and trial. About sixteen years later a church was organized in Collinsville, and in 1841 another in Unionville; so that the old parish, now become the first church of Avon, lost, in the twenty-five years following the burning of its first house of worship in 1817, fully two thirds of its territory and more than one half of its financial strength. And yet it has had a large measure of prosperity, and liberally maintained church privileges.

In 1820 the Rev. Ludovicus Robbins became Mr. Hawley's colleague. He was succeeded in 1824 by the Rev. Harvey Bushnell, who became pastor of the church on Mr. Hawley's death in 1826, remaining till 1834. He was followed by the Rev. John Bartlett (1835–1847), whose successors have been as follows: Rev's Joel Grant, 1848–1852; William S. Wright, 1853–1859; J. M. Smith, 1859–1864; William M. Gay, 1864–1866; William M. Atwater, 1866–1868; A. Goldsmith, 1868–1876; William Howard, 1877–1880, and S. D. Gaylord. Of the last five only Mr. Atwater was regularly settled. The present membership of the church is about one hundred and forty, or four times the number after the separation in 1818.

The pastors of the East Avon (originally Farmington third) church have been Rev's Bela Kellogg, 1819–1829; Francis H. Case, 1830–1840; Stephen Hubbell, 1840–1853; J. S. Whittlesey (acting), 1853–1854; Henry M. Colton (acting), 1855–1857; E. D. Murphy, 1859–1864; George Curtis, 1866–1868; H. G. Marshall (acting), 1869–1871; C. P. Croft (acting), 1873–1875, and N. J. Seeley. The number of members at the formation of this church was thirty-one. About four hundred and fifty have been added since that time, and the present membership is one hundred and ten.

Bela Kellogg

The Union Baptist Society of Northington was organized Sept. 9, 1817, and built a house of worship in the following year. No church was organized till 1831, when one of twelve members was constituted.

It was always a feeble organization, and in 1855 services were discontinued and the house sold for other uses.

Professor Silliman, in his "Tour," gives a charming picture of Avon, describing especially a service in the Congregational church.

THE CONGREGATIONAL CHURCH.

The incorporation of the town of Avon in 1830 followed upon the opening of the New Haven and Northampton Canal in 1828, and the consequent prospect of largely increased business interests. The old turnpike was the thoroughfare of a large amount of travel and traffic, which the canal was expected greatly to develop and increase. To the East Avon people in particular did the canal promise to bring growth of business and population, as at that point it crossed another great thoroughfare, — the Albany turnpike from Hartford. Collinsville, too, had grown into importance as a manufacturing village, and this was its nearest point of access to the canal. In 1830 a large three-story hotel was built near the canal and turnpike, by Francis Woodford; and soon after several other buildings were erected, among them one long store where a large stock of dry goods and groceries was kept, and on the other side of the church-green another three-story building for commercial purposes. The village then had three hotels, harness, carriage, and blacksmith shops, beside several stores, but no manufactories. It was at this time of stir and hopefulness in the community that the prominent men moved successfully for the incorporation of the town.

A few years later the canal proved a failure, the turnpikes gave place to railroads, and Avon, having no manufacturing interests, made but slow progress as a town. A cotton-factory with a capital of $20,000 was incorporated in 1846, but did not prove a success. Other minor manufactures have been carried on at times, among them those of spokes and hubs, of pedlers' wagons, and of safety-fuse. In 1878 a creamery was incorporated, with a capital of $4,000, and is now in successful operation. During the summer season over three thousand quarts of milk are daily received; this is mostly made into butter, though some cream is sent to Hartford and New Haven. For twenty years there have been two or three tobacco warehouses, buying annually from twenty to twenty-five thousand dollars worth of tobacco from the surrounding farmers. In January, 1884, the Climax Fuse Company was formed, to manufacture safety-fuse, and it is now in operation, with a capacity of one hundred thousand feet a day.

Agriculture has been the leading pursuit of the inhabitants of this town, which is favored by the fertility of most of its soil and by its proximity to good markets. Until recently the principal crops were corn, potatoes, rye, oats, buckwheat, and hay, much attention being also given to the making of butter for the Hartford market. Tobacco has now come to the front rank of agricultural products, the soil of this valley producing a very fine quality of leaf, which is used for making the wrappers of cigars. The crop from single farms brings from five hundred to fifteen hundred dollars in a season.

Avon has generally maintained good roads. In 1866 and 1867 a causeway two thousand feet long and fifteen or twenty feet in height was built on the old turnpike as it crosses the Farmington River, carrying the road above high water. Its town affairs have been managed with good judgment and economy, and it is now entirely free from debt. The population has not increased appreciably, standing as follows at each census since the town was incorporated: 1830, 1,025; 1840, 1,001; 1850, 995; 1860, 1,059; 1870, 987; 1880, 1,058. The number of school-children in town is at present two hundred and fifty-eight, and has probably not been much less at any time since the town was formed. Under the old law there were four schools in the town, managed by as many school societies. Since the passage of the new law abolishing these societies, the number of schools has increased to seven, one being added with new territory set off from Burlington, and two by division of districts. Literary societies and debating clubs have existed at various times, and during the war there was a flourishing Union League.

The military history of Avon is necessarily brief, and refers almost wholly to the War of the Rebellion, though for a few years following the Mexican War a volunteer company of seventy-five or eighty men was maintained in the town, and a similar one had an existence for some years after the Rebellion. During the war Avon furnished ninety-six men to the army, being seventeen more than her quota, and paid in bounties $15,000. At least twelve of her soldiers were killed or died in the service.

The Rev. Rufus Hawley, the second minister of Avon (then Northington Parish), was a graduate of Yale College in 1767, and was ordained pastor of the Northington church, Dec. 20, 1769. His ministry continued for fifty-six years, until his death in 1826. He was

THE MEADOW AT DEERCLIFF.

ENTRANCE TO DEERCLIFF, — SUMMER RESIDENCE OF MR. RICHARD S. ELY.

not a man of brilliant parts, but a useful minister, of whom Professor Silliman gave a graphic description in his "Tour."

Rufus Hawley Pastor

The Rev. John Bartlett was born in Lebanon, August 16, 1784, the son of Deacon John and Desire (Loomis) Bartlett. He was a descendant, on his mother's side, of John Carver, the first Governor of Plymouth Colony. He pursued his theological studies under the direction of Dr. Dwight, and was ordained in 1811 at Warren, New York. From 1815 to 1830 he was settled over the church in Wintonbury (now Bloomfield), in this county. Resigning this charge on account of ill health, he acted as agent of the American Bible Society till 1835, when he was installed in West Avon. In 1847 he retired from the active work of the ministry, and resided in East Avon until his death in 1866, at the age of eighty-one. He married at Warren, New York, September, 1812, Jane, daughter of Judge David Golden, and had eleven children.

John Bartlett

David W. Bartlett, son of the preceding, was born in Wintonbury April 16, 1828. He has been an extensive traveller, and has written several books; among them, "What I saw in London," "Life of Lady Jane Grey," "Paris with Pen and Pencil," and "Pen-Portraits of Modern Agitators." For twenty years he was the Washington correspondent of the New York "Independent," Springfield "Republican," and New York "Evening Post," and for ten years clerk of the committee on elections, of the National House of Representatives. He is now American Secretary of the Chinese Legation to this country, residing in Washington.

D. W. Bartlett

Yung Wing, the distinguished Chinaman, a graduate of Yale College in 1854, Doctor of Laws of the same institution in 1876, founder of the Chinese educational mission to the United States, and at one time Chinese Minister to this country, has been a resident of Avon. His wife is a native of Avon, being a grand-daughter by her father of the Rev. Bela Kellogg, first pastor of the East Avon church, and by her mother of the Rev. John Bartlett, pastor (as stated above) of the first church of Avon.

Yr. aff. y
Yung Wing

The Rev. Bela Kellogg, just mentioned, was the son of Martin Kellogg, of Amherst, Mass., and was born in 1781. He was a graduate in 1800 in the sixth class of Williams College, studied theology with the Rev. N. Emmons, D.D., and was ordained in 1813 over the Congregational Church in Brookfield, Conn. He removed to the church in

East Avon in 1819, and was dismissed on account of ill health in 1830. He died April 30, 1831. He married, June 6, 1805, Lydia, daughter of Samuel Candee, of New Haven, and had six children.

John Brocklesby

John Brocklesby, born in England in 1811, came with his father's family to Avon in 1820, was graduated at Yale College in 1835, and received the degree of LL. D. from Hobart College in 1868. He was professor of mathematics, etc., in Trinity College, Hartford, from 1842 to 1881, and has written several scientific treatises of high merit and reputation, among them the following: "Elements of Meteorology," "Views of the Microscopic World," "Elements of Astronomy," "Common-School Astronomy." He resides in Hartford.

General Stewart L. Woodford, the distinguished statesman and orator, is of the family of that name which has been so prominent in the annals of Avon. He was born in New York City, but his father and grandfather were natives and residents of Avon while it existed as Northington Parish.

David W. and Edward Kilbourn removed to the West from Avon. They became the most prominent and wealthy men of Keokuk, Iowa, David being at one time mayor of the city and president of one of its railroads; both filled with ability various offices of responsibility and honor.

"Deercliff," the summer residence of Mr. Richard S. Ely, of New York, occupies one of the most picturesque sites in the State, on the crest of the mountain, some distance south of the tower. Mr. Ely, a native of Hartford, son of the late William Ely, was formerly a merchant in England and in France, and has since retired from active business. At his farm at "Deercliff" he was one of the earliest breeders of Jersey cattle in the United States, and was influential in introducing them into this country.

M. H. Bartlett

II.

BERLIN.

BY THE REV. W. W. WOODWORTH.

BERLIN is bounded on the north by New Britain and Newington; on the east by Rocky Hill, Cromwell, and Middletown; on the south by Middletown and Meriden; and on the west by Southington. Its average length is not far from six miles, and its average breadth about five miles and a half. It is divided into the two parishes of Kensington on the west and Worthington on the east. In the southeast part of the parish of Worthington is the small but flourishing village of East Berlin. The scenery is remarkable for varied beauties. The geological formation is the red sandstone, the graceful slope of its hills interspersed here and there with bold, precipitous ridges of trap. On the south, partly in Berlin and partly in Meriden, rises Mount Lamentation. The Mattabesett River, the headwaters of which are in Berlin and New Britain, flows through the town, and unites with the Connecticut at Middletown.

In January, 1686, the General Court of the Colony of Connecticut granted to the towns of "Middletown, Wethersfield, and Farmington all the vacant lands between their bounds and the bounds of Wallingford" (which then included what is now the township of Meriden), for the purpose of establishing a new plantation. The grant covered the tract of land now belonging to Berlin and New Britain.

The first settler was Richard Beckley. He appears to have been one of the early planters of New Haven, and to have removed to Wethersfield in 1668. The records of the colony of Connecticut show that in that year the General Court granted to Sergeant Richard Beckley three hundred acres of land lying by Mattabesitt River. The records of lands for Wethersfield inform us also that he purchased his grounds of "Terramoogus [Indian], with the consent of the Court and the town of Wethersfield." This tract of land, thus granted to Richard Beckley, on which he probably settled in 1668 or soon after, is in the northeast part of the town of Berlin, in what from time immemorial has been called "Beckley Quarter." The Indian of whom he purchased the land belonged to the Mattabesitt tribe, and this was a part of their hunting-ground. Other settlers soon gathered about Beckley, and so the settlement of the Wethersfield part of this town began.

Richard Beckley

About the year 1686, seventeen or eighteen years after Richard Beckley settled on the Mattabesitt River, Richard Seymour and others began a settlement in what has for many years been known as Christian Lane, in the northwest part of Worthington Parish, then in "the southeastern bounds of Farmington." For protection against the Indians these settlers built a fort or enclosure of palisades, within which they erected their cabins, and to which they resorted at nightfall for safety. The well which they dug, and from which they drank, is still in use, furnishing a supply of good water. Richard Seymour was the first white person buried within the limits of Berlin, in a lot of ground which tradition tells us he had himself given for a burial-place. He was killed by the fall of a tree. The first settlers in Christian Lane attended church for several years in Farmington village; and tradition says that families walked the whole distance, — not less than eight miles, — over hills and through forests, carrying their children in their arms, the men going before and behind with loaded guns.

This rich basin to which the settlers had come received from them the name of Great Swamp, on account of its low situation. An Ecclesiastical Society was organized in Great Swamp in 1705. The new society, including in its territorial limits the greater part of the present towns of New Britain and Berlin, was called the Second Society of Farmington. It received the name Kensington by act of the General Assembly, on the petition of its inhabitants, in May, 1722. Beckley Quarter, which in 1712 was assigned to the new West Society in Wethersfield, since called Newington, was in 1715 annexed to the Great Swamp Society; and so Beckley Quarter became a part of the Second Society of Farmington.

In May, 1718, a petition was presented to the General Assembly, signed by Samuel Peck, Samuel Hubbard, Samuel Galpin, John Gilbord, Joseph Harris, and George Hubbard, in which they "request that the several inhabitants now dwelling, or that hereafter shall dwell, towards the northwest corner of said township of Middletown within one mile and a half square of said corner, and also all the ratable estate within the said compass, be released from ministerial or parish charge in Middletown, and be annexed to the Great Swamp Society." The petition was granted. Other families — Wilcoxes, Savages, Sages, Johnsons, and others — came in, and so the Middletown portion of the parish of Kensington was settled.

samvel Peck
samuell hubbard
Samuel galpin
John gilbord
Joseph harris
George hubbard

The Second Society of Farmington was organized, as stated above, in 1705. The church — then the Second Church in Farmington — was formed December 10, 1712, with ten members, seven males and three females. Their names were William Burnham, Stephen Lee, Thomas Hart, Anthony Judd, Samuel Seymour, Thomas North, Caleb Cowles: these were the seven pillars. With the wives of Stephen Lee, Samuel Seymour, and Thomas Hart, they constituted the church, to which others were soon added. There were then but fourteen families within the limits of the society, which, however, did not as yet include the settlement in Beckley Quarter. Mr. William Burnham, a native of Wethersfield, and a graduate of Harvard College, who had already preached to them for five years, was ordained the day the church was organized, and acted as their pastor till his death, in 1750.

The society, "by way of settlement," built him a house, he "finding glass and nails;" and on condition that he continued their pastor for nine years, secured to him, and to his heirs and assigns forever, "three parcels of land," one of which, however, consisting of fifty acres, was given by the town of Farmington. The house is still standing and occupied, though removed from its original site. His salary was fixed at £50 a year, supplemented by £5 worth of labor for four years; then to be raised to £65. He was, besides, to have "a sufficient supply of firewood for family use brought home and made ready for the fire." The salary was increased from time to time, until in 1728 it was made £100. Mr. Burnham had a large family, and is said to have "accumulated a large estate." He is described as a sound preacher, accustomed to refer much to Scripture in support of his doctrine.

The meeting-house in which he first preached was on a knoll a few rods southwest of where the Middletown railroad crosses Christian Lane. As the population increased, the house was found to be too small and the location inconvenient; and it was voted, in January, 1730 (42 in the affirmative and 36 in the negative), to build a new meeting-house "on Sergeant John Norton's lot, on the north side of Mill River," more than a mile southwest of the old house. The seeds of forty years of strife were in that vote. Serious difficulties arose respecting the location. Recourse was had in the most solemn manner to the lot, to decide the question. An advisory council was called to decide what the lot did not settle. The council advised that the site indicated by the lot was "the place pointed out by Providence to build the meeting-house upon;" but the people would not build it there. The General Assembly of the colony was next appealed to.[1] In May, 1732, that body appointed a committee to repair to the parish, view the circumstances, and fix the place for building the meeting-house. The committee fulfilled their trust, and "pitched down a stake in Deacon Thomas Hart's home-lot," about forty rods southwest of the spot pointed out by the lot. The society would take no measures for building there; and in October, 1732, the General Court "ordered, directed, and empowered the constable of the town of Farmington to assess and gather of the inhabitants of Kensington ninepence on the pound of the polls and ratable estate of said society, and deliver it to the treasurer of the colony; who was ordered, on the receipt thereof, to pay out the same to Captain John Marsh, Captain Thomas Seymour, and Mr. James Church, all of Hartford, who were appointed and empowered to be a committee, or any two of them, to erect and finish a meeting-house, at the place aforesaid, for the society aforesaid." This Hartford committee "speedily and effectually" did their work. They erected a house "60 feet in length and 45 in breadth, containing in the whole about 1500 persons."[1] This house was not far from the first corner east of Berlin depot, on the road leading to Worthington village.

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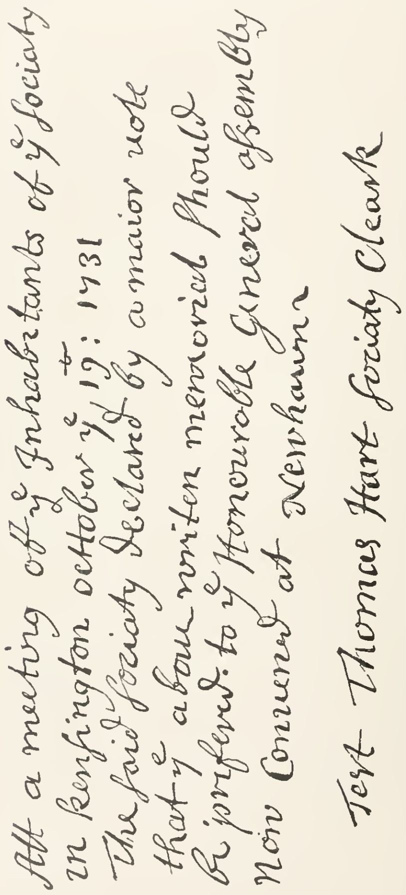
[1] For a fac-simile of the indorsement on this petition see page 16.

But the bitterness of feeling was not allayed; it rather increased. Petitions to the General Assembly of the colony, praying for relief, came from distant parts of the parish. But no means of relief were at hand, and the confusion and dissension continued till 1745, when the first division of Kensington Parish was made by the organization of the Society of New Britain. The church in New Britain — the Second Church in Kensington — was formed April 19, 1758, with sixty-eight members. On the same day John Smalley — a name destined to be famous in the history of New England theology — was ordained. His character and work belong rather to the history of New Britain than to that of Berlin. The church in New Britain received fifty of its original members from the mother church; but there were one hundred and seventy-four members left in a church which forty-two years before had been organized with ten members in a settlement of but fourteen families. This shows a rapid growth of population.



Att a meeting off y^e Inhabitants of y^e ſociaty
in kenſington october y^e 19: 1731
The ſaid ſociaty Declared by a maior vote
that y^e abov writen memorial ſhould
be prefered: to y^e Honourable General aſsembly
Now Convened at Newhaven

Test Thomas Hart ſociaty Cleark

After Mr. Burnham's death, six years elapsed before the Kensington church secured another pastor. At length, on the 14th of July, 1756,

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[1] So says the record. Thoughtful men of this generation cannot easily see how fifteen hundred persons could be accommodated in a house of that size.

Mr. Samuel Clark, a graduate in 1751 of the College of New Jersey, was ordained, and remained pastor of the church till his death, in 1775. His tombstone records that "in the gifts of preaching he was excellent, laborious, and pathetic." The division of the parish did not end the strife between the remaining sections. The controversy waxed fiercer and hotter, until, in June, 1771, one hundred and thirty-seven men signed a paper, which sets forth in its preamble that "the society has long been in a very unhappy, broken, and divided state, and that various means have been unsuccessfully used to reconcile the subsisting difficulties;" and then goes on to propose that the whole matter be submitted to the arbitration of Colonel John Worthington, of Springfield, Colonel Oliver Partridge, of Hatfield, and Mr. Eldad Taylor, of Westfield, in the Province of Massachusetts Bay. In conclusion, the subscribers solemnly pledge themselves, "laying aside all former prejudices and prepossessions, and all party and selfish views and designs, to abide by the decision of the arbitrators, and not directly or indirectly to oppose it." The pledge was made, and kept in good faith. The arbitrators did their part wisely. They decided that it was best to divide the society again, drew the boundary line, and fixed the sites of the two new meeting-houses. A memorial was presented to the General Assembly in October, 1772, asking for this division, which was granted. The West Society retained the name of Kensington, and the East Society took the name of Worthington, as a memorial of the judicious efforts of Colonel Worthington in settling these long-standing difficulties.

Samuel Clark, Rooth

Thus ended this bitter controversy. The two societies at once began preparations for building meeting-houses on the sites indicated by the arbitrators. That in Kensington was dedicated Dec. 1, 1774. It has undergone repairs, alterations, and improvements, and is still the attractive and comfortable house of worship of the First Church and Society of Berlin. In March, 1779, Mr. Benoni Upson (born in Waterbury, 1750, graduated at Yale College, 1776) was settled as the third pastor of the church in Kensington, the first after the division of the parish. Mr. Upson was in every sense a Christian gentleman, a lover of peace, and a peacemaker. He was highly esteemed among the ministers of his day. He was a fellow of Yale College, which conferred on him the degree of Doctor of Divinity in 1817. He died Nov. 13, 1826, aged seventy-six years, after a pastorate of forty-seven years, for the last ten of which he had a colleague.

Benoni Upson

Mr. Royal Robbins (born in Wethersfield, Oct. 21, 1787, graduated at Yale in 1806) was ordained as Dr. Upson's colleague June 26, 1816, and resigned his charge June 26, 1859. He studied theology with Dr. Porter, of Catskill, New York, and Dr. Yates, of East Hartford.

To eke out an insufficient salary, he wrote much for the press; and some of his numerous publications were of a high order of literary worth. His best-known work is his "Outlines of Ancient and Modern History," which has passed through many editions, and been extensively used as a text-book in schools and colleges. After Dr. Upson's death Mr. Robbins was the pastor of the Kensington church for thirty-three years. He was a judicious and faithful minister, a wise counsellor: as a preacher, less a "son of thunder" than a "son of consolation," speaking the truth which he lived, in winning forms and in winning tones. His ministry was eminently successful. He died March 26, 1861, aged seventy-three years. Among his children are Royal E. Robbins and Henry A. Robbins, of the firm of Robbins & Appleton, New York, and Edward W. Robbins, of Kensington.

Royal Robbins

The Rev. Elias B. Hillard, a native of Preston and a graduate of Yale, was installed over this church May 16, 1860, and dismissed Feb. 27, 1867. He had previously been settled in Hadlyme. He removed from Kensington to Glastonbury, and thence to Plymouth, where he now labors as pastor of the Congregational Church.

He was succeeded by the Rev. Alfred T. Waterman, a native of Providence, Rhode Island, and a graduate of Yale, installed June 23, 1869, dismissed June 15, 1874. He is now a minister in Michigan. The Rev. A. C. Baldwin, now resident in Yonkers, New York, the Rev. J. B. Cleaveland, and Mr. C. W. Morrow have since acted each for a time as pastor. The Rev. A. J. Benedict was installed May 3, 1883.

The Worthington society held its first meeting Nov. 23, 1772. Its first meeting-house was opened for worship on Thursday, Oct. 13, 1774. It stood for sixteen years without steeple or bell. A vote, passed by the society Nov. 1, 1791, is worth transcribing: —

> "*Voted*, That the thanks of this society be given to our friend, Mr. Jedidiah Norton, for so distinguished a mark of his good-will in giving us an elegant organ, and erecting it in the meeting-house at his expense."

Was not this the first instance in which an organ was used as an aid to the worship of God in song in the Congregational churches in New England? This was a sweet-toned organ, and was played with very various skill, till it was destroyed when the meeting-house was fired by some incendiary in 1848. The house was not burned down, but afterwards repaired, and is now used for a school-house and town-hall. A new church was dedicated in 1851. The church in Worthington was organized Feb. 9, 1775, with ninety-five members. Its first pastor, the Rev. Nathan Fenn, was ordained May 3, 1780. Mr. Fenn was born in Milford in 1750, graduated at Yale in 1775, and studied theology with

Nathan Fenn
Evan Johns

Dr. Smalley in New Britain. He died, after a ministry of nineteen years, April 21, 1799. His tombstone records that "in his pastoral office he was faithful; in the duties of piety constant; in every relation kind and affectionate; and to all men hospitable and benevolent."

In December, 1801, the society voted to call the Rev. Evan Johns, a native of Wales, and for some time minister in Bury St. Edmunds, England, and to pay him an annual salary of $500 and fifteen cords of wood. Mr. Johns was installed June 9, 1802. He was a very different man from Mr. Fenn. With much the stronger intellect, and much the greater eloquence and power in the pulpit, he had also a more irascible temper and quicker impulses, and lacked that mildness of demeanor and that judiciousness of counsel and of conduct which had given his predecessor so strong a hold on his people. After a ministry of nine years, he was dismissed Feb. 13, 1811. Mr. Johns subsequently preached in various places, and at length retired to Canandaigua, New York, where he died in 1849, at the age of eighty-six.

He was succeeded, May 29, 1811, by the Rev. Samuel Goodrich, a son of Dr. Elizur Goodrich, of Durham, and father of Mr. Samuel G. Goodrich — known as Peter Parley — and the Rev. Charles A. Goodrich. He graduated at Yale in 1783, and was pastor of the church in Ridgefield from 1786 to 1811. He found the piety of the Worthington church in a very low state, from which the revivals enjoyed under his ministry did much to restore it. He was its sole pastor until 1831, when the Rev. Ambrose Edson was installed as colleague pastor. About three years and a half later both pastors were dismissed on account of failing health. Mr. Goodrich died Sabbath evening, April 19, 1835, in the seventy-third year of his age. He was a man of sound judgment, solid understanding, and extensive knowledge. His preaching was plain and practical, cordial and affectionate, and delivered with "a peculiarly full and solemn utterance."

Samuel Goodrich

Mr. Edson was born at Brimfield, Mass., in 1797. His first pastorate was at Brooklyn. He was a man of great zeal, and when on his favorite themes of God's government and man's responsibility, of great power as a preacher. After his dismission in 1834 he removed with his family to Somers. While there he published a book of some merit entitled "Letters to the Conscience," which reached a second edition. He died at Somers, Aug. 17, 1835.

James M. Macdonald, a native of Limerick, Maine, was the next pastor. He was ordained, when not yet twenty-three years of age, April 1, 1835. He was dismissed, against the remonstrance and greatly to the grief of his people, Nov. 27, 1837, and soon after was installed over the Second Congregational Church in New London. From there he was called to Jamaica, Long Island; thence to the city of New York; and thence, in 1853, to the First Presbyterian Church in Princeton, New Jersey, where he continued for twenty-three years, until his death, April 20, 1876. He had many rare qualities as a preacher. A form and face of manly beauty, a voice combining melody and power, an intellect of robust vigor, a habit of study and research, a heart full of sympathy, an unyielding loyalty to truth and to God, — these gave him much attractiveness and power. While at Jamaica he was invited to become Professor of Moral Philosophy in Hamilton College, but declined. He published several works of much merit, the last and most important of which was his "Life of the Apostle John."

The Rev. Joseph Whittlesey was installed May 8, 1838, and dismissed, on account of failing health, Aug. 9, 1841. He still lives in Berlin.

W. W. Woodworth was ordained July 6, 1842, and dismissed May, 1852. He was succeeded by the Rev. William DeLoss Love, installed Oct. 5, 1853, and dismissed Nov. 23, 1857, now of South Hadley, Mass. During the first year of his ministry here one hundred and fifty-five were added to the church by profession.

The next pastor was the Rev. Robert C. Learned, installed here Dec. 1, 1858, dismissed April 1, 1861. He went from here to Plymouth, where he died in April, 1867, at the age of forty-nine. He was a good man, lovable and loving, with a well-balanced and well-rounded character; a man, too, of no small intellectual power, lucid in his thinking and in the expression of his thoughts. His son, the Rev. Dwight W. Learned, is now a missionary of the American Board of Commissioners for Foreign Missions in Japan.

The next pastor was the Rev. Wilder Smith, afterwards of Rockford, Illinois, now residing in Hartford; the next, the Rev. Leavitt H. Hallock, afterward of West Winsted, now a pastor in Portland, Maine; the next, the Rev. Jesse Brush, now rector of an Episcopal church in Saybrook. After an absence of nearly twenty-four years the Rev. W. W. Woodworth returned to the pastorate of this church in December, 1875.

The history of a country town in New England must, to a very large extent, be the history of its churches and ecclesiastical societies. They are its most important and most lasting and influential institutions. In Berlin, as in other Connecticut towns, the Congregational churches and societies were at first, and for a long time, the only ones. But about the year 1815 the Rev. William R. Jewett, a Methodist preacher, began to hold services here. A class composed of twelve or more members was soon formed, and class-meetings and regular preaching services were held. Oliver Welden was the first class-leader. Among the early preachers were Rev's Smith Dayton, David Miller, and John R. Jewett; and of those that followed these there were several ministers quite noted in their day. At the first ordinance of baptism seventeen were baptized by immersion. The first Methodist house of worship in Berlin was erected in the south part of Worthington village in 1830. In 1871 the society bought the house formerly used by the Universalists, remodelled it, and now worships in it.

The corner-stone of the Methodist church in Kensington was laid in 1865. The house was built and the parsonage procured by means of the gifts of Mr. Moses Peck and Miss Louisa Loveland.

In March, 1864, religious services began to be held regularly in a hall in East Berlin, and in the following May a Methodist class was formed there. A neat chapel was dedicated in the spring of 1876.

In 1829 "The First Society of United Brethren in the town of

Yours Truly
Alfred North

Berlin" was formed. In 1832 the name was changed to "The First Universalist Society in Berlin." In 1831 the society began building, and in 1832 met for the first time in the new church. The first pastor was the Rev. John Boyden, who was followed in 1836 by the Rev. William A. Stickney. He was succeeded in 1840 by the Rev. Horace G. Smith. In 1843 Mr. Daniel H. Plumb was ordained, who served the society till 1845. After that, preaching services were irregular, and in 1870 the house was sold to School District No. 5, and the money paid to "the treasurer of the Universalist State Convention of the State of Connecticut, to be used for the benefit of the Universalist denomination in this State."

In May, 1781, a petition was presented to the General Assembly then sitting in Hartford, for a new town, to be called Kensington. The petition was not granted; but the subject was agitated until in the spring of 1785 the new town of Berlin was formed of parts of the three towns of Wethersfield, Farmington, and Middletown. The town then included nearly all the territory now in the towns of New Britain and Berlin. Town-meetings were held for sixty-five years in turn in each of the three parishes into which the town was divided. In 1850 the citizens of Kensington and Worthington, seeing themselves outvoted by the increasing population of New Britain, and perceiving, as they thought, a disposition in that thriving village to centre all the town business there, joined in petitioning the General Assembly to be separated from New Britain. The petition was granted. Berlin became a new town with the old name, but with only one representative in the State legislature; while New Britain has two representatives and the records of the old town. Immediately after the division, the population of the new town of Berlin was 1,869; by the census of 1880, it was 2,385. Berlin has two town-halls, — one in each of its two societies, — and town-meetings are held the even years in Kensington and the odd years in Worthington. It is noteworthy that since the division of the town (and for six years before) one man, Deacon Alfred North, of Worthington, has until now (1884) held the offices of town clerk and treasurer, having been voted for by men of all parties.

Alfred North
Town Clerk

From the beginning the people of Great Swamp turned their attention to the education of the young, and made provision for the employment of teachers. At first, a teacher was hired for the whole society, to go from one neighborhood to another, teaching in such places as were designated by the committee. Not long after, school "sections," or districts, were formed. After the division of the society in 1774, education was one of the chief subjects of consideration by the inhabitants of both societies. Berlin Academy was incorporated by the legislature in 1802, and was for many years flourishing and useful. Miss Emma Hart, afterward Mrs. Willard, of Troy, was for a time one of its teachers. In 1831 the Worthington Academical Company was formed, and soon after erected a school building. Among the teachers in that building were Ariel Parish, since distinguished as an educator in Westfield and Springfield, Mass., and in New Haven: and Edward L. Hart, who after a few years removed to Farmington, and in company with his uncle, Simeon Hart, conducted there an excellent boys' school. In 1876 he closed an honored and useful life. The town has now nine school districts, with nine common schools, in which instruction of about the average quality is given in the ordinary English branches. There is no high school nor academy. Advanced scholars are sent out of town — mostly to New Britain, Hartford, and Middletown — to complete their school studies.

The manufacture of tin-ware in this country probably began in Berlin. About the year 1740, William Pattison, a native of Ireland, came to this place. Soon after, he began the manufacture of tin-ware, and continued in this business till it was suspended by the Revolutionary War. After the war, the business was resumed in this and in a number of the neighboring towns by persons who had learned the trade of Pattison. At first, the products of the art were carried about the country for sale by means of a horse with two baskets balanced on his back. After the war, pedlers began to use carts and wagons, and went with their wares to every part of the United States.

The author of Dwight's Travels tells us that immediately after the war with Great Britain, which closed in 1815, "ten thousand boxes of tinned plates were manufactured into culinary vessels in the town of Berlin in one year." A few years later, the business in this place began to decline. Now there are two shops, in each of which two or three hands are employed, — one in the village of Worthington, and the other in East Berlin.

There are other manufacturing interests of some importance in the town, — two carriage-shops, one in East Berlin and one in Kensington; three grist-mills, two saw-mills, six blacksmith-shops. W. W. Mildrum is doing a considerable business in East Berlin as watch and clock repairer, and in cutting and polishing agates as jewels for ship-surveyors' compasses, etc. The agates are mostly found in the trap ledges of Berlin. On Belcher's Brook the Blair Manufacturing Company formerly made planters' hoes, garden-rakes, etc. The building is now occupied by Hart, Burt, & Co., wood-turners, who employ seven hands. The Mattabesitt River, where it runs through East Berlin, was utilized more than eighty years ago by Shubael Patterson and Benjamin Wilcox for spinning cotton yarn, which was put out to women to be woven on hand-looms. Afterward Elishama Brandegee engaged in the same business. The buildings next passed into the hands of a joint-stock corporation which made tinners' tools and machines. The Roys & Wilcox Company took the business in 1845. The establishment was burned in 1846, and not long after rebuilt. In 1870 the premises passed to the Peck, Stow, & Wilcox Company, which employs in this factory one hundred and twenty-five hands. The corporation has now a capital of a million and a half, and employs fifteen hundred hands in its factories in eight towns. Mr. Samuel C. Wilcox, of this company, is a native and a resident of Berlin, a good business man and a public-spirited citizen.

Benjn Wilcox

S. C. Wilcox

The Berlin Iron Bridge Company, formerly the Corrugated Metal Company, also doing business on the Mattabesett River, in East Berlin, was founded by Franklin Roys for the manufacture of corrugated shingles, and afterward made fire-proof shutters, doors, and roofs. It now makes parabolic truss bridges. S. C. Wilcox is president of the company, and C. M. Jarvis chief engineer and superintendent. It is doing a thriving business, employing from fifty to seventy-five hands, and turning out from $100,000 to $200,000 worth of iron-work in a year.

In Kensington, Mill River—a branch of the Mattabesett—furnishes power for manufacturing purposes, which has long been used. Forty or fifty years ago the Moore Company began to make steelyards, garden-tools, etc. In 1842, J. T. Hart began the manufacture of shovels, tongs, and a few brass goods. In 1879 the Peck, Stow, & Wilcox Company bought the establishment, and also that of the Moore Company, and now does the greater part of the manufacturing that is done in Kensington. It employs from two hundred and fifty to three hundred hands.

In former times there was a great deal of "trade" in Worthington. People came from neighboring towns for this purpose. Some of the stores, especially that of Elishama Brandegee, enjoyed a high reputation in these parts. But business of this kind has sought other centres. There are now two stores in Kensington, two in the village of Worthington, and one in East Berlin. This is largely an agricultural town. It is well suited for grazing and for the production of hay, large quantities of which, as well as of milk and butter, are carried for sale to neighboring markets. Garden vegetables and small fruits are also raised to supply other places. Many fine orchards are scattered over the town. The soil is capable of producing in abundance any kinds of fruit or grain that can be grown in New England.

During the War of Independence what is now the town of Berlin was but a parish lying within the limits of three towns, and therefore all military proceedings within this parish were credited to these towns. But the citizens of the parish took an active part in the war. The church records of Kensington and Worthington bear the names of several who died in camp or were killed in battle. Almost every able-bodied man in the parish was in the service during some part of the war. After the affair at Lexington, Lieutenant Amos Hosford, afterward a deacon of Worthington church, went with sixteen men, probably volunteers from the Middletown part of this parish, to join the army at Boston. In the active and patriotic measures taken by Wethersfield and Farmington, men belonging to this parish took a prominent part. In 1775, Colonel Selah Hart, a citizen of Kensington, was appointed by the General Court as one of a committee "to provide stores of lead as they shall judge necessary for the use of the colony, to contract for and take lead ore that shall be raised out of the mine of Matthew Hart, of Farmington, and to dig and raise ore in said mine if profitable and necessary for the use of the colony." How many bullets were made from the lead of that mine does not now appear. The mine is in Kensington, on the Mill River. It does not seem to

Selah Hart

yield lead enough to be profitable to work. Colonel Selah Hart commanded a regiment in 1776, and when Washington evacuated New York he was cut off and captured by the British, and was held a prisoner for two years, during most of which time his wife knew not whether he was dead or alive. He was afterward promoted to the command of a brigade, which he held till the close of the war.

Major Jonathan Hart, a gallant and distinguished officer, was a native of Kensington. He joined the army at the beginning of the Revolutionary War, and continued in service till the war closed and afterward, until he and the greater part of his command were slain in attempting to cover the retreat of the shattered remains of the army, when General St. Clair was defeated on the banks of the Wabash, Nov. 4, 1791.

When, in April, 1861, President Lincoln sent out his call for troops, men here, as everywhere throughout the Northern States, showed themselves ready to respond to the call. In the course of the war there were one hundred and seventy-one volunteers from this town; and the town appropriated for bounties $22,307.17, and for the support of the families of volunteers, $6,959.58, making a total of $29,266.75. Twelve were killed in battle, and twenty-two died while in the army. In Company G of the Sixteenth Regiment there were twenty-seven Berlin men, of whom two were killed and six were wounded at the battle of Antietam, and six died in Rebel prisons at Andersonville, Charleston, and Florence. More than thirty of the soldiers of the late war are buried in the cemeteries of this town. The soldiers' monument in Kensington, "believed to be the first erected to the memory of Union soldiers in this State," commemorates the loss of fifteen volunteers from Kensington. The monument in East Berlin bears the names of thirty-five men; some of whom, however, were from neighboring districts in Cromwell and Westfield.

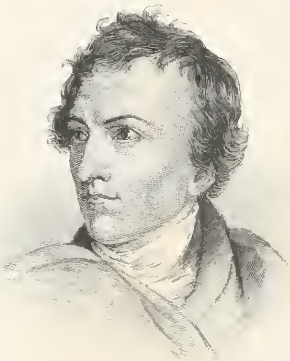
The Rev. John Hooker, who succeeded President Edwards as pastor of the church in Northampton, Mass., was born in Kensington in 1729, graduated at Yale in 1751, and was ordained in 1753. He was a descendant, in the fourth generation, of the renowned Rev. Thomas Hooker, of Hartford. His wife was a daughter of Colonel Worthington, of Springfield, who gave the name to Worthington Parish, in Berlin. He died of the small-pox at Northampton in 1777, in the forty-ninth year of his age.

Emma Hart Willard was the sixteenth child of Captain Samuel Heart (so the name is spelled in the old records). Captain Hart was a remarkable man. He was descended on his father's side from Stephen Heart, one of the most influential of the first settlers of Farmington; and on his mother's side from the Rev. Thomas Hooker, of Hartford. Captain Hart was prominent in all the affairs of the town, and the first clerk of the Ecclesiastical Society of Worthington. His daughter Emma was born in Worthington in 1787. Her childhood and youth were full of brilliant promise. At seventeen she was teaching a common school, and at nineteen an academy in Berlin. At twenty she was preceptress of Westfield Academy, and not long after she was placed at the head of the Female Academy at Middlebury, Vermont. At twenty-two she was married to Dr. John Willard, and opened a boarding-school.

Her thoughts and plans were devoted to the education of the young of her sex. In 1818 she sent to Governor Clinton, of New York, her plan for a female seminary, which he recommended to the legislature in his next annual message. The legislature incorporated an academy, to be established at Waterford. She took the charge of it, but after a few years removed to Troy, and, aided by that city, established there her famous school. As the years passed, her school increased in popularity and excellence, until it furnished for four hundred pupils access to nearly all the literature and science taught in the colleges of this country. Dr. Willard aided her in all her plans; but after his death, in 1825, she took into her own hands the entire responsibility of the school, and its popularity continued to increase. In 1838 she left this work and devoted herself to literary labors. She published during her life several school-books, "Poems," a "History of the United States," "Journal and Letters from France and Great Britain," "On the Circulation of the Blood," "Respiration and its Effects," "Morals for the Young," and other works. She died in Troy in 1870, in the eighty-fourth year of her age. Her life has been written by John Lord.

Her sister, Almira Hart, better known as Mrs. Almira Lincoln Phelps, was the seventeenth child of Captain Hart, and was born in Worthington in 1793. She received her education in part in her sister's schools. At the age of nineteen she taught a school in her father's house, and not long after took charge of an academy at Sandy Hill, New York. In 1817 she was married to Simeon Lincoln, of New Britain, then editor of a literary paper published in Hartford. He died in 1823, and in 1831 she was married to the Hon. John Phelps, of Vermont, an eminent jurist and statesman, and went to reside in Guilford, and afterward in Brattleboro', Vermont. In 1838 she took charge of a seminary at West Chester, Penn., and afterward one in Rahway, New Jersey. In 1841 she was invited by the Bishop of Maryland and the trustees of the Patapsco Institute to "found a Church school for girls." Here she continued fifteen years, doing, as her sister says, "her great and crowning educational work." Her husband died in 1849. She died in Baltimore in 1884, at the age of ninety-one. From 1816 she was a devoted member of the Episcopal Church. She published many books for students in the various departments of natural science; the best known of which is her work on Botany, published in 1829, while she was vice-principal of the Troy Seminary.

James Gates Percival, second son of Dr. James Percival, a physician of great merit, was born in Kensington, Sept. 15, 1795. He received his early education in the district school and in his father's library, and perhaps more still from the beauties of Nature, with which he was familiar. He graduated at Yale in 1815. While in college he distinguished himself as a poet, and not less for his mathematical tastes and abilities. He is commonly spoken of as Percival the poet; but he was also, and not less, eminent as a geologist, a philologist and linguist, a chemist, a botanist, a geographer, and a mathematician. After leaving college he taught school for a time, and then studied medicine, and began to practise it, but soon left it. He was for a time Professor of Chemistry at West Point, but finding his duties irksome, soon resigned. He was at one time employed in connection with Professor Shepherd to make a geological survey of Connecticut, and his work was a marvel for thoroughness, and his report of five hundred pages so profoundly scientific that it is said "even scientific men could hardly understand it." He also rendered very valuable assistance to Dr. Webster in preparing and revising his great dictionary. His last work was done as a geologist in Wisconsin; first in the employment of the American Mining Company, surveying their lead-mining regions, and then in the service of the State. He published his first report as State Geologist in 1855, and was preparing his second when he died at Hazel Green, May 2, 1856. A complete edition of his poems, with a biographical sketch, was published by Ticknor & Fields, Boston, in 1859, and his life has been written by the Rev. Julius H. Ward. Mr. Edward W. Robbins, of Kensington, also, in an article published in the "New Englander," in May, 1859, gave an account of Percival, derived from original and authentic sources and from personal recollections. Two other Berlin boys were classmates of Percival in Yale. One was Horace Hooker, a descendant in the sixth generation from Thomas Hooker. He was settled as pastor at Watertown, and afterward preached at Middletown and in other places. He was for several years the secretary of the Domestic Missionary Society of Connecticut. He spent the last years of his life in Hartford, where he died in 1864.



J G Percival

Horatio Gridley, a native of Kensington, was another member of the class of 1815. He practised as a physician for many years in Worthington, ranking high in his profession. He was a fellow of Yale College, and at one time State senator. He died in Hartford in 1864.

Dr. Charles Hooker, another descendant of Thomas Hooker, was born in Kensington in 1799, graduated at Yale in 1820, and received his degree of M.D. in 1823. He became Professor of Anatomy and Physiology in Yale College. He died in New Haven in 1863. One[1] who knew him well says of him: "He was an eminent physician and surgeon, and was distinguished not less for his professional skill than for his active piety and benevolence."

The Rev. Charles A. Goodrich was not a native of Berlin, but he was a son of one of the pastors of the Worthington church, and he spent a

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[1] Mr. Edward W. Robbins, of Kensington, to whose manuscript "History of Kensington" the writer of this sketch acknowledges his great indebtedness.

Edward Wilcox

large part of the most active portion of his life in Berlin. He was born in Ridgefield in 1790, graduated at Yale in 1812, and was ordained pastor of the South Church in Worcester, Mass., in 1818. After a few years he resigned his charge on account of failing health, and

Yours C. A. Goodrich.

removed to Kensington, where he taught a school for boys. After his father's death he removed to Worthington, where he was engaged mainly in writing books for publication. He was the author of a number of works which enjoyed a high degree of popularity. His "History of the United States," for schools, went through many editions, and is still in use. His "Bible History of Prayer" was one of the latest and most useful of his books. He was at one time State senator, and always a public-spirited citizen and a fervid Christian. In 1847 he removed to Hartford, where he died in 1862.

Another native of Berlin was the Hon. Richard D. Hubbard, afterward a resident of Hartford, eminent as a lawyer and statesman, at one time a member of the national House of Representatives, and more recently Governor of the State of Connecticut. He died in Hartford in 1884.

The Rev. Andrew T. Pratt was born at Black Rock, New York, in 1826, but came to Berlin to reside in childhood, and united with the church in Worthington in 1838. He graduated at Yale in 1848, studied both medicine and theology, and was ordained missionary of the American Board in 1852. His field of labor was in Asiatic Turkey, at Aintab, Aleppo, Antioch, and Marash, where he was instructor in the Theological Seminary. In 1868 "his fine literary taste and thorough acquaintance with the Turkish language led to his call to take part in the revision of the Scriptures, and in other literary labors at Constantinople. His success in this new field of labor was all that had been anticipated;" and his death in 1872, in the midst of his usefulness, at the early age of forty-six, was a loss which was deeply felt.

Yours truly
S. North

Simeon North, D.D., LL.D., was born in Berlin in 1802, but removed to Middletown when he was twelve years of age. He graduated at Yale, with the first honors of his class, in 1825. He was tutor at Yale from 1827 to 1829; then for ten years Professor of Latin and Greek in Hamilton College, at Clinton, New York; and from 1839 for eighteen years president of that college. He retired from the presidency of the college in 1857, and until his death, in January, 1884, he resided at Clinton.

His nephew, Edward North, also a native of Berlin, was chosen Professor of Ancient Languages in Hamilton College when he was only twenty-four years of age, and has filled that office, greatly beloved and eminently successful as an instructor, for thirty-nine years.

Deacon Alfred North, Edward's brother, was born in Berlin, Oct. 3, 1811. With the exception of a few months, he has always lived in his native town. For more than forty years he has been the town clerk and treasurer of the town of Berlin, clerk and treasurer of Worthington Ecclesiastical Society, and treasurer of the Second Church in Berlin. He has been a deacon of that church for forty-seven years, and was for twenty years the superintendent of its Sunday school. He is esteemed by all as a man of sound judgment and incorruptible integrity.

Edward North

Samuel C. Wilcox was born in Berlin, December, 1811, son of Benjamin Wilcox and grandson of Samuel Wilcox. In early life he taught school, and after that was in business in North Carolina as a merchant and a planter. He has been largely interested in manufacturing. From 1842 to 1870 he was one of the principal managers and stockholders of the firm of Roys & Wilcox. Since 1870 he has been a director and vice-president of the Peck, Stow, & Wilcox Company. He is president of the J. O. Smith Manufacturing Company, and of the Berlin Iron Bridge Company; a director in the Southington National Bank, and the Phœnix National Bank of Hartford. He was first selectman of the town of Berlin for seven consecutive years, and represented the town in the State legislature in 1884. He is a public-spirited citizen and successful business man.

Edward Wilcox, his brother, was born in Berlin, April 22, 1815. He spent the greater part of his life in his native town, on the ancestral farm, and engaged with his brother in various enterprises. In 1850 he was chosen one of the deacons of the church in Worthington; and he continued in that office a faithful and earnest worker until his death, Aug. 13, 1862, at the age of forty-seven.

The name of Dr. Elishama Brandegee should not be omitted. He was for more than forty years the loved and trusted physician of a large part of the families of the town. He was a native of Berlin, where he died in 1884. His father, Elisha Brandegee, was a merchant, and otherwise for many years an active business man of true public spirit, who did much for the prosperity of the place.

Elishama Brandegee

W. W. Woodworth

III.

BLOOMFIELD.

BY MRS. ELISABETH G. WARNER.

BLOOMFIELD was incorporated in 1835, and consisted of Wintonbury Parish and a portion of Poquonnock Society in Windsor. In 1840 the town received an addition of a part of Simsbury known as Scotland Parish. As now constituted, it is bounded on the north and east by Windsor, on the south by Hartford, and on the west by Simsbury and Avon, and averages four miles in length and in breadth. On the east border a forest a mile and a half broad extends the whole length of the township from north to south, and on the west is the range of hills called Talcott Mountain. Through this broad, gently undulating valley run three large brooks, which unite in the south part to form Woods River; and this, meeting another small river in the southwest part of Hartford, forms Park River, which flows through the city and empties into the Connecticut. These three Bloomfield streams are all of slow current, and overflow their banks several times a year, thus greatly enriching the soil.

Another fact favorable to Bloomfield as an agricultural town is that the climate is naturally warm for so high a latitude. Beyond the mountain there is often snow, when only rain falls here. Between these streams lie cultivated fields and orchards, with large intervals of excellent mowing-ground. It is a singular fact that on the opposite sides of these brooks in many places there is an entire difference of soil.

The east part of the town is quite level land, with a warm, sandy soil; the middle, from north to south, is principally a clay soil, covered with rich, deep loam, especially good for mowing-land; and as the ground grows higher, even to rolling hills toward the west, the soil is chiefly red loam, particularly well adapted to fruit culture, and has always produced the finest apples and pears. Formerly it yielded also cherries and plums, and, at certain periods, peaches in the greatest perfection. Appearances indicate the approach of another of these peach-cycles, as they have been aptly called, and many farmers are once more setting out peach-orchards. All this fertile region abounds in birds. A former resident of the town remembers counting forty-six kinds about her home, among them the scarlet tanager, cuckoo, rose-breasted grosbeak, kildeer, and indigo-bird. It was always the home of the fringed gentian, and of almost every other wild flower of southern New England. Here and there are woods of oak and chestnut, with alluring walks and bridle-paths, and roads intersecting each other in every direction, like Indian trails or cow-paths, as they doubtless once were; so that the saying came about that every farmer had a road of his own to Hartford. With all this natural beauty the little town seems fitly named. And now, since it wisely chose to accept the Connecticut Western Railroad, which Farmington rejected, the number of its admirers must have greatly increased. By this means the Tower in Avon, lying only four miles from the railroad station, has been brought within easy distance for excursionists from Hartford. Not far from the Tower are two mountain points, — one to the north and one to the east, both in Bloomfield, — called Big Philip and Little Philip. A tradition that on the latter of these King Philip was buried is still believed by many, and some have professed to be able even to locate the grave.

In 1801, as recorded by the Rev. William Miller, wood and hay were the chief marketable productions; "some hundreds of cords of wood being annually taken to Hartford market, and about two hundred tons of hay." He adds that "cyder, cyder-brandy, and apples are considered market articles; and that fifteen hundred meat-casks, consisting of hogsheads, barrels, and tierces, were made and marketed in that year, [1801]." It is within the memory of a few still living, when corn was raised there to send to the West Indies. A great change has occurred in the last forty years in the productions of Bloomfield,— tobacco having largely taken the place of grass and grain in its fields. Although a crop involving continual risk and anxiety from its sowing to its selling, and requiring an immense amount of skill and care, its much larger profits have been the compensation.

It is not known when the first settlements were made in this part of Windsor. A deed of an Indian purchase in 1660 mentions this section as "the wilderness." It is reported that at the period of the first settlement on the river an expedition sent hither to explore returned with the report that "there was good land sufficient for the maintenance of three families." In 1738 there were sixty-five families in Wintonbury, numbering three hundred and fifty souls. So it may be supposed that there were some settlers here as early as 1675. There was probably a period of fifty or sixty years during which Windsor was the political, religious, and social centre of this little colony of Messenger's Farms. It was a long way to go to church across the plains and through the thick pine woods, before the days of carriages, and very difficult in winter, with the snow often three and four feet deep lying on the ground from November to March. There is a tradition of the time when Wintonbury families must go the whole way to Windsor, six miles, even to "get fire," when they were so unfortunate as to be out of it in those days before friction matches. A native of the west part of Bloomfield remembers her grandfather pointing out to her an apple-tree that he had seen his father bring on his back all the way from Windsor.

This zealous little people came at last to feel that they must have some life of their own, and in May, 1734, "Peter Mills and [twenty-six] others, inhabitants of the southwest part of Windsor, known by the name of Messenger's Farms," petitioned for "winter privileges." They were granted liberty to conduct a separate worship from November to March. It went hard with the old town, however, to lose their pecuniary assistance in church matters, and they won their cause in the face of much opposition. Two years more made their independence complete, when the thirty-one persons in Windsor, twelve in Simsbury, and eight in Farmington received, in answer to their petition for "parish privileges," a grant of a parish set off from these three towns. It was about four miles square, and its name was taken, according to Connecticut custom, from the towns from which it was composed, — a fragment of each, Win-ton-bury.

At the first society meeting, Nov. 16, 1736, it was unanimously voted to build a meeting-house and settle a preacher. The Rev. Hezekiah Bissell, who was ordained in February, 1738, so well justified their choice that his rare excellence of character should be recorded here; and it could not be done more forcibly than in the simple words on his monument in the old graveyard: —

Hez: Biſsell

"Sacred to the Memory of the Reverend Hezekiah Bissell. His birth was at Windsor, of pious and reputable Parents. Yale College was the place of his Liberal Accomplishments, and the Scene of his usefulness was extended. He was alike unmoved by all the Vices and Errors of the late Times; Secure against both, his doctrines & his Life were Exemplary. Remarkable Peace and good order that reigned among the People of his Charge During his Ministry bear Witness to the Prudence and Greatness of his Mind. In domestic connections he was truly a Consort & a Father, and in Social Life a Friend indeed. After the faithful Labors of 45 years in Sacred Offices, his last and best Daye arrived, which was January 28th, A. D. 1783, ætat. 72."

The simplicity and liberality of his religious teachings are well illustrated by the fact that baptism was allowed to the children of those who were not "church members," as that term is used, by means of the "half-way covenant," which "admitted all baptized people of civil behavior to the watch of the church, and to the privilege of presenting their children for baptism without attending the Lord's Supper;" and by the lack of requirement of any creed in joining the church, this brief and tender covenant — probably of his own composing — being used instead: —

"We do solemnly avouch the Eternal Father, Son, and Holy Ghost to be our God, and do devote and dedicate ourselves and children to Him, promising, as He shall enable us by His Grace, to believe His truths, obey His will, run the race of His commandments, walking before Him and being upright, exercising ourselves in y^e duties of Sobriety, Justice, & Charity, watching over one another in the Lord; and because Christ hath appointed spiritual administration in his home, as censures for offenders, consolations for the penitent, Teachings and Quickenings for all, such as the Word and Sacraments, we will truly countenance and faithfully submit to the regular administration of them in this place, and carefully perform our respective and enjoyned duties that we may all be saved in the daye of the Lord."

The meeting-house was a plain, barn-like structure, forty-five by thirty-five feet, unpainted, with no steeple or the slightest mark to distinguish it as a church. Swallows made their homes in the rafters, and squirrels so abounded that it soon became necessary for the safety of the pulpit cushions to keep them over at the tavern between Sundays. A hewn log lay along the middle aisle for the little children, who generally came barefoot in the summer-time: and from this they would rise reverentially and "make their manners" as the minister walked among them to the pulpit. The pews, straight-backed and high, were annually assigned to the attendants according to their age and rank. In the gallery there was a high pew set apart for colored persons. The traditional tithing-man, from his post in the singers' seat, kept watch over the demeanor of old and young, and not seldom some playful or weary urchin was rapped at with his long stick, or pointed out to notice, or even treated with harsher measures. All the men sat on one side of the church, and all the women on the other. East of the church a great horse-block of hewn logs stood ready to receive from their saddles and pillions those who had come mounted.

To this simple worshipping-place in the woods, called by no bell, nor even drum-beat as in Windsor, the people came, — only about sixty families of them to begin with, — on foot or on horseback, from their equally simple homes. And the shepherd of this little flock received for salary three hundred dollars and thirty-eight cords of wood. In the latter years of Mr. Bissell's ministry several members of his church went over to the Separates, sometimes called Separatists, a sect that dated from the Revival of 1740, and had already made considerable headway in Connecticut. What had gained proselytes to this sect in Bloomfield more than anything else, it is said, was a quarrel between Abel Gillet, a deacon of the church, and John Hubbard. This happened about 1760. Mr. Bissell, being a peaceable man, refused to take either side; and this, construed by Abel Gillet to show favor to his opponent, so angered him that he withdrew from the church and "turned separate." They were presently called Separatists, and subsequently many of them became Baptists. "As this sect derived its first strength in this society from a quarrel in a family of some note, so they have, from that day to this," bemoans the good Parson Miller, in 1801, "always gained proselytes, more or less, as a spirit of contention has revived or subsided." He admits a small number to have been conscientious Baptists.

They are first noticed in the public votes of the society in 1782, and in 1786 settled over their society Ashbel Gillet, a son of the above-named Abel. They steadily increased in number, and in 1795 built a small meeting-house, since repeatedly repaired. Elder Gillet was considered one of the best of men, even by those outside of his church. His prayers were believed to have special power with the Most High, so that he was much sent for to pray by the sick; and if rain was needed, especially during haying-season, the remark would be made that there was no use praying for rain until the parson's hay was in. Sometimes the people would turn out and help him when there was an unusual drought, and then send up their prayers. It is told that he once found a sheep astray after shearing, and likely to perish; he took off his overcoat, wrapped it about the shivering creature, and went to find its owner. And another story of him has come down, — how Parson Miller, who had often ridiculed the Baptists for their mode of baptism, at last, during a period of partial insanity shortly before his death, left his home on Whirlwind Hill one winter night, and made his way, with bare feet, through the sharp crust, to Elder Gillet's window, a mile and a half away; of course the good man arose and took him in and devoted the rest of the night to warming and comforting him.

This Mr. Miller, a man of strong powers of mind and ardent piety, as well as of noble countenance and bearing, was the third pastor of the Congregational Church, and he succeeded in restoring the harmony broken by disagreement on the choice of his predecessor, and by dissatisfaction with the Half-way Covenant. It was during his pastorate that a new meeting-house was built. The first one must have been sadly dilapidated and the people slow to realize it; for the Simsbury preacher, Mr. Stebbins, "a man intelligent, shrewd, and sarcastic," was sent for to stir them up on the subject. His text was, "Surely the fear of God is not in this place;" and this was one sentence in his discourse: "When you pass through a village, and see the clapboards on the meeting-house hanging dingle-dangle by one nail, you may be sure the love of God is not in that people."

The new church was dedicated Dec. 6, 1801. "A joyous day," said the happy pastor in his sermon, — "not a pew empty, above or below."

During the summer, while the new church was building, the Sunday services had been held under a group of four great oaks close by, one of which still stands by the third and present house, dedicated in 1858. Mr. George B. Newcomb, now a professor in the College of the City of New York, was the pastor of this church for five years, between 1861 and 1866, — a preacher of great ability.

Geo. B. Newcomb.

A Methodist society was organized in 1817, its first class consisting of only three persons; but it grew to a tolerable number, and sixteen years later built a church on the top of Whirlwind Hill, which in 1854 was rebuilt in the centre of the town.

An Episcopal society, growing out of controversies in the Simsbury Congregational Church, was formed in 1740, and built a small, plain church in Scotland, — a part of Simsbury that was annexed to Bloomfield in 1843. A new church was built in 1806, two miles south of the first; but this was afterward taken down and removed to the old site, where it was rebuilt in 1830, and is the present church.

The public schools of the parish were for a long time under the care and control of the Ecclesiastical Society. Great deference was paid to the periodical visits of the parish pastors. When they entered the school-room, all the scholars were compelled to rise and make obeisance. And here also should be mentioned other regular visits remembered by an old resident as "such stimulants to our pride and ambition," but in these days too rare, — visits of the fathers and mothers. But little was taught in the country schools in the early days; it is sometimes summed up as "the three R's." But the reading, 'riting, and 'rithmetic, with the never-omitted spelling, and, for the girls, sewing on sheets, shirts, and often bedquilts, were taught with a thoroughness that laid a good foundation for the substantial education of many a youth and maiden.

The teaching of the little children, in the early part of this century, began with a series of questions as to their names and those of their parents, their age, what town they lived in, what parish, what county, what State, and what country; the name of each pastor of their town, the Governor of their State, and the President of the United States. Great attention was given to spelling; and one of the excitements of those days was the strife in the evening spelling-schools.

The society was divided into seven school-districts, in which were built, in or near the year 1800, five school-houses, two of which were quite large and convenient. "One of these two," says Mr. Miller, "is an elegant brick building, and both are provided with a good bell." The upper story of the old school-house on Whirlwind Hill was anciently used as a Freemasons' lodge, but was abandoned full seventy-five years ago; when the outer stairway leading to it was removed, it became thenceforth a habitation for rats, bats, and owls. Early in the century this school had a remarkable teacher, Mr. Lucas, who roused the greatest enthusiasm in his pupils, and who closed his one winter with a brilliant exhibition in the church of the play of Pizarro, "Priest" Miller reluctantly consenting. The schools were generally kept by male instructors in winter and by female in summer. One of the teachers — an old gray-haired man, and college-bred, which was a rare thing in those days — had the habit of getting his queue done over during "noon spell" by one of the girls of his "fore class." An interesting old lady, Mrs. Wealthy Gillet Latimer Thrall, who lived all of her nearly one hundred years in Bloomfield, used to tell her grandchildren how frightened she was the morning she was promoted to this class, when the master rapped with his ruler on the desk, and announced before the school that henceforth she was to take her turn at that august task. Her fingers trembled so that she could scarcely tie the black ribbon, as she stood behind the master, sitting by the big, open fire, keeping order during "noon-spell." This same little girl had such a good memory for grammar, — all the grammar they had in those days was in the "fore part" of the spelling-book, — that her teacher delighted in taking her about the streets and into the houses, of evenings, to show off; when her listeners would exclaim, "What a pity she is n't a boy!" In her last days, after her strong mind had begun to give way, in wandering back to childhood she would repeat sentence after sentence from those old spelling-book pages. After she was grown and married, she and her husband kept Thrall Tavern, in the Old Farms district, for forty years, and in her old age she never wearied of telling how they once entertained Lafayette at dinner with a hundred other guests; delighting her eager grandchildren with all the particulars as to looks and dress and bill of fare. Her husband had the first chaise ever used in Bloomfield.

When the Revolutionary War broke out, nearly every man in the town was drafted; and this brave woman — then a young girl — was left by her father and lover, so that when one night her little brother died, taken suddenly with the disease then called hoarse canker, she and a very old man together made the coffin, — "rough, but lined with something soft," she said, — and with her own hands she dug the grave. The night before he died, as she was going up-stairs she "saw a vision in the window, and knew that something was about to happen."

A great many years ago two brothers named Brown made drums, including small ones for toys; and once tin-ware was made in Bloomfield by Captain Filley, and sent by pedlers into Vermont. There were two sash-and-blind factories, short-lived, and an oil-mill, now gone to pieces. The making of wagons and carriages has for some time been an important industry of Bloomfield.

Among the Wintonbury records are instances of slavery. One reads of 1754, "Died Fortune, a negro servant, who belonged to John Hubbard, Jr., and but a little before his death was Jon^{a} Smith's." The Rev. Mr. Bissell records the baptism of Cæsar, "a negro servant of mine," in 1772. There were a few more, probably not a dozen in all, and their bondage must have been of the lightest type.

In the early days Indians often went roving through the town, selling their baskets and other usual wares, and in the very early times they made their home there, generally harmless and peaceably disposed. Traces of an Indian reservation still exist in the Old Farms district. A native of Bloomfield remembers how a family of Mohegans used to come and settle down to their basket-making by Old Farms Brook, under the hill, on his father's farm. They would say to the little boys that all the land belonged to them, and they could get their basket-stuff wherever they liked. This was as late as 1820; and, as they fished in the stream where many kinds of excellent fish still abounded, they would tell how in the days of their fathers the salmon and lamprey-eels used to run up there from the Connecticut.

The old graveyard has the usual interest of bearing some curious epitaphs, and of testifying, by the manifold Scripture names recorded on its moss-grown and weather-worn stones, to the Bible-loving spirit of our ancestors. A small clearing was made in the beginning in the north end of the forest, which continued back a long way from the original church; and there, in what is now the extreme north corner of the large yard, a low, brown stone tells how soon sorrow came into the little parish.

"Here lies ye
Body of Luce the
Daugh^{tr} of Serg^{nt}
Isaac Skinner who
Died Feb^{ry} ye 23rd
1739–40 aged 18 year
this was ye first Perso^{n}
that was Buried Here."

New England retained for many years the custom of putting both the years to a date from January 1st to March 25th, after which only the current year was written.

"When I was young I did die,
Why not you as well as I?"

What, for startling brevity, could equal this? And this, for biographical conciseness? —

"Sixteen years I lived a maid,
Two years I was a wife,
Five hours I was a mother,
And so I lost my life.
My babe lies by me, as you see,
To show no age from Death is free."

Deidamia, Mahala, Lodesca, Loviey, and Climena are a few of the quaint feminine names; and Reuel, Abi, Amaziah, Zemiah, and Defer, some of the masculine.

A rather showy monument among the simple stones, standing near the highway, marks the grave of Pelatiah Allen, who, dying young and leaving no near heirs, bequeathed his property as appears from the following inscription on his monument: —

> "This monument to the memory of Pelatiah Allen, who died Feb. 5th, 1821, in the twenty-fourth year of his age, was erected by the Congregational Society of Wintonbury, of which he was a member. Mr. Allen early arrived at maturity in the powers of his mind, and was possessed of more than ordinary energy and decision of character. In the testamentary disposal of his estate good judgment and benevolence were happily united. After several legacies to individuals, he gave £200 for foreign missions, £100 annually forever for the relief of the industrious poor of Wintonbury, £30 annually for the support of religious psalmody in the Congregational Society, and £200 to £270 annually forever for the support of the gospel in the same society."

The whole property of his father had fallen to him in rather a singular manner. He was the only son by a second marriage which was so offensive to the children of the first, that they in turn offended their father, and were turned off, each and all, without a shilling.

The state and town poor-house was kept for many years early in the century by Captain David W. Grant, who found it lucrative, and left a handsome property to his only son, Wadsworth, who built the house of rough stone in the western part of the town, and was one of Bloomfield's most liberal-minded citizens as long as he lived.

D. W. Grant

Hiram Roberts, belonging to one of the oldest families in the place, which settled there before 1700, was for many years the merchant of the town and a leading citizen, and was twice sent to the State Legislature. He was a man of unusual judgment and integrity; and when he died, at only forty-eight years of age, he was widely mourned.

Hiram Roberts

Some others of the leading men of the place — several of them captains in the War of 1812, some of them representatives of the town in the State Legislature, and nearly all substantial farmers who died at a good old age — were: Elihu Mills, who is remembered as never having failed to be in his seat at church twenty minutes too early, and who was the last man to give up the custom of standing during prayer; Elijah Griswold, a noted singing-master, and one of the two publishers of an early singing-book, "Connecticut Harmony" (printed about 1800), the engraved copper-plates and little press for which are still in existence; the three Bidwell brothers, the Hitchcocks and Browns, and captains Lord, Goodwin, Filley, Loomis, and Rowley. The last named outlived all the rest of the old soldiers. These captains drilled the old militia company, which mustered from one hundred and twenty to one hundred and fifty men, and was disbanded just long enough before our Civil War for it to find only raw recruits; but of these Bloomfield sent her share. The whole number who went to the war was one hundred and ninety-two, and this was thirteen above her quota.

Another name to be remembered in connection with this town is that of Francis Gillette, the son of Elder Ashbel Gillet. The son was led to change the spelling of his name by a request received when in college from a distant relative, who had ascertained the original spelling of the name, which is French. His Bloomfield life was interrupted for several years by the death of his father when he was only six years old. His mother, at her second marriage, two or three years after, removed the family to Ashfield, Mass. There, in the face of many obstacles, he fitted himself for Yale College. After graduating (1829), and being thwarted by weak lungs in his attempt to study law, he took up life again in his first home as a farmer, and in 1834 built his house of unhewn stone brought from the near mountain-side. It is still a striking feature of the town, set far back from the street, and entered from two directions through winding avenues of trees.

Francis Gillette.

This is the west half of his father's farm, of two hundred acres or more, lying a mile and a half from the Centre, on the Hartford road. Here for eighteen years he lived, his health entirely re-established by much out-of-door life, and his mind deeply devoted to the interests of Bloomfield. At the incorporation of the town he suggested the new name, which was at once adopted. He did all that lay in his power for its educational improvement, bringing about the building of the neat brick school-house in his district in the place of the ancient little wooden one in the hollow, with its knife-hacked desks and awkward benches, where he had learned his first lessons. More than once when in his possession the old stone house welcomed and gave shelter for a night to the flying slave, whose stories and songs, as he warmed and cheered himself by the fire, made a lifelong impression upon his young listeners. Mr. Gillette's earnest advocacy of the Antislavery cause showed itself first in a fearless speech on striking the word "white" from the State Constitution. This was in the legislature, where he had been sent by Bloomfield in 1838. He had been sent there once before, in 1832, at the age of twenty-four, by Windsor, before Wintonbury had become an incorporated town. In 1841, against his will, he was nominated for governor by the Liberty party; and during the next twelve years the Liberty and Free-Soil parties frequently repeated the nomination. In 1854 he was elected United States Senator for the remainder of the term of the Hon. Truman Smith, who had resigned. Mr. Gillette's election was just in time for him to cast his vote against the Nebraska Bill, which was passed at midnight of the day of his arrival in Washington. He was also active all his life in the cause of temperance and in the promotion of education. Hartford had been his home for thirty years, when he died there, on the 30th of September, 1879, at the age of seventy-two. He was buried in Farmington.

Of other natives of Bloomfield who have recently died, a most excellent and widely loved man was Jay Filley, a son of Captain Oliver Filley. He spent his last years in Hartford. Other sons took more or less prominent positions in the West, one of them having been mayor of St. Louis.

Samuel R. Wells, the well-known phrenologist, lecturer, and author, was born in Bloomfield.

Of those still living, James G. Batterson is one of the leading citizens of Hartford and a prominent business man of New England, the head of the New England Granite Company, president of the Travellers' Insurance Company, and one of the pioneers of Accident Insurance in the United States, — a man of great energy and public spirit.

Lester A. Roberts, a man of unusually wide intelligence and some literary note, is now a resident of Brooklyn, but still makes Bloomfield his summer home.

The population of the town, by the census of 1880, was 1,346.

Elisabeth G. Warner

IV.

BRISTOL.

BY EPAPHRODITUS PECK.

THE town of Bristol lies in the southwestern part of Hartford County, touching Litchfield County on the west and New Haven on the southwest: it is bounded north by Burlington, east by Farmington and Plainville, south by Southington and Wolcott, west by Plymouth. From 1806, when the Burlington parish was set off from this town, till 1875, when its symmetry was destroyed by the annexation to its territory of a single farm, formerly a part of Southington, it was exactly five miles square. In surface hilly, in soil rocky and somewhat unfertile, it has of necessity become a manufacturing rather than a farming town. With Fall Mountain for its southern boundary, Chippins (modernized form of Cochipianee's) Hill on the northwest, and Federal Hill occupying all the centre, there is left but a narrow valley, sloping down from the higher land in Terryville to the eastward plains. Through this runs the Pequabuck River, furnishing power for most of the larger factories. On the plains, at the east side of the town, lies the village of Forestville, which has come to furnish an important part both of the population and of the business of the town.

The history of the town began with its settlement by white people in 1727. To the Indians, as to the early settlers of Farmington, it had been the Great Forest, — too thickly covered with woods, and too valuable as a hunting-ground, to become a place of residence. It is probable that no considerable number of Indians ever lived within the present limits of the town. They inhabited the more level regions to the eastward, and came hither for their supplies of game and fish. The richness of these woods in game, large and small, was very soon discovered by the settlers in Farmington, and "there are men now living," wrote Dr. Noah Porter in 1841, "who remember when venison was sold in our streets at twopence the pound."

The earliest mention of any ownership of the land now included in this town is on the Farmington records of 1663; and then probably for the first time had the people of that town become so numerous as to extend their farms to the border of the Great Forest.

> "Att a towne meeting held att ffarmington, their was graunted to John Wadsworth, Richard Brumpson, and Thomas barns, Moosis Ventruss, fforty acors of meddow Land Lying att the place we commonly Call Poland, beginning att the Brook att the hither end of it and so up the Riuer on both sides: which was giuen upon Consideration of thirty acors that was taken out of their farm at Paquabuck."

This district of Poland was probably in the northeastern part of the present town of Bristol, and this record indicates a much greater antiquity to the name of Poland than has been generally ascribed to it. Popular tradition has supposed that the name, which now belongs to a little stream, Poland Brook, in East Bristol, was derived from the name of an Indian who lived upon its bank sixty years later than the date of this record. It may be supposed that "their farm at Paquabuck" lay within the present town of Plainville; with the lapse of time the name has been moved seven miles toward the west.

> "Jenewary, 1664, their was giuen to John Langton and Georg Oruis twenty acors a piece at poland, after John Wadsworth haue taken out his forty acors, if it be Not their to be had to Looke out other Wheer they may find it, and so to Repayer the town for the graunt of it."

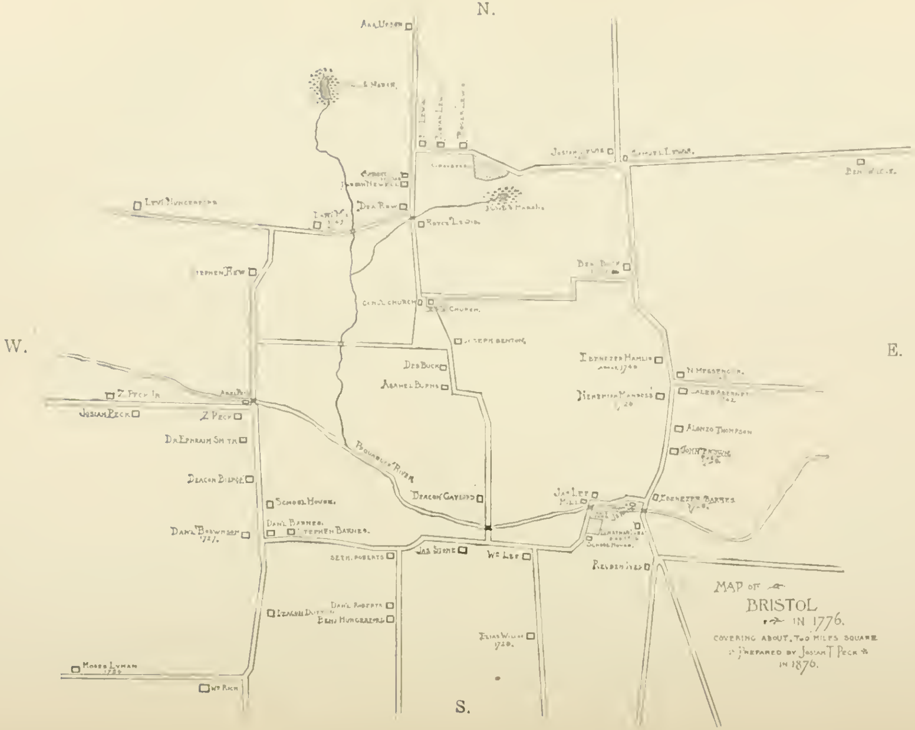
Evidently the "meddow land" at Poland was not very abundant, if there was danger of its being exhausted by the appropriation of "fforty acors." For many years after this the people of Farmington extended their farms in other directions, and the Great Forest was undisturbed except by the hunters, who found in it still an inexhaustible supply of game.

In 1721 the eighty-four original proprietors of Farmington made partition among themselves of the undivided lands lying to the west of their settlements. The land was surveyed into six divisions, each a mile wide and five miles long, running from north to south. The last five of these divisions constitute the present limits of Bristol. For six years more no settlements were made; but in 1727, by a deed bearing date November 22, Daniel Brownson, of Farmington, bought a farm lying near the present corner of West and South streets, known as Goose Corner; and there, in the same year, the first house was built. This house has not been standing for many years.

ebenezer Barnes

Nehemiah manross

The next year, 1728, Ebenezer Barnes, from Farmington, and Nehemiah Manross, from Lebanon, bought lands, built houses, and moved hither their families. Mr. Barnes's house has never been removed, and now forms the central part of Julius E. Pierce's residence in East Bristol; this was undoubtedly the earliest house of which any part now remains. Mr. Barnes's descendants have always remained here, and have been among our best-known families. Mr. Manross's house stood a short distance south of the present dwelling-house of Norman P. Buell, and was long ago destroyed. Captain Newton Manross, whose death at Antietam was so much lamented, was one of his descendants, and others still reside here. It is probable that a house was built on the east Fall Mountain road in this year (1728) by Abner Matthews, a little south of the one now occupied by Munson Wilcox. This house was afterward bought by Elias Wilcox, but for many years no part of it has been standing. In 1729 Nathaniel Messenger, from Hartford, and Benjamin Buck, from Farmington, built houses near Nehemiah Manross, — Messenger on the east side of the road and Buck farther north, near the site of J. C. Hurd's present



MAP OF

BRISTOL

IN 1776.

COVERING ABOUT TWO MILES SQUARE

PREPARED BY JOSIAH T PECK

IN 1876.

residence. Neither of their houses is now standing, nor do any of their descendants remain in Bristol. The next year John Brown, from Colchester, bought land and built a house north of Ebenezer Barnes, on the east side of the road. The land bought by Mr. Brown included the site of the Bristol Brass and Clock Company's rolling-mill, and the house he then built remained till 1878, when it was pulled down. It is not known that any other settlers came here till 1736, when Moses Lyman, of Wallingford, bought land and built a residence on Fall Mountain, on the place now occupied by A. C. Bailey.

Moses Lyman

In 1738, or thereabout, Ebenezer Hamblin, of Barnstable, Mass., built a house on the road to Farmington, near Poland Brook, farther to the east than any house had yet been built. The cellar-place may still be seen. Three years later he built another house, between Nehemiah Manross and Benjamin Buck. This man was somewhat prominent among the early settlers, but has left no descendants in town, and no part of either of his houses is standing.

Two Gaylord families came to Bristol in 1741 or 1742. Joseph Gaylord settled on Chippins Hill on the place which has been owned by his descendants until lately; and David Gaylord, afterward one of the first deacons, built a house on the lot where Henry A. Pond now lives, on East Street, near the railroad.

Joseph Gaylord

Benjamin Hungerford, who, through his daughter, was an ancestor of another Gaylord family of Bristol, settled upon Fall Mountain, near the site of Hiram Gillis's house, in 1746. About 1747, Zebulon Peck, from whom most of those here bearing that name are descended, built a house near Daniel Brownson, and nearly back of G. S. Hull's present tenement house, and very soon began to keep a tavern there. Benjamin Brooks, Gershom Tuttle, and Caleb Matthews settled on Chippins Hill at about the same time as Joseph Gaylord, and that corner of the parish played for many years quite an important part in local history.

Zebulon Peck

Gershom Tuttle

The men whose names and the dates of whose settlement are still preserved were probably the more prominent of the inhabitants, but others before this date had come hither, and had erected houses, of which nothing is now known. Several houses were built very early, perhaps before the middle of the century, on the road which runs east from N. P. Buell's house. An early settlement was also made in what is called the Stafford District, and houses still standing there show great age in their materials and workmanship. The houses in the eastern and central part of the town were framed, built with the massive timbers of that age. Log houses were built on Fall Mountain, and it is said that when the heavy doors were open during the day the women used to pin up blankets across the doorway, that it might not be entirely open to the bears and the Indians. It was still not an uncommon event for the more isolated families to see bears prowling about near their houses; and so late as 1750 a huge bear was killed near her father's house by Abigail Peck, a sturdy girl of fourteen, who had been left at home from meeting by her parents.

The Indians, who had found these woods a fruitful hunting-ground for many generations, were greatly enraged at the white men, who had driven away their game and were levelling the forest; and the settlers whose houses were remote from neighbors were in constant fear of injury from the savages. Gideon Ives, of Middletown, was on a hunting-tour on Fall Mountain at one time with a Mr. Gaylord, when they discovered an Indian trying to shoot them. They separated, and the Indian, following Mr. Gaylord, was shot by Mr. Ives. The two men buried his body, not daring even to keep the valuable weapons which he wore. The locality was named from this Indian, and is still called Morgan's Swamp. Early in the history of the town a Mr. Scott, who had begun to clear a piece of land on Fall Mountain, intending to move hither from Farmington, was seized by a party of Indians and horribly tortured. His screams were heard a long way; but the Indians were so many that no one dared to go to the rescue, and a considerable number of the settlers, fearing an attack from the infuriated Indians, hid themselves all day in the bushes near the river.

These early families were all Congregationalists. Every Sunday a little procession went through the woods eight miles to the old church at Farmington. A few families had two-horse carts, in which all rode together; but more often the father rode on horseback and the mother behind him on a pillion, while the young people walked, taking great care not to break the Sabbath by any undue levity.

In 1742 the hamlet had become so numerous that the people felt able to maintain preaching for themselves during a part of the year; and in October of that year a memorial was presented to the General Assembly reciting the distance from the place where "publick Worship of God is sett up," and asking the "Liberty of hireing an Authordox and suitably quallifyed person to preach y^e^ Gospel" for six months of each year. This petition was granted, and the desired permission was given. The first meeting of the inhabitants was held Nov. 8, 1742, to organize, and take necessary action in compliance with the Assembly's resolution. This meeting voted to have preaching, so long as the Court had given them liberty, and to hold the meetings at John Brown's house. Edward Gaylord, Nehemiah Manross, and Ebenezer Hamblin were elected the society's committee.

At a meeting a month later they voted to hire Mr. Thomas Canfield to preach during the winter. This clergyman, the first to preach the gospel in this town, was born in 1720, graduated at Yale College in 1739, was settled at Roxbury in 1744, and died there in 1794. He preached here only one winter; the next fall (1743) the society empowered the committee to choose a preacher for the coming winter, and it is not known who was hired. This same fall of 1743 the people began to consider the subject of asking for incorporation as a regular ecclesiastical society, and appointed a committee to seek an act of incorporation from the General Assembly. In 1744 the consent of the first society in Farmington was obtained, and another petition was sent to the Assembly with the same request.

Among the signatures to this petition are several which did not appear on the former one; those which probably denote the settlement in the parish of new families are Hezekiah Rew, Joseph Graves, Caleb Abernethy, Ezekiel Palmer, Zebulon Frisbe, Thomas Hart. Of these, Hezekiah Rew, afterward one of the first deacons of the Congregational Church, lived on the corner where Elias Ingraham's residence now stands. Caleb Abernethy, in 1742, built a house near Nehemiah Manross and Nathaniel Messenger, on the south corner, opposite N. P. Buell's present house; Thomas Hart was one of the first settlers in Stafford District, so called.

Hez: Rew

Caleb Abernethy

The General Assembly granted the petition, and gave the society the name of New Cambridge. The first society meeting was holden June 4, 1744, and at this meeting it was "Voted, That we would apply ourselues to the next Assosiation for aduice in order to the bringing in a minister amongst us as soon as Connenontly may be." Three days after this the society voted to apply to Mr. Joseph Adams as a candidate for settlement in the ministry. He graduated at Yale College in 1740, and died in 1782. Apparently he was not acceptable to the people, for his name is not mentioned again.

Thomas Hart

In September the society voted to invite Mr. Samuel Newell to preach with them until December 1. Mr. Newell was a stanch defender of the Calvinistic doctrines, and on this account he was strongly opposed by some of the society. In December of the same year a resolution to hire Mr. Newell, in case it should be the advice of the Association, received seven opposing votes, and the council which was summoned advised the calling of some other minister, in hopes that the society might be more united. Accordingly, in 1746 Messrs. Ichabod Camp and Christopher Newton, men whose doctrinal views agreed with those of the opposition to Mr. Newell, were successively invited to preach. They appear to have had no better success: and in March, 1747, another call was given to Mr. Newell, subject to the advice of the council, the vote standing thirty-six to ten. This council advised the settlement of Mr. Newell, and he was ordained Aug. 12, 1747.

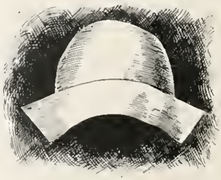
"And here it must be noted," says the record, "that Caleb mathews, Stephen Brooks, John hikox, Caleb Abernathy, Abner mathews, Abel Royce, Daniel Roe & Simon tuttel publikly declared themselves of the Church of England and under the bishop of london." Nehemiah Royce and Benjamin Brooks followed in a few months, and these ten men formed the first Episcopal society in New Cambridge. Abner Matthews afterward returned to the Congregational Church, and again became a leading member. These seceders were among the prominent men of the society, and their secession must have been a severe loss. The society contracted with Mr. Newell to pay him a sum gradually increasing from £140 in 1747 to £300 in 1758, and thereafter. This sum was to be paid in bills of credit of the colony or in grain, and the society agreed to make each year's salary "as good to him as 3 hundred pounds is now." They also built him a house (the old house now known as the "Dr. Pardee place") and furnished him with firewood. The extent to which our local currency had depreciated is shown by the fact that in 1759 a committee arbitration agreed on £55 a year in silver as a full equivalent for the £300 salary due to Mr. Newell in bills of credit.

Abel Roys

Simon Tuttel

Stephen Barns

Hitherto the meetings had been held at private houses; the houses of Ebenezer Barnes, John Brown, Stephen Barnes, Abner Matthews, and John Hickox having each been used for that purpose. In May, 1745, the society voted by a more than two-thirds majority to build a meeting-house "as soon as with Convenience may be." In October, 1746, a committee of the General Assembly, which was at that time the general director of Congregational churches, selected a site about sixty feet northeast of the present church building, and drove there a stake to mark the centre of the building. Here the society "with all convenient speed" built the first meeting-house, forty feet by thirty. It was northeast of where the meeting-house now stands, and almost directly in the present line of Maple Street. It was furnished with the great square pews then in vogue, the best one of which was reserved for the deacons and the poorest for the negroes. The church expenses were then paid by general taxation, and each year a committee assigned the pews among the members of the congregation according to their wealth. In order, however, to pay proper respect to age and official rank, it was provided that every person should be allowed fifty shillings for each year of his age, and that a captain should be allowed in addition twenty pounds, a lieutenant ten, and an ensign five. This custom was called "dignifying the meeting-house." It furnished a convenient official designation of the social status of the different persons and families of a community. After the gallery was put into the meeting-house the negroes were directed to sit there; and so when the theatres established their gallery regulations they were really borrowing an old rule of the church. The children were seated on benches in the aisles; the old men in front, each one with a white starched cap upon his head. In 1752 it was voted that the men and women sit together in the pews; seeming to indicate that the sexes had hitherto been separated. In 1753 it was

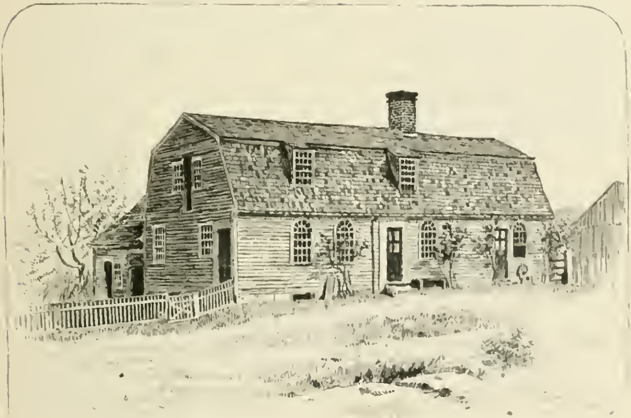


DEACON'S CAP.

voted that the young people should be seated in the meeting-house (that is, in the pews instead of on benches), "menkind at sixteen years of age, and female at fourteen." When the church was gathered for the fast preparatory to the ordination of Parson Newell, it included about twenty families. These, with the eight or ten families who had declared themselves Episcopalians, probably constituted almost or quite the entire population of the parish. Parson Newell is said to have been an able preacher. His fame spread through the neighboring towns, and many families moved hither to listen to his preaching. He remained pastor of the church till his death in 1789.

The second Congregational meeting-house was completed in 1770, sixty-five feet by forty-five in size, nearly upon the site of the old one; and in 1831 the third building was erected, which, having been twice remodelled inside, is still in use.

For some time after the withdrawal of the ten members to the Church of England they seem to have had no rector and no regular place of meeting. They protested against the payment of the ecclesiastical taxes, and in 1749 the society compromised with them, the Churchmen agreeing to pay half their tax until they should have a pastor of their own to support. Most of the Churchmen, as they were called, lived on Chippins Hill, near the borders of Northbury (now Plymouth), and attended service in that town. In 1758 they hired Mr. Scovel to preach for them a part of the time. The charge of this clergyman included the parishes of Waterbury, Westbury (now Watertown), Northbury, and New Cambridge; and in 1762 his time was further divided by the addition of Farmington to his charge. A small Episcopal church building had been completed in 1754, opposite the Congregational meeting-house.



HOUSE BUILT BY ABEL LEWIS.[1]

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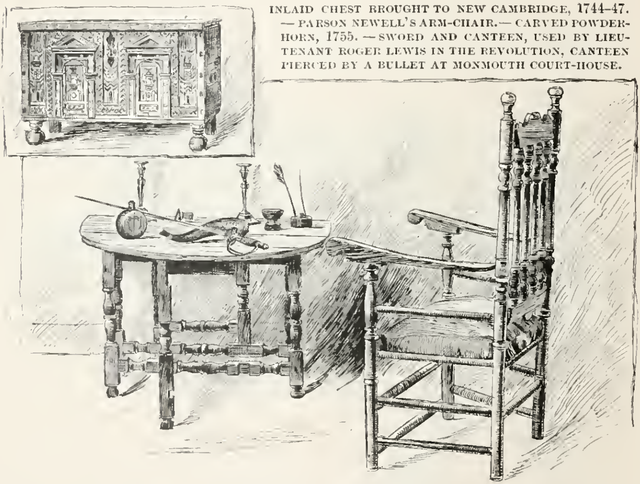
[1] The arched windows were taken from the old Episcopal Church.

north or northwest of the present First District school-house. In 1774 Mr. Scovel was succeeded by the Rev. James Nichols, who acted as rector until the outbreak of the Revolution. The Episcopalians were nearly or quite all fierce Tories, and bitter hatred was felt toward them by their more loyal neighbors. The excitement was so great that attempts are said to have been made upon the life of the rector and of one at least of the laymen. Some of them went to New York, others stayed very quietly at home, and public services were abandoned until 1783. Attempts were made in that year, but without success, to build a new church, and services were again held in the old building, Revs. James Nichols, Samuel Andrews, James Scovel, and Ashbel Baldwin successively acting as rectors. In 1790 the Episcopalians of Northbury, Harwinton, and Bristol united, and built a house for worship which is still standing, known as Plymouth East Church, and for forty-four years no Episcopal services were held in Bristol. It has been a local tradition that the church property was confiscated as belonging to the Bishop of London, and therefore forfeited by the war; but this is a mistake. The church building and land were sold (after the removal of the church) to Abel Lewis, who used the building as a barn. The windows are still used in the tenement-house of Mrs. Theodore Stearns.



INLAID CHEST BROUGHT TO NEW CAMBRIDGE, 1744–47. — PARSON NEWELL'S ARM-CHAIR. — CARVED POWDER-HORN, 1755. — SWORD AND CANTEEN, USED BY LIEUTENANT ROGER LEWIS IN THE REVOLUTION, CANTEEN PIERCED BY A BULLET AT MONMOUTH COURT-HOUSE.

RELICS OF OLD TIMES.

In the two wars which took place during the latter half of the century the people of New Cambridge took such part as their numbers allowed. At the outbreak of the French and Indian war of 1755 Parson Newell vigorously defended from the pulpit the claims of the British

Crown, and several of his people entered his Majesty's army. A militia company had already been organized, of which Zebulon Peck was captain. He and his son Justus were among the New Cambridge members of the British army. These volunteers were stationed in the northern part of Vermont.

At the outbreak of the Revolution a strong division existed in the community. Parson Newell supported the colonial cause, and his parishioners were strong Whigs. The Episcopalian settlers, on the other hand, were Tories, and meetings of the friends of King George throughout the State were often held secretly on Chippins Hill. At one time the Whigs heard that such a meeting was to be held, and stationed sentinels on all the roads leading to the rendezvous. One party of these sentries arrested a well-known Tory, Chauncey Jerome by name, and after a summary trial found him guilty of treason and sentenced him to be hanged. They accordingly brought him down to the whipping-post, which stood across the road from the meeting-house, and hanged him to the branches of a tree which stood by the post. It was now daylight, and the executioners rode away. A few minutes later an early traveller found Jerome hanging nearly dead, cut the rope, and brought him back to consciousness.

Another of the Tories, Moses Dunbar, was more regularly and completely hanged. He was arrested in 1776, charged with secretly enlisting soldiers for King George's army, tried by the Superior Court at Hartford, found guilty of treason, and hanged there March 19, 1777. The great majority of the society, however, were stanch Whigs, and a considerable number of men enlisted in the colonial army. It is impossible to tell how many, but it is said that nearly all the men of proper age either volunteered or were drafted. It is known that some of the New Cambridge soldiers were with Washington on Long Island, during his retreat to New York and New Jersey, the attacks on Trenton and Princeton, and through the dreary winter at Valley Forge.

No steps toward the establishment of a separate town organization are recorded till Dec. 24, 1784, when it was voted "that we wish to be incorporated into a town in connection with West Britain." Committees were appointed to confer with the West Britain society and with the town of Farmington. The town opposed the separation; but, arrangements satisfactory to the two societies having been made, a petition was sent to the General Assembly in May, 1785, praying for a separate town organization. This petition states the grand list of the two societies at £17,218 17*s*. 2*d*.

Joseph Byington

The request was granted, and an act passed the same month incorporating the town of Bristol. This name appears for the first time in the act of incorporation, and was apparently selected by the Assembly.

Zebulon Frisbie

The first town-meeting was held at the New Cambridge meeting-house, June 13, 1785. Joseph Byington, Deacon Elisha Manross, Zebulon Peck, Esq., Simeon Hart, Esq., and Zebulon Frisbie, Jr., were chosen the first board of selectmen: of these, Manross, Peck, and

Byington represented the New Cambridge society, and Frisbie and Hart, West Britain. Thereafter, town-meetings were held alternately in the two parishes, and the town officers were divided nearly equally between them. The union seems never to have been very harmonious, and in May, 1806, the West Britain parish was made a separate town by the name of Burlington.

Elisha

The year after the removal to East Church of the Episcopal society, another ecclesiastical body was organized, taking a part of its membership from this town. April 13, 1791, a small number of Baptist believers from Northbury, Farmingbury (now Wolcott), and Bristol, met in Northbury, at a house belonging to Edmond Todd, near the corner of the three towns, and organized the Second Watertown Baptist Church. This building is still standing, now an old barn. Meetings were held alternately in Northbury, Farmingbury, and Bristol. In 1793 Elder Isaac Root became the pastor of this church; it is not now known whether or not they had any earlier pastor. At first the Northbury members were in a majority, afterward Wolcott and Bristol. In 1800 the allotment of services, one half to be held in Bristol, one third in Wolcott, and one sixth in Plymouth, shows that the Bristol part of the church had become the strongest. About 1795 Elder Daniel Wildman began to act as pastor, and to his zealous labors the prosperity and rapid growth of the early church were largely due. In 1798 the membership of the church was sixty-six, and in 1817 it was considerably over one hundred. In 1800 the erection of a meeting-house was determined upon, and the work was begun the following year. This building was forty-two by thirty-two feet in size, and stood upon land which had been given to the society for that purpose by Elder Wildman. In 1830 a larger building upon the same site took its place. The old church became the case-shop of the Atkins Clock Company, and is still used for that purpose by its successors in business. This second building was used till 1880, when the society built the handsome brick church which they now use.

Daniel Wildman

At the beginning of this century the town of Bristol was a considerable farming hamlet. The population, by the census of 1800, was 2,723. The New Cambridge society was a very little stronger than West Britain, and had probably a population of about fourteen hundred. Upon the hill stood the Congregational meeting-house confronted by a row of "Sabba'-day houses." Some of these were built about 1754, and were still standing in the first decade of the century. Hither, at noon, went each family that lived at a distance from the meeting-house, to eat their lunch, replenish their foot-stoves, and indulge in such decorous conversation as was suited to the sacred day. Near these houses of public comfort stood the majesty of the law in the shape of stocks and whipping-post. The former of these was occasionally used, the latter almost never. In 1828 a negro boy was sentenced by a village justice to receive ten lashes on his bare back at this post, and the punishment was administered in presence of a large crowd. This was certainly the last, and perhaps the first, use of the post. A mile distant, in the valley, stood the Baptist meeting-house, and between Elder Wildman and Parson Cowles the battle often waxed hot in discussion of the merits of baptism by sprinkling and of the necessity and expediency of infant baptism.

New Cambridge, like every other New England parish, had very early supplied itself with schools. In 1754 liberty was given by the Farmington town-meeting to build two school-houses in this parish,—one on the hill, near the site of the present Roman Catholic parsonage, the other on Chippins Hill. Before this there had been a school, probably meeting at some private house. In December, 1747, the society voted that a lawful school should be kept, and three months later it was "Voted, That we would have a school kept in this society six months; namely, 3 months by a Master and 3 months by a Dame." In 1768 the parish was divided into five districts; and, not long after, school-houses were standing, one north of Parson Newell's residence, one near the south graveyard, one on West Street not very far north from Goose Corner, one on Chippins Hill, and one in the northeastern part of the parish. Here were taught the elementary branches of education, always including the Westminster Catechism: once a week Parson Newell called upon the school and examined the children in the Catechism.

A few of the farms in town were cultivated by slave labor. The Jerome family, living in the northeastern part of the town, in the house still owned by their descendants, kept three slaves; and one Isaac Shelton, who lived on Chippins Hill, near the west line of the town, owned a larger number. Their condition was certainly a very mild form of bondage. The negroes went to church and their children went to school. Early in the century a gradual emancipation act was passed, which put an end to slavery here, as elsewhere in the State. About this time witchcraft caused much excitement in Bristol, and greatly frightened some of the good people. One young girl, Norton by name, on the mountain, declared that she was bewitched by her aunt, who, she said, had often put a bridle upon her and driven her through the air to Albany, where great witch-meetings were held. Elder Wildman became interested in this girl, and had her brought to his own house that he might exorcise her. She stayed overnight, and after midnight the Elder, thoroughly frightened by the awful sights and sounds which had appeared to him, begged some of the neighbors to come and stay with him. One bold unbeliever, who offered to go with him, was frightened into convulsions by what he saw and heard, and was sick a long time in consequence. Deacon Dutton, of the Baptist Church, incurred the enmity of the witches, and an ox which he was driving one day was suddenly torn apart by some invisible power. Other people were tormented by unseen hands pinching them, sticking red-hot pins into their flesh, and bringing strange maladies upon them.

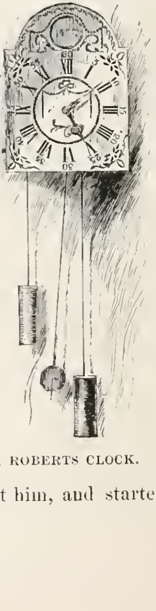
"So the old chronicles say, that were writ in the days of the fathers."

Before 1800, Bristol people had no way of receiving mail except through the Farmington post-office. About that year a post-rider began to go through the town weekly, carrying papers and letters in saddle-bags. In 1805 the stage-route was built, and thereafter Bristol had easier communication with the outside world. A militia company was organized in 1747, of which Caleb Matthews was the first captain. Judah Barnes was afterward captain for several years, and the annual training was held on the level ground east of the Barnes tavern; afterward an artillery company was organized, and trainings were held for many years on the green near the Congregational meeting-house. The first tavern kept in New Cambridge was at the Ebenezer Barnes house. In 1745 we find this mentioned on the town records as a then existing institution. This tavern was kept by the Barnes family till their removal in 1795, and afterward by the Pierce family. Soon after the settlement of Parson Newell, Zebulon Peck came here, attracted by the fame of his preaching, and began to keep a tavern back of the Daniel Brownson house at Goose Corner. Both these men were prominent in town and church, the latter being a deacon. In the early part of this century there were in the New Cambridge society, besides the Pierce tavern, one on Fall Mountain, kept by Joel Norton; one on West Street, kept by Deacon Austin Bishop; one near the Congregational meeting-house, kept by Abel Lewis; one kept by widow Thompson, in the house now owned by Carlos Lewis; one at Parson Newell's former residence (the Dr. Pardee place), kept by his son's widow; one on Chippins Hill, kept by Lemuel Carrington; and one near the south line of the West Britain parish, kept by Asa Bartholomew.

Austin Bishop

The Barnes family, before 1745, established a saw-mill and grist-mill near their tavern, taking their power from the Pequabuck River, about where the present dam of the Bristol Brass and Clock Company stands. A distillery, saw-mill, and grist-mill were also running in Polkville, in the early part of this century, on the present G. W. & H. S. Bartholomew site, but they were probably started half a century later than the Barnes mill. Of the other industries carried on at this early time very little can be said. Mention is frequently made of "shops" in different parts of the town. These were probably small blacksmith, tin-ware, or cobbler's shops, manufacturing no goods for market. A very small beginning was made about 1800 in the clock business by one Gideon Roberts, who lived on Fall Mountain. He made the columns and pinions on a small foot-lathe, cut out the wheels with his jack-knife and hand-saw, and painted the dial-face on a piece of white paper which he afterward pasted upon the clock. When he had finished a few, he mounted his horse, with the clocks fastened about him, and started

Gideon Roberts


A ROBERTS CLOCK.

out to peddle them. Many clocks made by him are known to have done good service for many years. He made clocks in this rude way several years, and handed down the business to his sons. Very little is known as to the number of clocks made by this family or the length of time they continued in the business.

In the second decade other clock-makers began business and conducted it on a much larger scale. Joseph Ives made wood movements as early as 1811, in a small building a little way north of the present site of Laporte Hubbell's shop. It is said that Chauncey Boardman began the next year to make clock movements in a shop south of the Burner shop site. It is certain that he was established here a few years later, doing a considerable business. In 1838 he began to make brass clocks, and continued this until his failure in 1850. Charles G. Ives also made wooden clocks during this decade in the small shop still standing on Peaceable Street. The Ives Brothers, five in number, began in 1815, or thereabout, to manufacture clocks a few hundred feet north of the present Noah Pomeroy shop, on the same brook; and, still farther up the stream, Butler Dunbar and Dr. Titus Merriman carried on the same business. In 1818 Joseph Ives invented a metal clock, with iron plates and brass wheels, and began its manufacture in a shop near the present Dunbar spring-shop. This clock was large and clumsy, and never became very successful. About the amount of business done by these early makers little information is now available. They made the old-fashioned clock, which hung up on the wall, with the long pendulum swinging beneath. In 1814 Eli Terry, of Plymouth, invented and began to make a shelf-clock. This very soon drove the old hang-up clocks out of market, and the manufacture of clocks in Bristol entirely ceased about 1820.

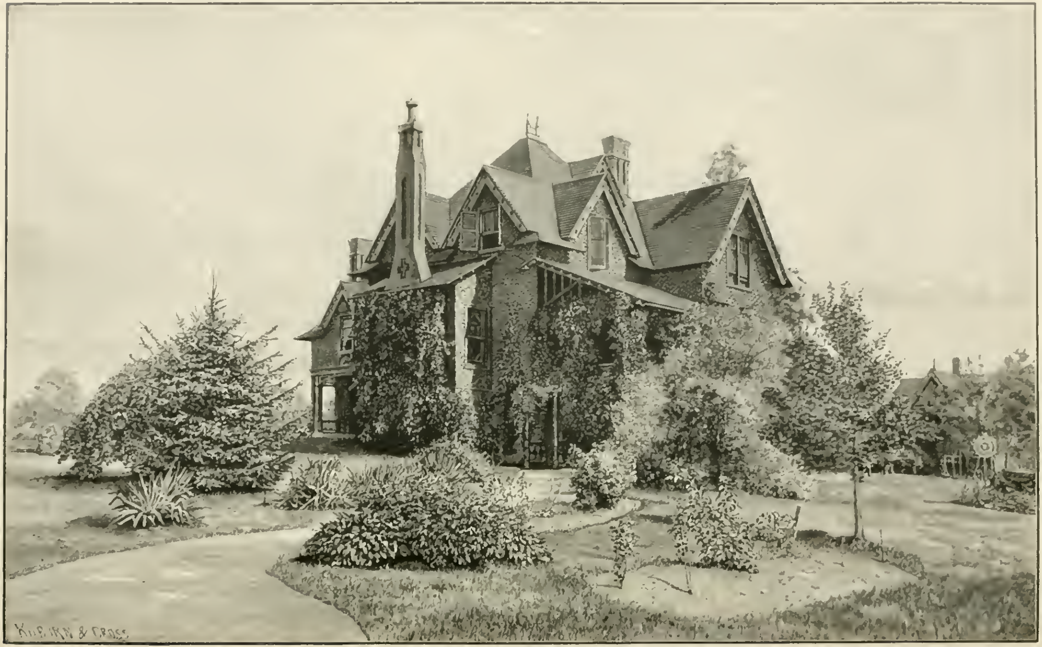
Lack of space forbids a detailed account of the many firms which afterward carried on the clock business with greater or less success. Soon after the cessation of the business in 1820 it was revived by Chauncey Jerome, the most prominent of our early manufacturers. In 1822, he built a factory at the old Pierce mill site, where the Bristol Brass and Clock Company's dam now stands; and in 1825, another small factory near the present spoon-shop site. The next year Main Street was laid out, and a bridge built across the river to accommodate travel to this factory. Mr. Jerome's business was thought to be very great, as he made nearly ten thousand clocks a year. During the next fifteen years Samuel Terry, the Ives Brothers, Rollin and Irenus Atkins, Bartholomew & Brown, Elisha Manross, George Mitchell, Ephraim Downs, Charles Kirk, and possibly others, began making clocks or clock parts; but all of these, except Jerome and Terry, were either ruined or severely crippled by the panic of 1837. In 1838 Mr. Jerome invented the one-day brass clock, which made an epoch in the clock business. Hitherto one-day clocks had been made only of wood, and were therefore much less durable and much

Chauncey Jerome

more expensive than the brass clocks invented by Mr. Jerome, and were also incapable of transportation by water. The success of the new clocks was so great that in 1843 Mr. Jerome built two large factories, one on each side of Main Street, just below the river. In 1842 he sent Epaphroditus Peck to England to introduce there the Yankee brass clock. Mr. Peck found the cheapness and small size of his clocks the greatest obstacle to their sale, dealers thinking these a sufficient proof of their worthlessness. The British Government, suspecting the low valuation which was put upon them at the custom-house to be fraudulent, confiscated the first cargo, paying therefor, in accordance with the custom-house regulations, the importer's valuation with ten per cent addition. Mr. Jerome, well pleased to sell his clocks by the cargo, sent another load, which was seized on the same terms. A third cargo was allowed to pass, and after much trouble was sold in small quantities. A good English market was finally made for the clocks, and Mr. Peck stayed in England, selling for Mr. Jerome and other Bristol makers, till his death, in 1857. In 1845 these two factories, and also a large factory of Samuel Terry, which had replaced Jerome's first one on the Pierce site, were burned. Mr. Jerome moved to New Haven at once, and the town seemed to have received a crushing blow. His one-day brass clock, however, had revived the business of all the clock-makers, and a new succession of small manufacturers entered the field, nearly every one of whom failed in 1857.

The settlement of the village of Forestville was begun in 1833 by the firm of Bartholomew, Hills, & Brown. They built a factory at what is now the centre of the village, on the south side of the river, and made wooden clocks there. Mr. Hills and Eli Barnes, one of the workmen, built there, in 1835, the first dwelling-houses. The name of Forestville was selected as appropriate to the little opening in the woods. This factory, after passing through several intermediate hands, became the nucleus of the present business of the E. N. Welch Manufacturing Company. This company was formed in 1864, and has since added to its plant the factories originally built by the Forestville Hardware Company and by the Forestville Machine Company. It has been for several years the leading clock manufactory in Bristol.

The firm of Welch, Spring, & Co. was formed in 1868, and has since been engaged in the clock business, making a very high grade of goods. Its business has been done in the Manross shop at Forestville, which was burned down and rebuilt in 1873, and in the old sash-factory at Bristol, which had been occupied for thirty years by Ives & Birge, Case & Birge, and by John Birge alone, in the same business. Mr. Elias Ingraham began manufacturing clocks in 1843 in partnership with Deacon Elisha Brewster. Mr. Ingraham originally came to Bristol in 1827, having been hired by Mr. George Mitchell to design and make clock-cases. He was then twenty-two years old, and a cabinet-maker by trade. Brewster & Ingraham made cases in a shop built by Ira Ives, and movements in the old "Burwell shop," built by Charles Kirk. This firm was succeeded by E. & A. Ingraham, and the latter, in 1856, by E. Ingraham & Co. The last-named company, having lost the Ira Ives shop by fire, bought and moved upon its site the Bristol Hardware Company's factory, which it still occupies as a movement-shop. It afterward bought for a case-shop the old building which,



THE RESIDENCE OF EDWARD INGRAHAM.

originally the meeting-house of the West Britain society, had been early moved to Bristol and used as a cotton-mill, and afterward by George Mitchell as a clock-case factory. Having reorganized in 1880 as a joint-stock corporation, it is still conducting a prosperous business.

Bristol capital was, until the panic of 1837, almost exclusively devoted to the clock business; but during the latter half of this century other branches of manufacture have come to be of almost equal local importance. The largest manufacturing company in town is the Bristol Brass and Clock Company, which was organized in 1850 with $100,000 capital. The next year it built its rolling-mill and began the brass-foundry business. In 1857 it bought the spoon-shop which had been built in 1846 by the Bristol Screw Company, and afterward occupied for the manufacture of German-silver spoons, forks, and similar articles by Holmes, Tuttle, & Co. In 1868 its capital was increased to $230,000, and it bought the toy-shop of George W. Brown & Co., in which it began making lamp-burners. This shop was burned in January, 1881, and was replaced by the new three-story building, which is now the largest and finest factory building in Bristol. The company still owns these three shops, and carries on very successfully its three distinct lines of business.

The Bristol Manufacturing Company was formed in 1837, with a capital stock of $75,000, to make satinet cloth. It built in the same year the factory building on Water Street. When satinet went out of use, it began making stockinet underwear, and has continued this business there prosperously ever since.

In 1850 the Bristol Knitting Company was organized, which bought the Benjamin Ray shop at the north side, and began the knit underwear business. At the end of fifteen years this company dissolved, having sold its business to Nathan L. Birge, who still continues it.

The trunk hardware factories of J. H. Sessions & Son were built by Mr. Sessions in 1869. He had before that manufactured wooden-clock-trimmings, in the northern part of the town, on a much smaller scale. After his removal to Bristol centre he carried on the manufacture of small hardware goods in his new shop. Mr. Albert J. Sessions was then making trunk hardware in the old North Main Street shop, which had been built for an iron-foundry by Deacon George Welch, and afterward occupied by Welch & Gray for the same purpose. It was here that Elisha N. Welch began his manufacturing career. After the death of his brother in 1870, J. H. Sessions united the two establishments, and for a few months occupied both shops. During that year, however, the National Water-Wheel Company was organized, and it bought from him the old shop, which it occupies in the manufacture of turbine water-wheels. In 1878 Mr. Sessions organized the Sessions Foundry Company, which bought and enlarged the Terry Foundry on Laurel Street, and began the iron-casting business in the autumn of that year.

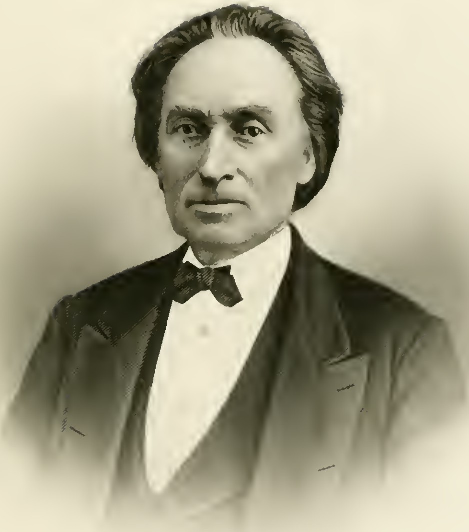
There are now about thirty factories in Bristol, nearly one half of which are occupied for the manufacture of clocks and parts of clocks. Among the many classes of goods which have at different times been made here for market are candles, wire and horn combs, hoop-skirts, cutlery, melodeons, ivory goods, musical clocks, mechanical toys, and raw-hide belting. The list of unsuccessful ventures, of bankrupt firms, of broken corporations, would fill a long roll.

A rich vein of copper ore underlies the soil of the town, and at two places mines have been sunk and attempts made to realize a profit from this metal. Neither attempt was successful; but there are many who believe that the failures were due to bad management, and that copper-mining might be carried on with success. The North copper-mine was opened by the Bristol Mining Company, a corporation organized in 1837, with a capital of $60,000. The company soon spent its capital and stopped business. In 1851 the stockholders reorganized, and tried again to make the mine successful; but their expenses were so great that they were forced to abandon it to mortgagees in New York. Still another attempt was made to work the mine by its new owners, and Professor Silliman, of Yale College, for a while superintended its operations; but the plan was finally abandoned, and the mine property, having a long time lain unused, was finally sold out in 1870. The old buildings still give an appearance of ruin and desolation to the landscape. The history of the South mine was very similar. So much capital was required in opening the mine, and the machinery used was so expensive, that the operators were ruined before they had really begun to take out any metal.

At the outbreak of the Rebellion the people of Bristol were quick to take their part in the great contest. On the 11th of May, 1861, at a special town-meeting called for that purpose, a committee was appointed, to see that the volunteers from this town were supplied with necessary comforts, and that their families were not allowed to suffer, and five thousand dollars were appropriated to be used for these purposes. In July, twenty Bristol men were mustered into Company B of the Fifth Regiment, and in October another little body of Bristol volunteers entered Company C of the Fifteenth. Almost every regiment which left the State had some of our citizens in its ranks, and within a year over one hundred men had entered the army. When, in July, 1862, the President issued his call for three hundred thousand three-years men, it was thought that Bristol ought to send a company filled and officered by our own citizens. The town voted a bounty of one hundred dollars to every volunteer, and stirring war-meetings were held in Crinoline Hall. Newton S. Manross, at that time Professor of Mineralogy in Amherst College, took the lead in this movement, and he was elected Captain of the Bristol company, — K, of the Sixteenth. All the officers of this company and seventy-four of its members were from Bristol. In about a month another call was made for three hundred thousand men to serve nine months, and Bristol again took her part in the response which followed. Company I of the Twenty-fifth was entirely officered by Bristol men, and forty-nine of its eighty-five original members were from this town. Bounties of three hundred dollars were paid from the town treasury to all who entered this company, or who at any time thereafter enlisted or furnished substitutes.

Newton S. Manross

The whole number of men credited to the quota of this town by the adjutant-general was three hundred and eighty-seven. The enlistments and re-enlistments from our own citizens numbered two hundred and



Elias Ingraham

seventy; of this number about twenty were re-enlistments, leaving the total number of Bristol men who were in the service very nearly two hundred and fifty. The services of the different regiments are a matter of state and national rather than of local history. The Sixteenth was hurried to Washington, furnished there with arms, and rushed into battle at Antietam almost entirely ignorant of military discipline. In this battle fell Captain Manross, killed instantly at the head of his company. A young man of high character, an earnest and successful student, having just been appointed to a seat in the faculty of Amherst College, he gave up the brilliant prospects before him to enter the army, only to fall in his first meeting with the enemy. His body was brought home and buried with military honors, attended to the grave by the newly enlisted soldiers of the Twenty-fifth, who had not yet left Bristol. A monument has been erected to his memory in the Forestville cemetery by the students of Amherst College. Company K, with the rest of this regiment, spent the following year in hard campaign work, marching, and building fortifications, rather than in sharp fighting. April 20, 1864, they were captured at Plymouth, N. C., and sent to Andersonville prison. Of the seventy-four Bristol men who went out in this company, twenty-four died in Rebel prisons, most of them at Andersonville; and those who came back came as from the brink of the grave, shattered in body and mind, shadows of the robust men who had gone out three years before. Captain T. B. Robinson, with two companions, escaped from Andersonville and made his way to the North, hiding by day, travelling by night, depending on the negroes for guidance and for food.

The Bristol company of the Twenty-fifth went with its regiment to Louisiana, took part in the battles of Irish Bend and Port Hudson, and was mustered out of service Aug. 23, 1863, a part of the men re-enlisting in other regiments. Our volunteers in the Fifth and Tenth went through much of the hardest fighting of the war, were with Sherman in his famous march through Georgia, with Grant at Appomattox Court House, and took part in the victorious occupation of Richmond. Our soldiers' monument bears upon its side the names of Antietam, Fredericksburg, Newbern, Gettysburg, Plymouth, Fort Wagner, and Irish Bend, — battles in which Bristol soldiers were killed. Of our two hundred and fifty volunteers, fifty-four died in the service. Of these, sixteen were killed or mortally wounded in battle, twelve died of disease, two were lost at sea, and twenty-four starved in Rebel prisons. Of the entire number, only thirteen are buried in Bristol; the rest sleep, most of them in unknown graves, at the South.

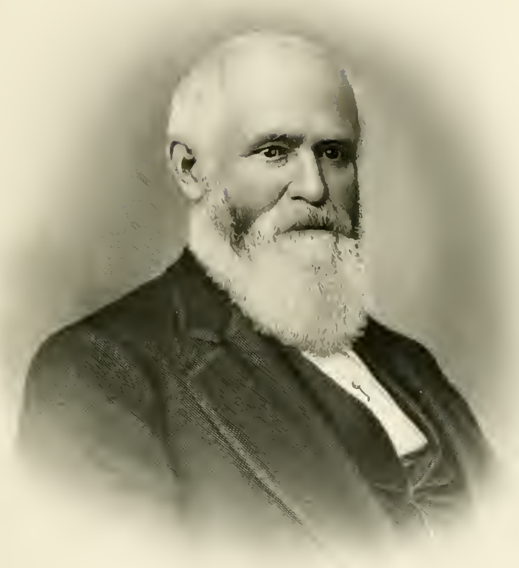
During the last year of the war the building of a monument to our dead soldiers began to be discussed, and in May, 1865, immediately after the fall of Richmond, a meeting was held and a Monument Association organized. Subscriptions were at first limited to one dollar, that the sorrow and gratitude of the whole people might find expression, but afterward larger sums were taken. During the autumn the work was finished, and on the 20th of January, 1866, our soldiers' monument was dedicated. It is of brown Portland stone, twenty-five feet high, bearing upon its sides the names of those to whose memory it was raised, and the battles in which they fell. This was the first soldiers' monument raised in Connecticut, and, it is said, the first in the country.

The mercantile and general prosperity of the town has, of course, kept pace with the development of its manufactures. Most of the early settlers built on what is now called King Street, in East Bristol, and the tavern there became the centre of what business and social life existed. Later, the building of the stage-route transferred the business centre to the north side, and the few stores were grouped about the post-office and tavern on the turnpike road. In the middle of this century the stage-road was succeeded by the railroad, and business again shifted itself to the neighborhood of the railway station, where it has ever since remained. The block of old wooden stores near the station, in which most of our merchants were then located, was burned to the ground in January, 1870. It was immediately replaced by a substantial brick block, but this too was burned in April, 1873. In February of the same year Laporte Hubbell's shop was burned, and in April, only two days after the burning of Nott & Seymour's block, the Forestville Welch & Spring shop was entirely destroyed. The burning of H. A. & A. H. Warner's small shop in May completed a disastrous list of fires. Nott & Seymour's block was rebuilt in the autumn of 1873. It has ceased, however, to be the only or the principal business building, and the centre of the town is now well filled with substantial and handsome stores.

In 1870 the Bristol Savings Bank was incorporated, and in 1875 the Bristol National Bank, both of which have been very valuable agents in promoting the general prosperity. In 1871 our first permanent newspaper was started, — the "Bristol Press," — which has thus far maintained its position as a reliable local journal. At various times prior to this there had been irregular publications of small sheets, but little deserving the name of newspaper. The population of the town has increased gradually during the century of its existence, a considerable gain having been made in every decade since 1820. In 1790 the total number of inhabitants was 2,462, and in 1800, 2,723. In 1810 the number fell to 1,428, the town having been lately divided, and in 1820 a further loss to 1,362 was reported by the census. Since that time the figures have been as follows: 1830, 1,707; 1840, 2,109; 1850, 2,884; 1860, 3,436; 1870, 3,788; 1880, 5,347. It will be noticed that during the last ten years the increase was over forty per cent, a much greater gain than in any former decade, and a gain equalled by very few towns in the State.

The history of the Congregational and Baptist churches has been sketched, and that of the early Episcopal Church. After the long suspension of Episcopal services which followed the removal to East Church, the society reorganized in 1834. They immediately built a small church building on Maple Street, north of Daniel S. Lardner's house. The Rev. George C. V. Eastman was their first rector, and they continued to hold services there till 1862. In that year they built the church building which they have since occupied on Main Street, and soon after sold their old building to the Forestville Methodist society.

During the great Methodist revival period in the early part of this century several itinerant preachers came here and taught the doctrines of that then novel sect. A few converts to their preaching organized the Methodist Church in 1834. A "class" had already been



formed, including at first only four members. So great was the hostility to Methodism in the other denominations, that the land for a church building could be bought only by concealing the fact that it was to be used for a Methodist Church. The building was completed in 1837, and was occupied by the society until they built their new church in 1880. This church has grown continually and rapidly. The first religious services that were held in Forestville were led by itinerant Methodist preachers about 1850, and in 1855 fourteen members organized a church there. They held services irregularly for several years at private houses, and in 1864 bought the church building which the Episcopal society had lately vacated, and moved it to Forestville. This building they still occupy.

The first Roman Catholic services in town were held about 1840, at the North copper-mine, by priests from New Britain and Waterbury. When mining operations stopped, and the building of the railroad through the town began, many of the Roman Catholics moved to Bristol Centre, and mass was said for several years in a building below John Moran's house on Queen Street, and in Gridley's Hall. In 1855 the Roman Catholic residents, still constituting a mission attached to the New Britain parish, built their church building. Eleven years later Bristol was made an independent parish, and the Rev. M. B. Roddan became the first pastor. He was afterward absent a few years, but returned, and is still in charge of the parish.

In 1858 a Second Advent Church organized; they maintained services several years in private houses and in public halls, and in 1880, having united with a body of seceders from the Methodist Church, bought the old meeting-house from which that church had just moved, and have since had a settled pastor and a regular place of worship.

In addition to the regular services of these seven Christian churches, occasional meetings are held by the Spiritualists, a considerable number of whom live here.

In closing this sketch the writer wishes to acknowledge his indebtedness, and the public indebtedness, to previous workers in the same field. The writings of Tracy Peck, Esq., are of especial value. A man of great accuracy, and deeply interested in everything pertaining to our local history, he had the advantage of living at a time when the memory of old residents went back nearly to the settlement of the town. In writing of the first fifty years, one can hardly do more than repeat the details that he collected. Assistance has also been received from Mr. Roswell Atkins's History of the Bristol Baptist Church, and from a series of sketches published by the "Bristol Press" during its first year of publication.

The historian of Bristol has no thrilling events to record, no famous names to eulogize. He has to deal with the commonplace acts of commonplace people. But while none of our citizens have attained to more than local fame, we have been remarkably free from that dense ignorance and squalid poverty often to be found in a manufacturing town. Bristol has been fortunate, in that the clock business, in which it has been so largely engaged, is one which requires a high degree of intelligence and skill in the operatives. Until very lately there has been no distinctively "factory settlement" in town, and our pleasantest streets have been lined by comfortable and handsome residences owned by our skilled mechanics.

The intellectual and moral growth of the community, the most interesting and most valuable part of every history, can hardly be touched upon in such a paper as this. The organization and dissolution of business firms, the building of factories, the establishment of churches, — these make up the tangible details of a history whose real interest lies in the constant growth from the quaint farming hamlet of 1742 to the brisk manufacturing town of the present time, preserving continually those characteristics which have made the political and social life of New England remarkable and unique.

Two well-known Bristol citizens who have done much to build up the place are Messrs. Elias Ingraham and Elisha N. Welch.

Elias Ingraham was born in 1805, and came to Bristol in 1826, in the employ of Mitchell & Hinman. He died at Martha's Vineyard, Aug. 16, 1885. He had been for thirty years at the head of the Elias Ingraham Company, and was the originator of many valuable designs and methods, a man of fine business capacity and of high Christian character.

Elisha Niles Welch was born in East Hampton, Feb. 7, 1809. He removed in 1826 to Bristol, and has since been extensively engaged in manufacturing and also in farming. He is now president of the E. N. Welch Manufacturing Company, Bristol Brass and Clock Company, and Bristol Manufacturing Company, and is also a director in several other important concerns. He was representative in the State legislature for two terms and State senator for one term.

Epaphroditus Peck

V.

BURLINGTON.

BY THE HON. ROLAND HITCHCOCK.

Ex-Judge of the Superior Court of Connecticut.

THE territory of which this town and Bristol were formed, belonged, many years ago, to Farmington, and was called Farmington West Woods. It was part of the land purchased of the Tunxis Indians by the original proprietors of that town, and was by them surveyed, and divided into tiers of lots; the interest of each proprietor therein being determined by the amount of his interest in the whole purchase.

For many years after the "reserved lands" of Farmington were settled, this territory remained a wild, unbroken forest. Hartford and Windsor, by colonial grant in the time of Sir Edmund Andros's attempted usurpation, were the proprietors of Litchfield and Harwinton, which were settled earlier than Farmington West Woods. Credible tradition relates that the path of such proprietors to those towns was through West Woods, and it is possible (as some have claimed) that along this wild path settlers might have been found as early as 1740; but they were very few and widely scattered. It is certain, however, that several permanent settlers were in this territory between 1740 and 1755. Among these were, in the western part, Enos Lewis, Asa Yale, Seth Wiard, Joseph Bacon, and Joseph Lankton, Sr., though the last named afterward lived at the Centre; Abraham and Theodore Pettibone, extensive landholders, and men of much influence, in the northern part; Nathaniel Bunnel and one Brooks in the southern part; and John and Simeon Strong in the eastern part. But the settlement was slow; the land was infested by Indians as they retired westward from the settlement of the white man along the natural meadows of the Farmington valley, and it was not until about 1750 that the permanent settlement to any considerable extent began. In 1774 the General Court, by separate enactments, established in Farmington West Woods the ecclesiastical societies of West Britain and New Cambridge, each having well-defined limits. In 1775 these were incorporated as the town of Bristol, and thereupon ceased to belong to Farmington. In 1806 Bristol was divided; the part of it within the limits of West Britain was incorporated as the town of Burlington, and the part of it embraced in the limits of New Cambridge remained, and was constituted the town of Bristol.

Asa yale

Pursuant to the act of incorporation, the first town-meeting of Burlington was held June 16, 1806. Abraham Pettibone was moderator, and the town was duly organized by the election of the ordinary town officers. Since its incorporation part of the township has been annexed to Canton and part to Avon; its population, as well as its assessment list, has thereby been much reduced, and it is believed that its eastern boundary has been thrown back to the Farmington River.

The first religious society organized in what is now Burlington was a society of Seventh-Day Baptists; the Ecclesiastical Society of West Britain was established (as has been remarked) in 1774, but no religious society was formed under it till 1783, when the Congregational Church was formed. It appears from "Clark's History of the Seventh-Day Baptist Church in America," that "a church of that denomination was organized on the 18th of September, 1780, at Farmington West Woods [afterwards (1785) called West Britain; afterwards still (1806) incorporated as the town of Burlington], by the Rev. Jonathan Burdick and Deacon Elisha Stillman, consisting of nineteen members." They came — about twenty families — from the town of Westerly, Rhode Island, and their settlement and meeting-house were about two miles north from the village now called Burlington Centre. They were exemplary and industrious people, ardently attached to their faith, and had much influence in the affairs of the town in its early history; many of its influential members ultimately removed with their families to the State of New York, and there joined a church of their faith. This weakened the old pioneer church to its ruin, and after a precarious existence of forty or fifty years it became extinct. Many of the dwellings built by these people are still standing, though none of the well-remembered builders, none of their descendants, none of the faith so dear to them, and for which they endured so much, remain to care for the graves of the many they left in the silent city of their dead.

The Congregational Church was formed July 3, 1783, with twenty-six members, and still worships harmoniously in the faith of the fathers. The Rev. Jonathan Miller, from Torrington, the first minister, was ordained Nov. 26, 1783, and continued his ministrations until a few years prior to his death (July 21, 1831). The first meeting-house was located at the foot of what is called Meeting-house Hill, on the northern slope of a hill nearly opposite the corner of the roads where stood the old tavern of Zebulon Cole, and about twenty rods across the road, in a southeasterly direction from it; the locality is now overgrown with wood. The second meeting-house was located about thirty rods northeast from the first one; the heavy bank wall which constituted its northern foundation still stands, a lasting monument to the sturdy, earnest men who more than seventy years ago erected it. This meeting-house was dedicated Dec. 25, 1808, and stood, with its long row of horse-sheds on either side of the road and its steeple high among the clouds, until 1836, when it was removed to where it now stands, remodelled, and on the 14th of December of that year re-dedicated.

Zebulon Cole

The Methodist meeting-house was built in 1814; it was located in the southerly part of the town, on the elevated ground a few rods northeasterly from the south cemetery, and was removed to its present location in 1835. Nathan Bangs (afterward president of Wesleyan University), Laban Clark, and Daniel Coe (pioneers of Methodism in the State) were among the early pastors of the church of that faith in the town.

The township is eighteen miles west from Hartford, is bounded on the north by New Hartford, east by Farmington River, south by Bristol, and west by Harwinton, and is about six miles long and five in breadth. In most parts it is well supplied with streams and springs of excellent water; it has hills and valleys, and in many parts is rugged with stones and rocks. The soil is not unlike that of the other granitic parts of the State, produces substantially the same kinds of fruits and cereals, and with proper cultivation yields to the farmer a good return for his industry. The natural growth of timber is walnut, oak, birch, maple, and chestnut, which were quite evenly mingled in the primitive forests.

N. Bangs

Laban Clark

The inhabitants are generally engaged in agricultural pursuits, and are intelligent, industrious, thriving, and happy, in their quiet homes. The affairs of the town have been managed generally with ability and good judgment, and it is now free from debt, after having paid all its expenses and met all its burdens growing out of the late Civil War and the depreciation of property consequent upon it.

Convenient access to the town is furnished by a branch of the New Haven and Northampton Railroad, which runs through its eastern part. At the census of 1880 its population was 1,224.

West Britain from its small and sparse population furnished several soldiers for the country in the War of the Revolution. After its incorporation as Burlington the town furnished many in the War of 1812; and though the pensioners of those wars who belonged to the town have passed, with their honorable scars upon them, to "the undiscovered country," they are held in respectful remembrance by all who knew them. In the late Civil War the town furnished its full quota of soldiers, many of whom will return no more.

> "The leaf to the tree, the flower to the plain,
> But the young and the brave they come not again."

The narrow limits to which this sketch must be confined forbid extended reference to the noble men and women who were the early inhabitants of the town. Much of pleasant reminiscence and merited respect might properly be said of them. Their personal appearance, their characteristics, and their many virtues awaken in one who knew many of them feelings of mingled pleasure and sadness as they return in memory. The names Alderman, Barnes, Beach, Beckwith, Belden, Bronson, Brooks, Brown, Bull, Bunnel, Butler, Cleaveland, Cornwall, Covey, Crandal. Culver, Curtis, Elton, French, Frisbie, Fuller, Gillett, Griswold, Hale, Hart, Hitchcock, Hotchkiss, Humphrey, Lowry, Marks, Mathews, Moses, Norton, Palmiter, Peck, Pettibone, Phelps, Pond, Richards, Roberts, Session, Smith, Webster, West, Wiard, Woodruff, and many others not less worthy belonged to inhabitants honorably identified with the early history of the town, and whose energy in their respective spheres contributed much to its first prosperity.

Dr. Peres Mann, the first physician of the town, was a native of Shrewsbury, Mass. He acquired his profession in Boston, and settled in West Britain about 1780. Dr. Aaron Hitchcock was his professional successor: he settled in his profession in Burlington about 1806.

Peres Mann

The Rev. Romeo Elton, D.D., was a native of the town, and received his rudimental education in its common schools. He graduated at Brown University, in Providence, Rhode Island, in the class of 1813. Much might be said of him to encourage young men in their struggle against repelling circumstances, did the space permit. He was a modest, retiring man. His chief delight was the study of the ancient and modern languages, to which his unobtrusive life was unremittingly devoted, both in this and foreign countries. It is believed the country has produced few if any more thorough linguists, few of purer literary taste. His fine personal appearance, cultivated diction, and musical voice placed him among the most agreeable of public speakers. He died at Boston, Feb. 5, 1870, at the age of eighty years. His published works, besides occasional sermons, are an edition of J. Callender's "Historical Discourse" (on the early history of Rhode Island) with a memoir of the author, notes, and a valuable appendix; the "Literary Remains of the Rev. Jonathan Maxey, D.D., with a memoir of his life; and a "Life of Roger Williams," printed in London in 1852.

Romeo Elton.

Simeon Hart, for many years principal of the celebrated Farmington Academy, was a native of Burlington, and received his common-school education there. He graduated at Yale College in the class of 1823, and soon after became principal of the academy above referred to, to which he gave much celebrity, and in the management of which he gained for himself high reputation as a teacher. His useful life closed at Farmington, where for the most part it had been spent, and where his students have erected a fitting monument to his memory.

Dr. William Elton, a native of the town, has been for several years the resident physician. He is a gentleman of good literary taste, and well qualified in his profession.

Roland [illegible]

VI.

CANTON.

FROM NOTES BY D. B. HALE AND LEVI CASE.

CANTON[1] measures eight miles north and south, with a breadth east and west varying from one and a half miles at the north to three miles at the south. It is bounded north by Barkhamsted and Granby; east, by Simsbury; south, by Avon, Burlington, and New Hartford; and west by New Hartford and Barkhamsted. It has in its territory four post-offices, seven churches, eight school-houses, fifty-five miles of public highway, and about four hundred dwelling-houses. The Hartford and Connecticut Western Railroad, and a branch of the New Haven and Northampton Railroad, commonly called the Canal Road, pass through the town.

The surface of the territory is much broken by hills. There are Rocky, Rattlesnake, Onion, Crump's, and Wildcat mountains. The valley of the Farmington River in the southwest part of the town is fertile, and Cherry Brook valley, where Canton Centre lies, is noted for its fine farms, though the most valuable agricultural land in the town limits is said to be in the low plain near the eastern boundary. The great "Jefferson flood" of 1801, which made many changes along the Farmington valley, washed away much of a very valuable tract, called the Hop Yard, that lay between Cherry Brook and Farmington River, and the river at that time took permanent possession of the channel of the stream.

Rattlesnake Mountain derives its name from the fact, or tradition, that an early settler, Mrs. Wilcox, while driving home her cows, met near there a very large number of rattlesnakes. She killed forty of them (all full grown) and came unharmed out of the conflict; but the mountain, by a curious freak of history, takes its title from the defeated forces. Crump's Mountain, one and a half miles north of Canton Centre, is named from Crumpus, a noted Indian who had his wigwam on its summit for many years after the whites came. Indian Hill, near the New Hartford line, was for some time the home of a band of Indians, — a peaceful set who were much troubled by other Indians, that lived in and gave the name to that part of New Hartford known as Satan's

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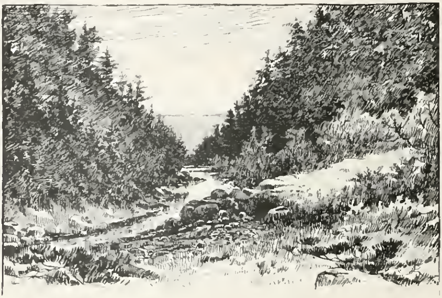
[1] Canton, originally West Simsbury, includes Canton Centre and Collinsville, and has a territory of about twenty-three square miles. Settled, 1737; made a parish, 1750; incorporated as the town of Canton, 1806. Changes of area have been: the early acquisition of a mile tier from New Hartford on the west, and the setting off in 1873 of about one eighth of the town, to Simsbury on the northeast. In 1758 there were 64 tax-payers; in 1880 there were 2,299 inhabitants. Principal industries, the manufacture of edge tools at Collinsville, and agriculture.

Kingdom. Cherry Brook and Cherry Pond — the latter a considerable body of water a mile south of Canton village, extending into Avon — were named from an Indian called Cherry, who, it is said, acquired that name from his fondness for cherry-rum. He was finally horsewhipped and driven from the place, because when intoxicated he threatened to scalp Oliver Humphrey, keeper of the public-house, for refusing to sell him more rum. He lived on the bank of the brook. Indian relics are frequent in the town and Indian traditions abound. One is that Silas Case, of East Hill, received from a dying Indian instruction in the nature of herbs and diseases that made him for years a famous healer of the sick.



"SATAN'S KINGDOM."

The first permanent white settler in West Simsbury was Richard Case, who in 1737 took possession of land on East Hill, granted to his father, Richard Case, of Weatogue (Simsbury). A part of this grant has remained ever since by direct inheritance in the possession of his descendants, and so has never been deeded.

The following historical sketches of the first settlers were prepared by the late Ephraim Mills, Esq., and they were published in Phelps's "History of Simsbury, Granby, and Canton," in 1845. They are now revised for this work.

Richard Case removed from the old parish to West Simsbury in 1737, and is supposed to have been the first settler, and to have erected the first dwelling-house. His son, Sylvanus, has ever been reputed to be the first English child born within the limits of West Simsbury. He had ten sons and two daughters. His descendants are numerous in Canton, Granby, and Barkhamsted.

There were four brothers of the Barber family, who removed from the old parish in 1738, — Samuel, Thomas, Jonathan, and John, — all of whom settled on lands contiguous to each other, within the limits of the old Centre school district in Canton. Dr. Samuel Barber had eleven sons and three daughters, all of whom lived to adult years. Some of his descendants are now living in this town.

Sergeant Thomas Barber had five sons and five daughters, all of whom lived to adult years. Some of his descendants now reside in the town.

Jonathan Barber had two sons and one daughter. He died in early life (1745), at the siege and capture of Louisburg. None of his descendants reside in this town.

John Barber had five sons and one daughter. He died in 1797, aged seventy-seven years. His son Reuben died in 1825, and was the first person buried in the new cemetery in Canton Centre.

Deacon Abraham Case removed from the old parish to West Simsbury about 1740, and died in 1800, aged eighty years. He had two sons and five daughters. He settled on the East Hill.

Amos Case, brother of Abraham, settled on the East Hill about 1740. He had five sons and four daughters, all of whom lived to adult years. He died in 1798, aged eighty-six.

Benjamin Dyer, a schoolmate of Dr. Franklin, came from Boston to West Simsbury about 1741. He had five sons and two daughters. He resided one mile northeasterly from Collinsville. The house built by him is said to be the oldest in town.

Samuel Humphrey came here about 1741. He settled in Canton village. He had three sons and three daughters, all of whom lived to marry and leave children.

Joseph Mills, aged thirty, married Hannah Adams, aged fifteen, and came here in 1742 or 1743, and settled in Canton Centre. He had ten sons and four daughters, all of whom he lived to see married and have children. He died in 1783, aged eighty-nine.

Ezra Wilcox came here about 1740, and settled on the west side of the Farmington River, opposite the mouth of Cherry Brook. He had five sons and four daughters.

Dudley Case was a brother of Daniel, Zaccheus, and Ezekiel. He came here in 1742, and built a public-house in Canton village, afterward long known as the Hosford House. He had seven children. He died in 1792.

Oliver Humphrey, Esq., came here about 1742, and settled in Canton village, and was the first magistrate in West Simsbury. He had eleven children, all of whom lived to adult years. He died in 1792.

Nathaniel Alford came here in 1742, and settled on the East Hill. He had one son and five daughters, all of whom were married and left children.

Lieutenant David Adams came here about 1743, and settled in North Canton. He had four sons and five daughters. He died in 1801.

Sergeant Daniel Case came here in 1743, and settled in Canton Centre. He had four sons and five daughters. He built the first grist-mill in the place. He died in 1801, aged eighty-one.

Captain Ezekiel Humphrey came here about 1744, and settled in Canton village. He had five sons and five daughters. He died in 1795.

Captain Josiah Case came here about 1743, and settled on the East Hill. He had two sons and four daughters. He died in 1789, aged seventy-one.

Isaac Messenger came here about 1743 or 1744, and settled in Canton Centre. He had ten sons and three daughters, all of whom were married and left children. He died in 1801, aged eighty-two.

Ensign Isaac Tuller came here in 1744 or 1745, and settled near Cherry Brook. He had three sons and eight daughters. He died in 1806, aged eighty-six.

Captain Zaccheus Case came here about 1749, and settled in Canton Centre. He had one son and six daughters, all of whom married and had children. He died in 1812.

Deacon Hosea Case came here about 1752, and settled on the East Hill. He had four sons and seven daughters. He died in 1793, aged sixty-two.

Captain John Foot came here in 1753, and settled in Canton Centre. He had two sons and four daughters, all of whom had children. He died in 1812, aged eighty-two.

Captain John Brown came here from Windsor in 1756, and settled in Canton Centre. He had four sons and seven daughters, all of whom had children. He died in 1776 in the American army, at New York.

Solomon Humphrey came here about 1755, and settled near Canton village. He had three sons and two daughters, all of whom had children.

Among people born in Canton who have made their mark in the country are judges, college presidents, members of Congress, mayors of cities, lawyers, doctors, and clergymen, teachers, and successful men of business. The father and mother of the famous John Brown were natives of Canton.

Canton has never been lacking in patriotism. In the French and Indian War twenty soldiers went from there (West Simsbury), and only ten came back; in the Revolution there were between seventy and eighty soldiers from the place; in the War of 1812, about fifty; and in the recent Civil War, two hundred and fifty-seven, — a large number of whom went never to return, or came home to die from injuries received in the service.

The people of West Simsbury began holding Sunday services in private houses about 1741. In September, 1746, at the house of Richard Case, they organized an ecclesiastical society; and at the May session, 1750, the legislature created West Simsbury a distinct parish and the First Congregational Church was formed. Between 1747 and 1750 there was preaching by the Rev's Adonijah Bidwell and Timothy Pitkin. When the church was formed, the Rev. Evander Morrison was called, at a salary of £250, "old tenor," and thirty cords of wood, — the church to build him a house if he would furnish nails and glass. As the result of a quarrel he was dismissed in eleven months, and the house was not built. Succeeding pastors have been the Rev's Gideon Mills, 1759 to 1772, when he died; Seth Sage, 1774, to his dismissal in 1778; Jeremiah Hallock, 1785, to his death, after forty-one years' pastorate, in 1826; Jairus Burt, 1826, to his death in 1857; and since then, the Rev's W. C. Fisk, Charles N. Lyman, A. Gardner, and David B. Hubbard. There was a secession from the church in 1778, led by the Rev. Mr. Sage. Meetings were held in private houses in the north part of the town for some years, and in 1783 a meeting-house was built on the Granby road, half a mile north of the present North Canton Methodist church. The organization was scattered at Mr. Sage's death. In 1783 another schism occurred, when the "Separatists" left the church; and in 1785 these again separated, and the Baptist society was then established. Their first pastor was Elder Jared Mills. Their church was moved and rebuilt in 1839. A Methodist church was built in North Canton in 1871, and one in Collinsville in 1868; but this was closed in 1878. As early as 1751 there was a movement into the Episcopal church, but the withdrawing members joined the church in Scotland (Bloomfield). It was not until 1875 that a society was organized here. The Episcopal church was built in 1876. The Roman Catholic church in Collinsville was built in 1852.

Congregational service in Collinsville began in 1831, with preaching in Collins & Co's hall by the Rev. George Beecher, who died in Ohio from the effects of a gunshot. He was a son of Lyman Beecher. The church was organized in 1832 by the Rev's Dr. Joel Hawes, of Hartford, Allen McLean, of Simsbury, Jairus Burt, of Canton Centre, and H. N. Brinsmade, who had been preaching there since 1831. The Collins Company built the first Congregational church in 1836. Among its pastors have been the Rev's Cornelius C. Van Arsdalen, Frederick A. Barton, Charles Backus McLean, Alexander Hall, and E. E. Lamb. The Cherry Brook meeting-house was built in 1763, and the present house of worship took its place in 1814. Canton was incorporated by the legislature as a town in 1806, because of the inconvenience that its inhabitants suffered in having to go to Simsbury to vote. James Humphrey was town clerk until 1829; William H. Hallock succeeded him. In 1837 Hallock's house was burned, and all the town records destroyed.

H. N. Brinsmade

C. C. Vanarsdalen

F. A. Barton

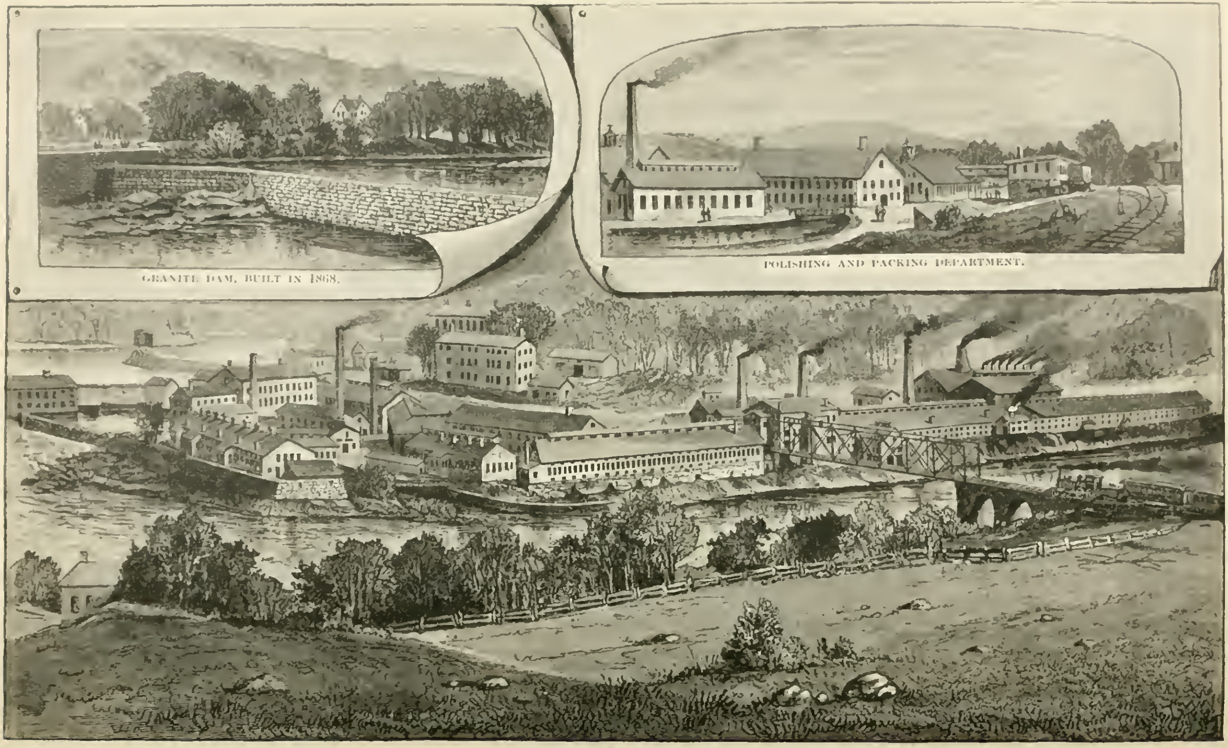
Chas B. McLean

As Collinsville grew in size, its inhabitants, like those of West Simsbury at an earlier date, objected to going to Canton to vote. In 1860 the people of both villages agreed to hold their meetings alternately at one and the other place. In 1866 Collinsville was made a separate voting place for "electors' meetings," that is, general elections; but the old New England town-meeting is still held alternately at Canton and at Collinsville.

As in all Connecticut towns, schools have formed from the beginning an important feature of life in Canton. Until 1796 the Ecclesiastical Society managed them, appointing the school committees yearly. Then the School Society was created, and appointed committees, inspectors, and even district committees. In 1839 the districts were allowed to choose their own committees, and in 1856 the general supervision of school matters was given to the town. The school question has been at the bottom of many of the most exciting controversies that the town has known, and the interest in it has been constant. The early school-houses, with their huge fireplaces for burning four-foot wood, are yet remembered by some of their surviving scholars, who recall how, before matches were introduced, great endeavors were made to keep the coals alive over night; for if there were none there in the morning, some one must go to the nearest house for "fire." Not only in school-houses, but in all houses, the fire had to be kept burning, or else new fire must be got outside. The town of Canton appropriates about $5,000 a year for schools, including the allowance from the State. Careful of their schools, the people have always been orderly and law-abiding. There has never been a murder in the town, nor was there one in the parish before it became a town. Agriculture was the early occupation. Every farm had its flock of sheep, and every farm raised flax, and everybody wore and used woollen and linen that were made at home by the women of the household. The usual cereals were cultivated. There were many apple orchards. Immense quantities of cider were made and everybody drank it. What was left was converted into cider-brandy, and this was sufficient to maintain a large number of distilleries, — at one time, about forty. The cider-brandy business was an important source of income to the farmers; but it has been practically discontinued, and the cultivation of tobacco takes its place. To the moralist, who mourns the spread of tobacco-culture, this fact is not insignificant. From cider-brandy to tobacco is certainly no descent in morals.

With the facilities that its ample water-power has furnished, Canton has always had manufactures of more or less importance, — at first to meet the few wants of the local population, and later to supply the growing demands from outside; until now, with the vast development of the works at Collinsville, it has come to be one of the great manufacturing centres of the State, whose products are known and used all over the world. The first forge for the manufacture of iron was started in 1774 by Colonel Talcott and Messrs. Forbes & Smith. It was just below the present covered bridge, near the house of Julius E. Case. This forge, and that set up in the south part of the town in 1792 by the brothers Captain Frederick and Colonel George Humphrey, were carried off by the flood of 1801. There have been grist-mills of Daniel Case, on Cherry Brook; of Ambrose Case, in the north part of the parish; of Joseph Segur, near the present Collinsville covered bridge (he crossed daily to his mill by canoe); and of Orville Case, near the junction of Albany turnpike and Cherry Brook road. At one time there were seven saw-mills in Canton. The blacksmith's trade, of course, and wood-working and wagon-making were among the local industries. There was a flax-mill about sixty years ago on a stream south of the present residence of G. Woodford Mills. There have been several carding-mills in the town. Of the industries that have

THE ORIGINAL COLLINS WORKS.



GRANITE DAM, BUILT IN 1868.

POLISHING AND PACKING DEPARTMENT.

GENERAL VIEW OF THE COLLINS COMPANY'S WORKS AT COLLINSVILLE.

disappeared, the most important were the manufacture of those two great forces, gunpowder and brandy, which have had so much influence upon society and human history. In 1825 there were not less than forty distilleries in Canton; now, with double the population, there are less than half a dozen. The first powder-mills were built by Jared Mills and Edmund Fowler, on the Nepaug stream, near its junction with the Farmington. Here the manufacture was carried on for sixty years, and not less than thirty people were killed in its successive explosions. In 1834 another powder-mill was built on Cherry Brook, near the North Canton cemetery, by Swett & Humphrey. This ran about twenty years. The whole business of powder-making was abandoned in the town about 1865.

The great body of the population of Canton is now gathered in Collinsville, about the extensive works of the Collins Company, which is practically the source and centre of all the activities of the place. The company directly or indirectly supports 2,500 of the inhabitants of the towns of Canton, Avon, and Burlington. Nearly all of Collinsville lies in the town of Canton, but the boundary lines of Avon and Burlington pass through its southern part.

The Collins axes, of which no less than fifteen million have been manufactured, are known and used all over the world. Before 1826 every axe was the hand-work of the common blacksmith. It was hammered out on the anvil and sold without an edge, so that half a day's grinding was needed to make it useful. This circumstance is the cause of the notion which still prevails on many farms, that an axe must be ground before use. The fact is, that no one can improve upon the edge which the skilled workman puts upon the finished tool. A blacksmith of Somers, in this State, named Morgan, whose axes had an excellent reputation, bought the steel for them from David Watkinson & Co., of Hartford. This attracted to axe-making the attention of David C. Collins, a nephew of Mr. Watkinson, and a clerk in his store, and he experimented in making some all ready for use, ground and polished, when sold. He soon determined to undertake the business, and formed the firm of Collins & Co., with his brother Samuel W. Collins and their cousin William Wells. This was in 1826. They bought the Humphrey grist-mill privilege, in the south part of Canton, on Farmington River. In December 1831 the post-office of Collinsville was established at what had been South Canton. Wages in the new factory, which were paid once a year, ranged from $12 to $16 a month, with board, and eight forged axes were a day's work. Now, one man with a helper forges from one hundred and fifty to two hundred.

In 1829 the use of Lehigh coal was introduced, these being the first edge-tool works in the world to use the fuel. In 1832 the factory was very much enlarged, and in that year Mr. E. K. Root, from Chicopee, Mass., was made the superintendent. He was a man of peculiar mechanical skill, and several of his many inventions, though made forty years ago or more, have never been supplanted or improved. One of these is the very essential machine for punching the heads of solid axe-polls. Mr. Root remained at Collinsville seventeen years. In 1834 Collins & Co. were succeeded by a corporation, the Collins Company, with a capital then of $150,000. Its capital has been increased by cash contributions to $1,000,000, and it has paid a dividend every year of its existence since 1835. In 1867–1868 the company built a number of important works, including one of the most remarkable and finest dams in the country. It is three hundred feet long and eighteen feet high, and is made of massive blocks of native granite, fastened together and set into a groove cut in the solid rock-bed of the river bottom. The daily product of the works exceeds three thousand tools. More than five hundred tons of steel and two thousand tons of iron, a large part of which is manufactured by the company, are every year made into tools there, and, in grinding an edge upon these, over six hundred tons of grindstones are worn to dust.

The success of the company is very largely due to the ability of the two remarkable brothers whose name it bears. Samuel Watkinson Collins and David C. Collins were the sons of Alexander Collins and Elizabeth Watkinson, of Middletown, where the father practised law. He died in 1815, and his widow and family moved to Hartford.

David C. Collins was born in 1805. Upon the removal to Hartford as a boy he was taken into the family and the store of his uncle, David Watkinson, in the iron business. His energy and keen business judgment are evident in the manner in which, when only twenty-one years old, he projected the axe manufacture and organized the firm of Collins & Co. Both brothers devoted their lives to this company.

David C. Collins

Samuel W. Collins was born in September, 1802, at Middletown. He went to live with Edward Watkinson, for whom he became clerk. Here he developed such capacity for business, and so much executive ability, that before he was of age he was taken into partnership, the firm being Watkinson & Collins. In 1826 he became one of the new firm of Collins & Co., and from that time devoted his great energies to the axe business. Mr. Collins, as the resident manager and head of the company for so many years, occupied a most important part in shaping its course, and also the affairs of the community. He was singularly correct in his estimates of men, an admirable judge of character, and quick to recognize talent and to encourage it. In all his intercourse with his employés he commanded their respect and secured their affection. He was always interested in their welfare, and was such an earnest opponent of strong drink, that he bought out at least two hotels and one drug-store to stop their liquor-selling, and paid one man to sign a promise never to live within ten miles of the town. In all the deeds under which he sold land to employés or others he inserted a clause prohibiting the manufacture or sale of liquor there, under penalty of forfeiture of the land. Mr. Collins died in 1871, in the beautiful home which he had built upon the west side of Farmington River. He had the satisfaction of seeing the work which he began in so small a way reach its great dimensions, and of having the name of Collins known round the world, and recognized as a synonym for honest work.

Sam. W. Collins

David B. Hale   Levi Case.

VII.

EAST GRANBY.

BY CHARLES HORACE CLARKE.

EAST GRANBY was incorporated in 1858, out of Granby and Windsor Locks. Granby was set off from Simsbury in 1786, and Windsor Locks from Windsor in 1854. The individual history of East Granby is chiefly that of the Turkey Hills Parish Society, which was the Northeast Society of Simsbury. This society was created in 1736, and in 1737 a part of the Northwest Society of Windsor was added to it; this part was taken from Windsor Locks and incorporated into East Granby when the town was established.

As early as 1793 an effort was made to have East Granby set off as a separate town, because Granby at that time reconsidered the vote under which the town-meeting was held once in three years at Turkey Hills. The limits then asked for the proposed town were practically those which were at last fixed upon.

The town embraces about eighteen square miles; being four and a half miles east and west, and averaging four miles north and south. Its population in 1860 was 833; in 1870, 853; in 1880, 754; showing a decrease in the last decade of more than twelve per cent. This decrease was due almost wholly to the decline in value of agricultural products, especially tobacco, which followed the close of the War of the Rebellion, and the extended culture of that product in Pennsylvania, Ohio, and Wisconsin. A more economical production was necessary, and there was consequently a limited employment of farm laborers. The Talcott range of mountains divides the town from north to south into nearly equal parts. That west of the mountain is rolling and somewhat hilly; that east of the mountain slopes gradually down to a plain, and is of peculiar natural beauty.

As early as 1710 iron was manufactured at a mill on Stony Brook, in the extreme northeast part of the town, close by the Suffield line, and this is believed to have been the first manufacture of iron from ore procured in the colony. About 1728 a furnace called the "new works" was set up a mile farther south, on land now owned by Oliver M. Holcomb. The ore was from surface stone gathered in that part of Windsor which still retains the name of Ore Marsh. The manufacture of wire-cards began about 1820, on the Farmington River, and other industries followed. In 1846 the Cowles Manufacturing Company made spoons, and it is claimed was the first to make a practical success of electric plating. Its works gave the name of Spoonville to the site, and that remains, although spoon-making ceased there about thirty years ago.

The town is free from debt, and an average annual tax of seven mills has been sufficient to support all public burdens during the last ten years. The town has two ecclesiastical societies, — the Congregational, having its church edifice in the Centre, just at the foot of the eastern slope of the mountain; and the Methodist Episcopal church, situated about a mile north of the old Newgate prison, on the west side of the mountain. The former was established in October, 1736, after a long and bitter controversy extending through many years. The final result was the division of Simsbury into four parish societies, of which Turkey Hills was one, — each to have independent ecclesiastical privileges. June 16, 1737, the parish of Turkey Hills voted to build a church, and applied to the legislature for a committee to locate its position. John Edwards, James Church, and Joseph Talcott, Jr., having been appointed such committee, selected the site for the church at an "oak staddle," on land of Samuel Clark, upon the west side of the north and south highway, some ten rods south of the present dwelling-house of Charles P. Clarke, and about the same distance north of the intersecting highway leading eastward. Out of the bitter church controversy referred to there grew a topographical map of ancient Simsbury.[1] This map shows that about 1730 there were living in the parish twenty-eight families, — twenty-three east and five west of the mountain. In 1709 there were but two families, — those of John Griffin and Joshua Holcomb, — both of whom lived near the Falls.

The church building was begun in 1738. It was taken down in 1831 by George Burleigh Holcomb, who used some of its timbers in the buildings on the place where he now resides. The present edifice was begun in 1830 and completed in 1831. The first clergyman employed in the parish was a Mr. Wolcott, who preached in 1737. The Rev. Ebenezer Mills was settled in 1741. From 1754 to 1760 there was preaching by candidates. The Rev. Nehemiah Strong, afterward professor in Yale College, was settled as pastor, Jan. 21, 1761, and dismissed in 1767. The next settled pastor was the Rev. Aaron Booge, November, 1776. The society appointed seventeen tavern-keepers for the day of his ordination! He was dismissed in 1785, but supplied the pulpit four years longer. The Rev. Whitfield Cowles was ordained in 1794; but dissensions arose, he was tried for heresy, and the society fell into discord, and for a while lost its legal existence. The next regular ministers were the Rev's Hervey Wilbur, 1815–1816, and Eber L. Clark, 1816–1820, who were also chaplains at Newgate prison. There have been frequent changes of ministers since then. The Rev. Joel H. Lindsley, who found the church in 1865 in a very reduced condition, owing to quarrels and dissensions arising from the questions of the war, did much to revive it and to endear himself to the people. At that time the church building was renovated and improved. The pulpit is now supplied by the Rev. D. A. Strong.

The Methodist church at Copper Hill was built in 1839, and in 1859 was thoroughly repaired, and moved about five rods westward. Like all Methodist churches, it has had regular changes of pastor. In the ministry of Lemuel Richardson, in 1871, there was an extensive revival of religion, attended with remarkable manifestations. The writer, at a single evening meeting in the church, which lasted from seven o'clock until midnight, witnessed as many as fifteen persons who became apparently unconscious. Some were stretched upon the floor; others were lying or being supported upon the seats. This visitation of "the Spirit" was regarded as a great blessing, and it certainly did strengthen the church in numbers. Mr. Richardson was a large, powerful man, full of strength, zeal, and boldness, and possessed of a strong, loud voice, which he used in singing as well as in preaching and prayer.

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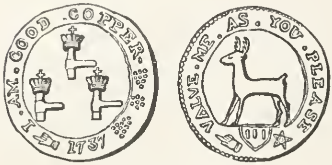
[1] This curious and very interesting map is now in the State Library in the Capitol in Hartford, and would be reproduced here in fac-simile but that its peculiar proportions make that impossible. It is a topographical and genealogical chart for a considerable part of Simsbury as then settled.

The celebrated Simsbury copper-mine, where afterward was located for fifty-four years the Connecticut State prison called Newgate, was first known to the inhabitants of Simsbury in 1705. Two years later there was an association of such proprietors of the town as chose to subscribe to articles of agreement for the purpose of opening and working it. The location of the mine was about a hundred rods from the west ledge of the Talcott Mountain, at its highest point in East Granby, which is a point nearly as high as any in the same ridge in the State. The position is one of much picturesqueness and beauty. The period of greatest mining activity was from 1715 to 1737; during these years it was carried on in face of great dangers and greater discouragements arising from the newness of the country and the want of proper facilities of every nature pertaining to the business. The articles of agreement under which the subscribing proprietors, in 1707, undertook to work the mine, provided that, after deducting the expenses of the work, there be allowed to the town ten shillings on each ton of copper produced, and the residue be divided among the proprietors in proportion to their subscriptions. The company only dug the ore; they did not undertake to smelt and refine it. In the same year they entered into a contract with Messrs. John Woodbridge, of Springfield, Dudley Woodbridge, of Simsbury, and Timothy Woodbridge, Jr., of Hartford, all clergymen, who agreed to run and refine the ore, and cast the metal into bars fit for transportation or a market; and, after deducting the tenth part belonging to the town (of which two thirds was to be given for the maintenance of an able schoolmaster in Simsbury, and the other third to the collegiate school of Yale College), the residue was to be equally divided between them and the proprietors, or workers of the mine. The legislature, in 1709, passed an act vesting the right to control all matters relating to the mine in the major part of the proprietors, according to the interests of each; and it was under arrangement with this organization that mining operations were carried on until the State began to use the mine as a prison. The act also provided for the adjudication of all matters in controversy between any and all persons connected with the mines, by a board of commissioners. During the mining excitement companies, organized in Boston, in London, and in Holland, expended large sums at Copper Hill. Governor Belcher, of Massachusetts, said in 1735 that he had spent £15,000 there. The mine most improved, and where the greatest excavation was made, was the one purchased for a prison. The most extensive workings, aside from those on Copper Hill, were known as Higley's mine, situated a little more than a mile southward, on land now owned by Hilton Griffin, and nearly west of the old vineyard gap in the mountain, where upon the map of ancient Simsbury Mr. Higley's house is seen to have been located. Mr. Edmund Quincy, of Boston, had a company of miners working here at the outbreak of the Revolutionary War; soon afterward the works were abandoned. About 1737 Samuel Higley, here referred to, manufactured a rude copper coin which to some extent circulated as a representative of value in the vicinity, and has since been known as the Higley Copper. The coins are said to have passed current for "two and sixpence;" presumably in paper, because their intrinsic value was only a penny. They were not all of one device; but one now in the Connecticut Historical Society, at Hartford, is here represented by engravings, showing both sides. Such a coin has now a cabinet value of perhaps a hundred dollars. The interest in the mines was very much abated after 1737. Of the ore dug, a considerable part was shipped to Europe; some of it arrived safely, and was smelted. One cargo was reported lost in the English Channel, and one captured by the French. About 1721 smelting and refining works were built and secretly operated (to what extent is unknown) at a place in West Simsbury called Hanover by the Germans, who were then conducting the business. The locality has since retained the name.



A HIGLEY COPPER.

At the May session of the General Assembly, in 1773, William Pitkin, Erastus Ellsworth, and Jonathan Humphreys were appointed a committee to "view and explore the copper-mines at Simsbury" with regard to the fitness of that place for a prison, and after their favorable report they were authorized to obtain possession of the property. They bought up a mining lease that had nineteen years to run, and prepared the place to receive prisoners. The legislature gave it the name of Newgate. Burglars, horse-thieves, and counterfeiters were liable to be sent there to work in the mines. John Viets was the first master, or keeper, of the prison. The first convict, John Henson, was received Dec. 22, 1773, and escaped on the 9th of the next month. The history of the prison is a long record of escapes, uprisings, fires, and other troubles, although it early acquired the reputation of a very secure place, as appears by General Washington's reference to it.[1] In 1777 the prisoners were all taken to the Hartford jail, and probably the prison was not used again until 1780, when it was rebuilt, and the prisoners were set at other work than mining. Previously they had mined ore, which was sold by order of the legislature. There was another sweeping fire in 1782, and the place was then abandoned until 1790. A new prison was completed in October, 1790, and Major Peter Curtiss was appointed keeper. The heavy wall about the premises was built in 1802. The prisoners were confined below ground; many of them wore iron fetters, and tradition has it that some were chained to rings in the wall. There was a treadmill under one of the buildings, which the convicts operated.

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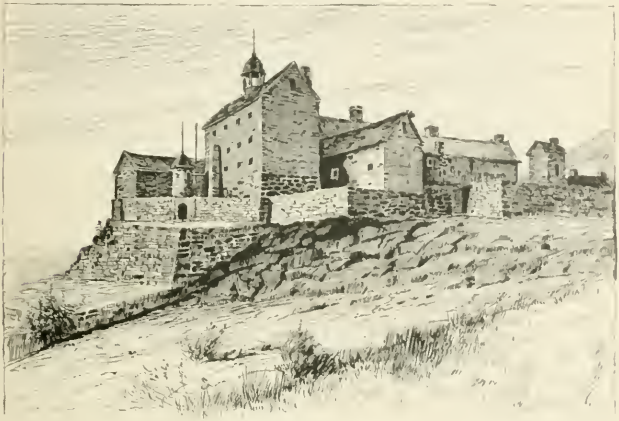
[1] Letter from General Washington to the *Committee of Safety*, Simsbury.

CAMBRIDGE, Dec. 11, 1775.

GENTLEMEN, — The prisoners which will be delivered you with this, having been tried by a court-martial, and deemed to be such flagrant and atrocious villains that they cannot by any means be set at large or confined in any place near this camp, were sentenced to be sent to *Symsbury in Connecticut.* You will therefore be pleased to have them secured in your jail, or in such other manner as to you shall seem necessary, so that they cannot possibly make their escape. The charges of their imprisonment will be at the Continental expense.

I am, etc.,

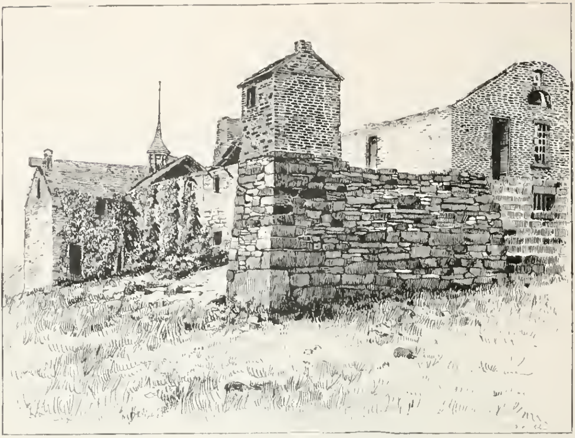
GEORGE WASHINGTON.



NEWGATE PRISON IN 1802.

All the prisoners were finally removed to Wethersfield, on the 1st of October, 1827, and the prison buildings and land were sold shortly afterward to persons interested in mining operations. The history of Newgate has been written out with great detail by Noah A. Phelps. After the abandonment of the property by the State for prison purposes several efforts were made, without success, to carry on the mining of copper. No considerable amount of ore was reduced, and the experiments were abandoned in 1859. Since then the mines have served only to afford a curious interest to those who visit the place on account of its associations as the former prison of the State. Its buildings are now far gone to decay, and soon nothing but crumbling walls of stone will mark the place, once famous alike for its hidden treasures of copper and for being the first substantial stronghold for the criminals of the colony.

Few communities have been less subject to change of inhabitants than East Granby. Its lands are excellent, and those who are engaged in agricultural pursuits have very much to encourage them to remain. Of the families shown upon the map of ancient Simsbury to have been first settlers in the place, those of Clark, Phelps, Holcomb,



NEWGATE PRISON AS IT NOW APPEARS.

Griffin, Stephens, Alderman, and Owen have always had successors of their respective names living in the town; and of Thomas Stephens, Samuel Clark, Joseph Phelps, and John Holcomb, their lineal descendants, Frederick F. Stephens, Charles P. Clarke, Richard H. Phelps, and Morton Cornish, are each respectively occupying the homestead estate of his ancestor.

Elmore Clark, now seventy-eight years of age, has been the clerk of the town since its organization, and occupies the same house built by his ancestor, Joel Clark, in 1746. Isaac P. Owen, recently deceased, was the last representative by name of that family in the town; he, too, occupied the homestead of his first ancestor in East Granby, and while living in the same house represented the towns of Windsor, Windsor Locks, and East Granby, in the legislature of the State. The families of Moore, Clark, Owen, and Forward came directly from Windsor to settle in East Granby; while those of Higley, Phelps, Holcomb, Viets, and Cornish came to the place from Lower Simsbury, where there was a settlement, mostly by Windsor people, more than forty years earlier than in the parish of Turkey Hills. In the death of Alfred Winchel, in 1879, that family name ceased to have a representative in East Granby. Dr. John Viets, the ancestor of one of the now most numerous families in the town, is said to have come to Simsbury in 1710, being physician to a mining expedition from Germany. There seems to be some reason to question the accuracy of this date, because at that time the copper-mines had hardly begun to attract attention from abroad; and further, because his name does not appear upon the ancient map made about 1730. His grave is in the cemetery at Hop Meadow, in Simsbury. His son John was the first keeper at Newgate, and was probably the first of the family who lived within the limits of East Granby. The family names of Viets and Cornish do not appear upon the parish record of

Turkey Hills until 1743 and 1744 respectively; those of Gay and Thrall in 1751 and 1754. The first representative in town of the Gays, was Richard, who came from Dedham, Mass., and ever since there have been here lineal representatives of that name. The name of Bates is one prominently associated with the town since 1747, when Lemuel Bates came from Long Island, learned the saddler's trade, and built the house now occupied by his grandson, William H. Bates. The names of Hillyer and Skinner are not found upon the parish register until 1779. Colonel Andrew Hillyer, the father of Charles T. Hillyer, of Hartford, was probably settled in Turkey Hills about 1774. He was then a young man, a graduate of Yale College, — had served under Colonel Lyman, in the English campaign of 1760, against the French in Canada, and was also a soldier in the expedition of Lord Albemarle against Havana. Such was the fatality by sickness in that expedition, that he was, with one exception, the sole survivor of fourteen persons enlisted from Simsbury. He was one of the first to respond to the patriotic call to arms in the War for Independence; a lieutenant at Bunker Hill, he served throughout the war, holding successively the commissions of lieutenant, captain, and adjutant. His grave is in the old cemetery at East Granby. After the removal to Hartford of General Charles T. Hillyer in 1853, no representative of that family remained in town.

Of the many persons born in East Granby who have obtained distinction in business and professional life, perhaps no other has merited and attained to the renown of Walter Forward. He was the fourth, in order of birth, of ten children born to Samuel Forward and Susannah Holcomb. The place of his birth (which occurred Jan. 24, 1783) is shown upon the map of ancient Simsbury. He lived in Turkey Hills, receiving only the advantages of a common-school education, until in 1803 he removed with his father to Aurora, Ohio. Walter immediately went to Pittsburg, Penn., attended for a short time an academic school, studied law with Judge Young, and was admitted to practice at the age of twenty-four. While engaged in his law studies, in 1805, he also edited the "Tree of Liberty," a Jeffersonian paper, at Pittsburg. His success as a lawyer was immediate, and he soon ranked high in his profession. In 1822 he was elected to Congress, where he served three terms in succession. In 1837 he was a valuable member of the Constitutional Convention of the State. In 1841 he was appointed by President Harrison first Comptroller of the Treasury: and by John Tyler made Secretary of the same. After retiring from the secretaryship of the Treasury he resumed the practice of the law, in which he continued until appointed by President Taylor Chargé d'Affaires to Denmark, a position which he resigned to accept that of Presiding Judge of Alleghany County. This latter he held at the time of his death, in 1852.

He was a man of most kind and generous nature, and interested himself to aid his younger brothers to education and position. His brother Chauncey, born in 1793, studied law in his office, and settled in Somerset, Penn. He was a member of both houses of the legislature of Pennsylvania, and three terms, from 1825 to 1831, a member of Congress. The daughter of Chauncey Forward became the wife of the Hon. Jeremiah Black, who also studied law in the office of Walter

Forward, at Pittsburg. Two sisters, Hannah Forward Clark and Betsey Forward Fowler, lived to the advanced ages of ninety-eight and ninety-seven years respectively.

Of those born within the limits of East Granby, who have achieved great wealth and prominence in business affairs, may properly be mentioned Anson G. Phelps and George Robbins, of New York City, Allyn Robbins, of Chicago, and General Charles T. Hillyer, of Hartford.

The following persons, residents of the town, were soldiers in the War for Independence: —

Colonel Andrew Hillyer, Hon. Samuel Woodruffe, Isaac Owen, Lemuel Bates, Mathew Griswold, Roswell Phelps, Richard Gay, Joel Clark, Reuben Clark, Zopher Bates, John Forward, Hezekiah Holcomb, John Cornish, Asahel Holcomb, Thomas Stevens, Jesse Clark, Joseph Clark, John Thrall, Luke Thrall, David Eno, Reuben Phelps, and Samuel Clark.

Soldiers in the War of 1812 were: —

Dan. Forward, Joseph Cornish, Appollos Gay, Orson P. Phelps, Calvin Holcomb, Alexander Hoskins, William K. Thrall, Erastus Holcomb, Gurdon Gould, Peultha Clark, Uriah Holcomb, Elihu Andrus, John G. Munner, Alexander Clark, Abiel Clark, Chandler Owen, Sardius Thrall, Charles Buck, Elihu Phelps, Ephraim Shaylor, William Rockwell, Joseph Dyer, Jesse Clark.

The widows of Joseph Cornish and Gurdon Gould, aged respectively eighty-five and ninety-four years, are now living in town, and are pensioners of the Government.

Citizens of the town who enlisted as soldiers in the War of the Rebellion were: —

Colonel Richard E. Holcomb, Leeds Brown, Oliver K. Abels, Francis V. Brown, Wesley J. Fox, William W. Morgan, Lafayette F. Johnson, Henry H. Davis, Corporal Sidney H. Hayden, Robert Holmes, James Odey, Lewis S. Porter, Delos R. Pinney, Daniel W. Griffin, Homer Russel, Edward W. Pierce, Nelson W. Pierce, Newton P. Johnson, Lieutenant Edward Pinney, Sergeant Eugene C. Alderman, Corporal Henry W. Davis, Corporal Emery M. Griffin, Wagoner John O. Holcomb, Lyman J. Barden, Luther W. Eno, Henry E. Griffin, James Boyle, Tryon Holcomb, Webster B. Latham, Alexander Patterson, Alfred A. Phelps, Lewis C. Talmadge, Charles W. Talmadge, and James Jackson, — 34.

The town furnished more than one hundred men to the service; but the above list is believed to include all who were residents at the time of their enlistment.

Chs Horace Clarke

VIII.

EAST HARTFORD.

BY JOSEPH O. GOODWIN.

THE town of East Hartford has a population of 3,500. It covers an area of about five miles in extent north and south, and about three and one half miles east and west. Fertile meadows lie along the Connecticut River from the northern boundary of the town to the Hockanum, and half a mile below this stream the land again descends to the meadow level. On the eastern edge of the meadow the ground rises fifteen feet or more to the upland. The town as a whole is quite level. It is crossed from east to west by the Hockanum River, running tortuously, and, below Burnside, through a shallow valley of pasture-lands. The surface of the town is further seamed by the courses of several brooks, crossing the town in the same general direction with the Hockanum. Spencer Hill, a fine rounded knoll southeast of the village of Burnside, and Great Hill, covered with forest, just north of it, are among the most prominent elevations. There are several other moderate undulations, affording a gentle relief from the general level. The soil is a sandy loam, easily tilled. A hidden ledge of sandstone underlies the falls at Burnside and extends southerly several miles. It is said that the first settlers found the town, excepting its meadows, covered by a forest of white and yellow pine. The eastern half of the town is now partly covered by wood.

The principal aboriginal occupants of this town were the Podunks, a small clan numbering from sixty to two hundred bowmen, — the lower estimate probably being nearer the truth. Their principal place of habitation was along the Podunk River at the northern boundary of the town. Certain rights of territory reserved to them in the meadows here were recognized by the General Court, which ordered a fence about it in 1650, at the cost of adjacent proprietors. Here they spent their summers beside the well-stocked river, cultivating their slender crops, — passing their winters in sheltered lodges by the inland streams. The valley of the Hockanum and the adjacent uplands were also favorite haunts of the Indians, their abundant fish and game affording an easy sustenance, while the skins and furs of animals provided a ready means of barter with the Dutch or English. Fort Hill, a promontory projecting southerly into the valley about a quarter of a mile east from Main Street, was once a stronghold of the Podunks. It had a ditch and palisades across its northern side, cutting off approach except through the swamp. Several of their burial-places have been discovered in South Windsor, one lying near Main Street a little north of the East Hartford town line, from which numerous relics have been taken.

Skeletons have been dug up near Colt's Ferry, and many stone relics have been found in the fields adjacent to their haunts. The Indians in peaceful times shifted their lodging-places as the presence of game or spots fit for their rude tillage invited them. The meadows, kept partly cleared by their autumnal fires, attracted the deer and perhaps other large game, and afforded rich interval-lands for their maize and beans. They "drove" the woods in the fall for their winter's supply of provisions; and their quests for grapes, nuts, acorns, herbs and roots, and their still-hunts and trapping-circuits, made them familiar with this whole region.

One of the first among the Indians to invite the English here was Wahginnacut, a Podunk, who went to Boston, and afterward to Plymouth, in 1631, desiring their aid against the Pequots, who had driven the Podunks from their lands. The Indians freely gave up their lands here to the English, expecting nothing but good from the presence of such shrewd and powerful allies; and the young colony early assumed a sort of tutelary care of the savages, which their lawless natures soon found rather irksome; but the courts protected their rights, and arbitrated in their continual differences. The most famous of their troubles was their quarrel with Uncas, the Mohegan, and Sequassen, chief of the Hartford Indians, concerning the killing of a sagamore by a young Podunk. By request of Uncas the parties came before the magistrates at Hartford. The blood of the murderer and that of his friends was demanded; but the Podunks offered wampum in reparation, claiming that the slain sachem had murdered the young man's uncle. After much persuasion by the English, Tantonimo, the one-eyed chief of the Podunks, agreed to deliver up the murderer, but instead stole away to Podunk Fort, at Fort Hill. Upon this the English gave them over to their own devices. Uncas assembled his warriors, but was met near the Hockanum River by Tantonimo with a nearly equal force. He threatened to bring the dreadful Mohawks upon the Podunks, and left without hazarding a battle. He afterward employed a crafty warrior to fire a Podunk wigwam and to leave Mohawk weapons upon his trail. These the Podunks found, and in alarm gave up the murderer and sued for peace. The quarrel was brought to the notice of the Commissioners of the United Colonies of New England, who, in September, 1657, ordered that "Uncas bee required to p^{r}mit the Podunk Indians to returne to their dwellings & there abide in peace and safety wthout molestation from him or his."

The English were also solicitous for the spiritual interests of their savage wards. According to De Forest, the Podunks "were the first Indians of Connecticut who had an opportunity of hearing the preaching of the gospel." In 1657, John Eliot spoke to their assembled chiefs and great men in their own language, in the meeting-house in Hartford. At the close he asked them whether they would accept Christ or not. They scornfully replied, "No; you have taken away our lands, and now want to make us your servants!" The Rev. Mr. Woodbridge, the first minister here, says, with a strong interpretation of Divine justice, that these scoffers all died soon after, and that in his day (1683–1746) not one remained. The reserved rights of the Indians to certain lands in Podunk, part of which Tantonimo had bargained or leased to Thomas Burnham and Jacob Mygatt in 1658, were the subject of numerous orders by the Court. There were conflicting claimants among the whites to these lands. The looseness and munificence with which the tatterdemalion sons of the forest gave away their airy title to vast tracts of land is shown by the will of Joshua, third son of Uncas. His wife was Sowgonosk, daughter of Arramamet, a Podunk chieftain. To the wedded pair the latter gave all his lands in Podunk, entailing them to his daughter's children, or to her nearest heirs by English law. This land Joshua, at his death in 1675, willed to his two sons, with remainder to his two squaws. His administrators, in consequence of a prior agreement of his, in 1682 deeded the "five-miles tract," now Manchester, to the town of Hartford.

The Podunks, mainly friendly to the English, became disaffected in 1675, and joined Philip in his hopeless attempt to exterminate the white men, and few of them ever returned to this neighborhood. At this time grim dangers surrounded the young colony. The people were ordered into garrisons,—in our borders at Thomas Burnham's in Podunk, and at Mr. John Crow's on the meadow hill near the south-meadow road The enemy came into Hockanum and sorely wounded William Hills, and scouting-parties were sent out to find the enemy. Some of our residents were engaged in the Narragansett war, Obadiah Wood receiving a wound. A few only of the Podunks remained upon their reservation in 1677, and the Court divided the land between them. These after a time sold out their interests, which appear to have been wholly in the meadows, and in 1723 the record speaks of the last claimant to their lands De Forest says a fragment of the tribe was living on the Hockanum in 1745, but in 1760 had disappeared, merging into the Pequots or the tribes in the western part of the State. Stories of later visits from Indian families, returning for a time to camp in this neighborhood, however, remain. The assault on Deerfield in 1704 led to renewed precautions against the Indians. Four forts were ordered to be built on this side the Great River. Of these, one was erected near Mr. William Pitkin's on the meadow hill, looking toward Hartford; but it was the subject of no assault.

The town of Hartford once included in its boundaries the territory of the present towns of East Hartford and Manchester. Deeds from the Indians of all its land have been preserved, excepting of the territory now covered by East Hartford. A deed of this was probably given, as allusions to its purchase occur in the records of early lay-outs and distributions of the land. The history of this territory (long known as the "three miles" tract), and of the "five miles" purchase, made later, is included in that of Hartford until 1783, when these two sections were made a separate town, with bounds extending from the Great River to the Bolton town line, and known as East Hartford. The original boundary of the town of Hartford on this side the river on the south was "att the mouth of Pewter pott Brooke att the lower side of Hoccanõ, and there to run due east into the Country 3 miles;" and on the north, at "the Riverett's mouth [by the Indians called Podanke] that falls into the saide greate River of Conectecott, and there the said Hartford is to runn due east into the Countrey."

The lands on this side were at first owned in common, the proprietors' interests being proportioned by their share in the expenses of the purchase from the Indians, and by other considerations. In 1672 the bounds of the town of Hartford were extended eastward five miles to include the tract bought from "Joshua Sachem." It was voted to divide this tract among the inhabitants, "according to the disbursements of ech person paid in list of 1682;" but a general division was not made until 1731, the lands lying mostly in common until that time. Early use was made of the meadow and the three-mile purchase on this side the river, and the hay and grain were carried across in boats, or in carts at times of low water. The meadow-lands were divided prior to 1640, for meadow and plough lots, and the owners were ordered to set bounds in them in July of that year. The land was divided into two sections, known as the north and the south sides, by a line drawn east and west near the present Hockanum Bridge. The land south of this line was reckoned worth more than that north of it by a ratio of 105 to 100. The southern part of the town was generally known as Hockanum, the northern as Podunk. Those in Hartford who lived north of the Little River shared in the northern division, and those who lived south of it in the southern division; although some of the latter, owing to the smaller quantity of meadow in Hockanum, took meadow in the northern division. Special grants were given to poor men and others, not proprietors; and large grants of timber-lands were made, to encourage the building of mills upon the streams.

Pounds were established here prior to 1641, and hogs were restricted from running at large on this side the river. A fence was appointed along the meadow swamp next the woodland in 1644. A vote dated Jan. 11, 1640, ordered a division of the three-mile tract, extending from the meadow hill eastward; but it was not formally divided until June 12, 1666. The order of the division was determined by lot, the first lot lying next to Windsor bounds, and so successively. The number of north-side distributees was sixty-six,—their shares ranging from five hundred and ninety acres down to twelve acres, their division going "to the divident lyne between the north and south side of the river." The land south of the river, before division, was owned by sixty-five proprietors, their proportions ranging from two hundred acres down to four. After the allotment, many of the proprietors sold their shares; a number, probably, to those who had already settled on the land.

One of the first roads laid out through the town ran along the edge of the meadow hill, fording the Hockanum at a convenient point not far from the mouth of the present Gulf. Part only of this road is in use to-day. The meadow hill commands a view of Hartford, and was the site of most of the earlier houses. A road from the Connecticut River crossed the meadows to the above-described road, and is the present north-meadow road. From the earliest settlement a road extended northward through the meadows to Podunk and Windsor. Main Street was laid out in 1670. It had no bridge over the Hockanum until the year 1700. Others of our principal roads were not formally made town roads until a later date, though many of them were early used. The road eastward to the mills (now Burnside Avenue) was not laid out until 1722, but was used from the first settlement. Silver Lane was laid out in 1728, but was a thoroughfare earlier. The

Connecticut River was crossed by a ferry, leased in 1681 to Thomas Cadwell, and a scale of prices established.

The dates of the earliest houses upon this side the Connecticut River are uncertain. Among the most prominent of the early settlers were the following: —

Richard Risley, of Hockanum, who died in 1648. The inventory of his property appears in the records of the colony.

William Hills, of Hockanum. He was assaulted and wounded by the Indians in Hockanum in 1675.

Edward Andrews settled in Hockanum, near the mouth of the river of that name, about 1657.

Thomas Spencer built on the north corner of Main and Mill streets. He died in 1687.

Mr. John Crow, one of the largest land-owners, and one of the few who had "Mr." attached to his name, lived on the meadow hill, near the south-meadow road. He was one of the settlers of Hadley in 1686.

William Pitkin, progenitor of the Pitkin family — so prominent in the affairs of the colony — settled on the meadow hill, north of the present railroad, about 1659.

Thomas Burnham was made a freeman in 1657. He practised before the courts as an attorney. He settled in Podunk.

John Bidwell, a partner of Joseph Bull, and with him owner of a saw-mill at Burnside, probably settled here about 1669.

William Warren, who lived on Main Street, below the Hockanum, was made a freeman in 1665.

Sergeant Samuel Gaines appears on the records in 1667.

Lieutenant John Meakins came here before 1669.

Richard Case was made a freeman in 1671. The last three persons bought land of the original grantees.

Thomas Trill, a soldier of the Narragansett war, was the first person buried in our Centre Burying-Ground.

Obadiah Wood was also a soldier of 1675. His is the first stone set in the Centre Burying-Ground (1712).

William Buckland came here before 1678. When the north-meadow road was made public he lived on it, close by the site of the old meadow gate.

William Buckland

James Forbes lived in Burnside in 1688. This section was until 1865 known as Scotland, deriving that name from the Forbes family, which was of Scotch origin.

William Roberts married the daughter of James Forbes, and added land to his wife's property in 1688. He lived on the meadow hill midway between the bridge road and the south-meadow road.

Timothy Cowles

Deacon Timothy Cowles appears on the records in 1695. He lived just south of Gilman's Brook, on the east side of Main Street.

John Goodwin

Deacon John Goodwin lived near the Centre Burying-Ground about 1703.

Lieutenant Thomas Olcott, Jr., settled at Hop Brook (now in Manchester), and kept a hostelry there (1711). The Olcotts bought land in the three-mile tract shortly after 1666.

Joseph Olmsted Senr

Deacon Joseph Olmsted (1699) lived on the meadow hill at the northwest angle of Prospect Street.

Jonothn pratt

Jonathan Pratt, a tanner (1730), lived on the west side of Main Street, north of the old meeting-house.

Hezekiah Porter, selectman for the east side of Hartford in 1707, lived in Hockanum.

Nathaniel Stanley (1720) resided in the north part of the town.

A full list of settlers and early inhabitants would comprise many other names than these, most of them honorably perpetuated in our town to-day.

Hez Porter

The inhabitants on this side the Great River had a share in the offices and government of the town of Hartford, and some of our citizens conspicuously served the colony and the State. Local officers were early appointed on this side as haywards, fence-viewers, surveyors, listers, etc., and from about the year 1707 they were allowed a selectman of their own. In 1749 sign-posts were ordered in the towns; the one placed in the Centre was popularly known as the whipping-post, its use for the legal application of the lash being remembered by persons now living.

Nath Stanly

The town bounds with Windsor (now South Windsor) were in dispute from 1675 to 1719, when the line was settled, and the heirs of Thomas Burnham and William Williams were given three hundred acres in the northwest corner of the Five Miles to make good to them "what Windsor line had cut off their upland lots."

John pantry

No burial-place was established on this side the Great River until Jan. 1, 1710, when John Pantry deeded one acre in what is now the Centre Burying-Ground to the town of Hartford for that purpose. The two burying-grounds in Hockanum date from about 1776.

The petition of the inhabitants asking for the "liberty of a minister" among them was dated May, 1694, and in October of that year permission was given. The society was known as the Third Ecclesiastical Society of Hartford, and included all of the town of Hartford on this side the Great River, — now the towns of East Hartford and Manchester. All persons living on this side were to pay their rates toward its maintenance. The earliest preserved record of a meeting is of one held Dec. 29, 1699, when a committee was appointed "to see about the meeting-house" — probably already begun. A rate of threepence in the pound was laid, — one penny payable in corn, the rest in work if any chose. The meeting-house was built on a little hill which once filled the triangle formed by the roads at the north end of the Hockanum causeway. It was not fully completed for several years. In 1707 a rate of £45 was voted for "seating and sealing" the meeting-house, two thirds payable in timber delivered at the water side of the meeting-house. In 1713 galleries were built, and in 1718 four green casements ordered for the south windows. The structure was very plain, and was used until about 1740. A minister's house was begun in 1699, and a rate of £200 was laid to complete it. It was built on the west side of Main Street, not far from the meeting-house.

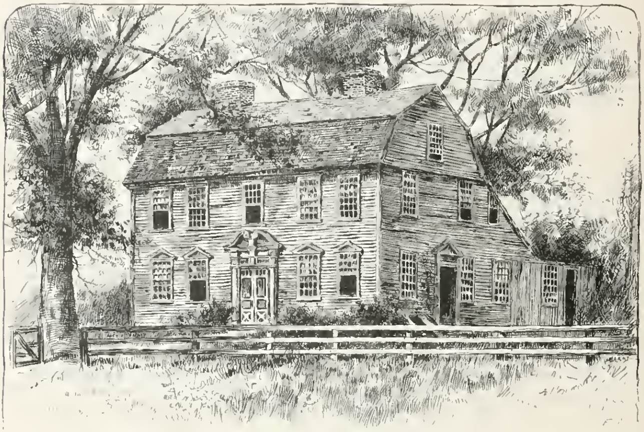
A committee was early appointed to "dignify the meeting-house" by assigning seats to each family according to dignity, age, or importance in the rate-bill. A rate of three halfpennies in the pound was laid in 1699, "to satisfy the Rev. John Reed for his pains in the ministry among us, and to defray charges about providing for him." The following year an invitation to settle was extended to him. This he did not accept. He afterward preached at Stratford, and later practised law in Boston, and was counted the most celebrated lawyer in New England before the Revolution.

The Rev. Samuel Woodbridge, a graduate of Harvard, was ordained here March 30, 1705. His salary was £60 a year; and the society gave him the minister's house and £25 with which to complete it after the walls were "filled up," on condition that he "continue with us during his life, or that it be not his fault if he remove out of the place." He was a man of ability, and was honored and beloved by his people. A rate of £9 in addition to his salary was voted, payable in firewood delivered at his door. He preached the Election Sermon in 1734. His health became uncertain about the year 1736, and the society declined to pay his salary. This, however, the General Assembly directed them to do. He died June 9, 1746, aged sixty-three years. During Mr. Woodbridge's pastorate the first meeting-house was replaced by a new one. It occupied nearly the exact site of the old building, and had horse-sheds built near it on the north, east, and southwest sides. Like its predecessor, it was a plain building with green blinds, and had neither belfry nor chimney. Stoves (save foot-stoves) were not introduced until 1817, when the pipes were run out at the windows. The stoves at first gave great annoyance, complaint being made of headaches, and of the warping of the back combs of the women, until it was discovered that no fire had yet been kindled in them. The new meeting-house had galleries around three sides. At the west end was the high antique pulpit, with its dome-like sounding-board overhead. The floor and gallery were provided with square, box-like pews, — the corner ones over the stairs for the colored slaves or servants. The singers sat in front, all around the gallery. The frequent high water in the Hockanum valley near the old meeting-house made the maintenance of a ferry there on Sundays and lecture-days necessary, and the society made annual appropriations for its support for many years.

Saml: Woodbridge

Mr. Woodbridge was succeeded in the ministry by Mr. Eliphalet Williams (afterward D.D.). Mr. Williams's pastorate was a long and useful one, extending through fifty-five years (1748–1803). He was a typical old-time divine, — reverenced by the old and regarded with something like awe by the young. A printed sermon on "the late terrible earthquake" (1755), and other literary work of his, have been preserved. He preached the Election Sermon in 1769, and in October of that year the funeral sermon of Governor Pitkin, before the assembled dignitaries of the colony. His house, — large, unpainted, gambrel-roofed, — near the site of the old meeting-house, still stands, a fine example of the better class of houses of a hundred and thirty years ago. Mr. Andrew Yates was ordained as colleague of Dr. Williams in 1801. He was "a man of wide learning, of strong sense, of simple, loving heart." He was a warm friend of the children, who in his day were gathered once a year and reviewed upon the Westminster Catechism, then taught in the schools. Mr. Yates was a sturdy opponent of the use of intoxicating liquors at a time when most ministers were habitually tolerant of them. At a ministers' meeting at his house he set out decanters as usual, saying, "Brethren, here is rum, gin,

Elipht Williams



DR. WILLIAMS'S HOUSE.

Your Servant in Christ
Andrew Yates

brandy, laudanum, — all poison. Help yourselves!" He was dismissed in 1814, to return to the professorship which he had previously held in Union College.

Various "supplies" filled the pulpit until the settlement of Mr. Joy H. Fairchild in 1816. He was dismissed in 1827. Mr. Asa Mead, a graduate of Dartmouth College, was settled here in August, 1830. He died in October, 1831.

The Rev. Samuel Spring, D.D., came here in January, 1833, and ministered faithfully until December, 1860, when his ill health led him to resign. Afterward the society voted him an annual sum for a number of years, and held him closely in their affection with a regard which his death, in 1877, did not annul. Dr. Burton said of him, "A model preacher, whom to have heard was a pleasant and abiding remembrance." Early in Dr. Spring's ministry the society built their present meeting-house at the head of the Bridge Road. In 1876 it was injured by fire, and the interior was remodelled. A tower clock and new bell were presented to the society in 1878 by Mr. Albert C. Raymond.

Samuel Spring.

Mr. Theodore J. Holmes succeeded Dr. Spring in the ministry in 1861, and served until 1872. From 1863 to 1865 he was absent as chaplain of the First Regiment Connecticut Cavalry, Mr. Walker preaching during his absence. Mr. Holmes was dismissed, to accept a call to a church in Brooklyn, New York. Mr. Frank H. Buffum was settled here in 1873 and dismissed in 1876. After him the Rev. Theodore T. Munger filled the pulpit for a little more than a year. Mr. Richard Meredith was installed in April, 1878, and resigned in 1883.

The inhabitants of the Five Miles (now Manchester) were released in 1748 from so much of their minister's rate as would procure them preaching at home for the winter season. In 1763 they petitioned to be made a separate society; but owing to disagreements the petition was not granted till nine years later. Their further history is connected with that of Manchester.

Toward the close of the last century the Baptists and the Methodists began to obtain footing here, and drew some away from the Congregational churches. Meetings were held at Esquire Elisha Pitkin's house, — called for its hospitality the ministers' hotel, — at Benjamin Roberts's, and elsewhere. Inhabitants living in the old societies became exempt from their rates by presenting certificates showing that they helped support the gospel among the new sects. The defection of the old church-members, caused partly by the hard theology of Dr. Williams, aroused a feeling of deep solicitude in his mind, and he published, with honest faith in its efficacy, a pamphlet dialogue, "Sophronistes: persuading people to reverence the ordinances of God in the teachings of their own Pastors. Hartford: 1795."

The Hockanum Methodist Episcopal Church obtained land for its present meeting-house in 1837. Its people became a separate charge in 1846. The church edifice has lately been enlarged and improved.

The first meeting-house for the Methodist Episcopal Church in

Scotland, now Burnside,[1] was a plain unpainted structure, built prior to 1834. It stood just east of Mr. William Hanmer's house. The present meeting-house occupies a site given by Mr. George Goodwin.

The Baptists held meetings for a time in the old school-house in South Burnside. There is now no church of this order in town.

Grace Church was organized in Burnside in 1854 as a Protestant Episcopal Society. A little chapel south of Mr. Agis Easton's house was fitted up and used. Meetings were afterward held in Elm Hall, on Main Street, and the society was reorganized as St. John's Parish. The stone church on Main Street was begun in 1867, and completed under the fostering care of Mr. John J. McCook, its present rector.

St. Mary's Church includes all the Roman Catholics in this town and a part of South Windsor. It became a separate parish in 1873, and its first service was held in Elm Hall. Its church edifice on Main Street was completed in 1877.

The Hockanum Ecclesiastical Society (Congregational) is a recent organization. Part of its members were once connected with the old First Society. Its meeting-house was completed in 1877.

Memorial Hall, a commodious chapel built by Mr. William G. Comstock, on Locust Hill, north of his residence, is freely open to public use for religious purposes without regard to sect or class.

The inhabitants living on the east side of the Great River, in the town of Hartford, unsuccessfully petitioned the General Assembly to set them off as a separate town as early as 1726. The petition was renewed from time to time until January, 1783. In October of that year it was granted. The reasons given for asking for town privileges were the six, eight, and ten miles of travel necessary to many of the people, and the difficulty of crossing the Great River at some seasons in order to exercise their privileges as freemen, and the very respectable number of their population, — 2,000 in 1774, with a property list of £19,000. The total population of Hartford at that time was 5,031. The area incorporated was bounded west on the Connecticut River, east by Bolton town line, north by East Windsor town line, and south by Glastenbury town line. The new town was to share with Hartford in all moneys due, stock on hand, if any, and in debts owing, and in the poor belonging to the old town. To it also was granted the privilege of keeping one half the ferry across the river, subject to the pleasure of the General Assembly. The officers of the old town, dwelling in the new, were to continue in their respective offices until others were chosen. The two selectmen then living on this side (Daniel and Richard Pitkin), with an assistant, or a justice of the peace, were to warn the inhabitants to meet on the second Tuesday of December, 1783, at ten o'clock, A.M., in the meeting-house in the First Society, to choose town officers, and to transact any other business proper to the town-meeting.

The Hon. Colonel William Pitkin was chosen moderator of the meeting. Daniel Pitkin, Richard Pitkin, and Captain Samuel Smith were chosen selectmen; and Jonathan Stanley, town clerk and treasurer, — offices which he held for eighteen years.

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[1] The name of Scotland was changed to Burnside in 1862, when it was made a post-station, there being already one Scotland in the State. The name was chosen because of its pertinence, signifying in Scotch a *burn's side*, and was suggested by Miss Susan Goodwin, afterward Mrs. Henry L. Goodwin. The earlier name was given to it by the Forbes settlers, who were of Scotch descent.

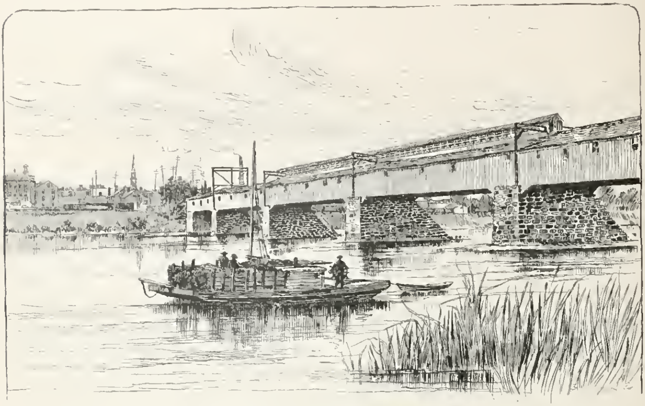
This first town-meeting was held in the old meeting-house which stood near the north end of the Hockanum causeway, and town-meetings have been held in the meeting-houses of the First Society ever since. In 1813, and afterward, they alternated here with the meeting-house in Orford Parish (now Manchester Centre). When the present meeting-house was built, the town gave the society one thousand dollars for the permanent use of the basement for town and electors' meetings. The manner of voting in the early meetings was by a rising vote upon all questions. Representatives were separately chosen by ballot in 1787. From 1837 both were voted for on one ballot.

Test Jonathan Stanly Junr Toon Clerk

The number of paupers in our town has always been comparatively small; still, there has constantly existed the inevitable necessity of providing for the incompetent and the unfortunate. In 1787 the town voted to build a house for its poor on land bought of Daniel Pitkin. Thirteen years later this house was sold, and the poor ordered "let out" to the persons "that will keep them cheapest where they will be comfortably provided for." In 1823 the present town-farm in Hockanum was purchased for a work-house and poor-house combined. A fire originated in the "tramps' room" in 1877, destroying the house. A commodious building has since been erected on its site. A pest-house was built on this side the Great River in 1761, on land of John Goodwin, three fourths of a mile east of Main Street, on what is now known as Pock-House Hill. Later a hospital was built upon the same site by Dr. Hall and Dr. Flagg, who had the town's permission (September, 1791) to "set up inoculation for [with] the small-pox."

The town's share in the ferry over the Connecticut has been to it a source of litigation and trouble. In the early days it was often something of a tax to the people to maintain it. Afterward it became a source of revenue, the town selling the privilege at vendue. In 1839 it was voted to loan at interest the surplus received. In 1805 there were two ferries, one probably crossing to Ferry Street and one to State Street, in Hartford. The boats were run by horses working in treadmills on board the boats.

The Hartford Bridge Company was incorporated in 1808, its charter stipulating that "nothing in said act shall now or hereafter injure said [ferry] franchise." Its unsuccessful efforts to buy the privilege of the towns, however, were followed by its procuring the passage of an act suppressing it in 1818. The town persisted in urging its claims until, in 1836, the right to keep the ferry was restored to it. The Bridge Company secured its suppression again in 1841. The town obtained a fresh grant of it in 1842, when the company carried the matter to the courts. The decision was that the new grant of the ferry to the town was in violation of the State's contract with the Bridge Company in 1818, which abolished the ferry; and the amount of damages awarded was $12,363.36, which the town had to pay. Acts have since been passed to provide for the purchase of the bridge and causeway by the neighboring towns, but as yet with small result.



THE HARTFORD BRIDGE.

Prior to 1708 there were no public schools on the east side of the Great River in Hartford. In that year the Ecclesiastical Society petitioned the General Court to allow them to improve their part of the school rate among themselves for a writing and a reading school. Two years later the Rev. Samuel Woodbridge, Mr. Samuel Wells, and Mr. William Pitkin were appointed to hire a schoolmaster and to improve the school money. A school-house was ordered "built and set up in y^e most convenient place between y^e meeting-house and y^e house of David Forbes," — a little way north.

Two school-houses were established in 1718, — the north one on Main Street, a little south of the lane that led to Deacon Joseph Olmsted's, now Prospect Street. It was sixteen by eighteen feet, "besides the chimney space." The one south of the Hockanum was sixteen by sixteen feet. The master's time was divided between the two schools, "according to the inhabitants from an east and west line from the bridge on Hockanum River," and but one teacher was employed for many years, even when the number of places for schools was increased. In 1721 the schools cost the society £9 12*s.* 4*d.* A master was hired for five months, a dame for the other six months of the school year. For a time the parents of the children paid a share of their tuition and furnished the wood; in 1730 the society assumed all the expenses, voting for that purpose £22 5*s.* 6*d.* in 1731.

A school was first allowed in Scotland (now Burnside) in 1735, and in 1751 its school-house was ordered set up "in the Centre between the house of John Bidwell and Timothy Spencer on the country road."

The second school-house, in what is now the Centre District, was built near the meeting-house in 1748. This year it was also voted that the schools on Main Street be divided into three parts as nearly as might be. A school was granted at the north end of the town between Gilman's Brook and John Gilman's house in 1750: and the following year one near the Olcotts and Simonses on Hop Brook, in the Five Miles. On this last date (1751) changes were made in the sites of the schools heretofore established, and four were ordered on Main Street, as follows: one at Hockanum, north of Pewter-Pot Brook on the west road (Hockanum District); one near Silver Lane (Second South District); one near Bidwell's Lane (now Burnside Avenue); one north of Gilman's Brook. The two divisions north of the river were each to take one half of the old school-house on that side, and the two divisions south of the river were to divide the old school-house there between them. At the same meeting four additional places for schools were designated in the eastern part of the town and in the Five Miles. The society was divided under the new law of 1766 into districts,— four on Main Street and one in Burnside, — which, under a committee appointed by the society, managed their own affairs. A distinct district was formed of the southeast part of the present town in 1768. This was divided into the Southeast and South Middle Districts in 1857. In 1779 the society divided the two districts north of the Hockanum into three districts, — now the North, Second North, and Centre, — the latter until 1795 including the present Meadow District. Long Hill District, in the northeast corner of the town, was set off in 1819. In 1837 it was made a union district with District No. 6 of South Windsor.

The schools were first supervised by the School Society in 1796. It was identical with the old Ecclesiastical Society, except in name, but was formed for the purpose of receiving the income of our present State school fund, and its records were kept separate from those of the old society. It yearly appointed the school committee, as the old society had done, until 1839, when the districts were made corporations, and chose their own officers. Then it had a general supervision of the schools and their funds until 1856, when the school societies were dissolved through the State and the towns assumed their functions.

An English and Classical School Association was formed about the year 1833, and erected the academy building on Main Street, a little south of Burnside Avenue. The school obtained a good patronage at first, but prior to 1858 the enterprise was abandoned. Among its pupils were the Hon. Richard D. Hubbard, since Governor of the State, and the Rev. I. N. Tarbox, D.D., who has won reputation as a writer and poet.

The Hockanum and its tributaries, and several smaller streams in the present towns of East Hartford and Manchester, furnished a number of good water-powers, and these were early made use of by the settlers in preparing their abundant timber for building, and in grinding their grain for food and flax-seed for oil. Large grants of timber were made to those who established mills. William Goodwin and John Crow set up the first saw and grist mill on the north side of the lower fall at Burnside, in 1639. This mill was afterward owned by the Pitkins, who also acquired the contiguous sites, and the locality became known as Pitkin's Falls. The Pitkins used a part of the lower fall for a fulling-mill, the old grist-mill there having been constantly maintained until within a few years. Opposite the grist-mill, on the south end of the dam, a mill used first for nail-cutting, but soon afterward as a saw-mill, stood from 1808 to 1869. The title of these mills passed to George Goodwin & Co. in 1826. They used part of the power for paper-making. It is now owned by the Hanmer & Forbes Company, who manufacture manila paper.

On the middle fall, just east of the above, John Bidwell and Joseph Bull erected a saw-mill before 1669. They had a large land-grant, with liberty to take timber out of the next commons for the improvement of their mill. This site was used for one or more mills from that date, there having been a fulling-mill (owned by the Pitkins) next the bridge in 1690. In 1784 it was a paper and fulling mill, with a saw-mill just below. It passed through several hands, and was wholly given to the manufacture of paper before 1851. It is now used for making fine writing-papers by the East Hartford Manufacturing Company.

The site above the Burnside bridge was leased by William Pitkin to Thomas Bidwell and others in 1690. They built a saw-mill on the south side of the river. This was burned, and the Pitkins erected a saw and corn mill in its place. Hudson and Goodwin used it for a paper-mill in 1789, an oil-mill standing opposite on the north side of the river. The latter had been made into a paper-mill before George Goodwin purchased both mills in 1815. The south mill has been enlarged, and the manufacture of book-paper is now carried on by F. R. Walker & Son.

Prior to 1671 Secretary John Allyn had a saw-mill on the fall, a mile east of Burnside, and was granted one hundred acres about it, with the privilege of taking timber from the commons. Iron-slitting was undertaken here in 1747 by Colonel Joseph Pitkin, who had the sole privilege in the colony for fourteen years, and the site was known as The Forge. Parliament suppressed iron-working in the colonies three years later. By a grim sort of justice the power was turned to the manufacture of gunpowder, to be used against the home government in 1775 and in 1812, and was used at different times for that purpose until the close of the late Rebellion. After the Revolution, William Pitkin, having suffered losses in the manufacture of powder for the public use, was given the sole privilege of making snuff in the State for fourteen years without taxation. A forging-mill was again established here for a time, and anchors, mill-screws, nail-rods, etc., were made. The two guns of the old artillery company were cast and bored at this mill, — the gift of Elisha Pitkin, Esq., to the company. The site is now owned by the Hartford Manilla Company, who have erected a large mill for paper-making.

A saw-mill was set up on Hop Brook (South Manchester) in 1673, by Corporal John Gilbert; and other industries arose on the streams in the eastern part of the town, now Manchester.

Frog Brook, at the south end of the town, has been used for several mills.

Pewter-Pot Brook, north of Frog Brook, was early used for a saw-mill, whose site on Main Street was improved for a grist-mill in 1802, and is still used for that purpose. On this brook, north of Brewer Lane, was an oil-mill in 1802. Willow Brook was once used in nail-making. A tannery stood just south of this brook on the east side of Main Street. Other tanneries have been operated in this town; one of the largest was established by Asahel Olmsted near the meadow hill north of the railroad. This was operated, until about 1831, by Selah Webster. Ashbel Warren and Isaac Lester had a tannery on the north side of Silver Lane in 1820. Many shoes were then made in this neighborhood, and agents were sent to the South to sell them.

The culture of the *Morus multicaulis* trees, and the raising of silkworms, assumed a considerable importance in this town about fifty years ago, and a number of breeding-houses were built. Some silk was produced, reeled off by hand, and sent to the mills in Mansfield or South Manchester and manufactured. The worms, however, died in great numbers; and while some who sold their trees before failure became apparent made comfortable fortunes, the venture proved ruinous to most who had engaged in it.

Hat-making once afforded some business to our townspeople. A factory was situated on Main Street, east of the old meeting-house site, and obtained its power from the Hockanum, then dammed east of this place. Here hats were made by processes patented by the Pitkins, mostly for the Southern market. Close to this factory there was once a mill for grinding grain and plaster and for carding wool.

Seventy-five years ago several clothiers' shops existed in town, the fulling of the goods being done at the Burnside mills.

Bricks have from the early days been made at various localities. A manufactory of watches and silver-ware was built by the Pitkins about the year 1834 on the west side of Main Street, south of the railroad-crossing. In it was made the first watch manufactured in America. It was burned in 1880.

Steam, grain, and saw mills once stood on Mill Street, a little way from Main. During the Rebellion a stone steam "shoddy" mill was erected on Main Street, north of the railroad-crossing. Twice burned out, it was finally abandoned and removed.

In the old days, horses, mules, hats, shoes, and produce were shipped from landings along the river to the West Indies and coastwise ports, and sugar, molasses, rum, coffee, and spices brought back. At that time many of our citizens followed the seas as captains and traders, and brought back breezy tales of far-off lands to our firesides. Through them most of our shopmen obtained their stores.

The city of Hartford now affords a good market for fruit, vegetables, etc., and its tobacco warehouses, together with those on this side the river, furnish a ready market for the excellent tobacco that is grown in town.

The town has three post-offices. That of East Hartford was established in 1806, with Lemuel White, Esq., as postmaster; his office stood on the site of the present post-office. Hockanum was made a post-station in 1851, Burnside in 1862.

It has been the fortune of our inland town not to have any of the dreadful scenes of war enacted within its borders. Although its early people shared in the frequent Indian alarms, and maintained garrisons and forts for fear of the savages, there is but one recorded instance of bloodshed on its territory, — that of the wounding of William Hills at Hockanum by an Indian in 1675. Stories of the killing of prowling Indians are celebrated in the traditions of some of our old families, but nothing rising to the dignity of a border skirmish has a claim upon our historian's pen. Yet our citizens did not sit apart from the momentous contests of their time; they organized efficient military companies, and on distant fields obtained a lively taste of war. The early necessities required every man to be a soldier, and compulsory training was promptly enforced. In 1653 the inhabitants on the east side of the Great River were required to meet there as William Hill should appoint, and train together on their training-days. This was the first of the annual or semi-annual training-days on this side the river; the succession of which continued until the adoption of the commutation system in later years. At times the musters showed a disorderly gathering of military subjects, indifferent to everything except escaping their fine, and given often to burlesquing soldiery in shabby clothing, with brooms or cornstalks for muskets, — often barefooted, and with bandaged toes, thus winning the name of East Hartford Rag-toes. Again a better spirit prevailed, and the companies uniformed themselves and marched with shining weapons and showy uniforms to the muster-field. The remembrance of many brilliant field-days on our meadows and on Upper-quag plains, and on the field back of Phelps's tavern, are treasured in the memory of our older citizens. The military spirit evidenced by the local organizations frequently displayed itself on fields of danger. For the expedition against Crown Point, in April, 1755, a company was organized under Lieutenant-Colonel John Pitkin, comprising eighty-three officers and men. It was in the service twenty-eight weeks; and although the fort was not reduced, the expedition resulted in the sanguinary defeat of the French and Indians in the battle of Lake George.

In the events which led to the Revolution our people took an active interest; and when they heard of the outbreak at Lexington, in April, 1775, they speedily organized a company of forty-nine officers and men under Lieutenant-Colonel George Pitkin, which that month marched to Roxbury. Some of these volunteers served with ardor later in the war, as did many of our citizens. Of these, a number lost their lives in battle or by disease contracted in the service or upon the pestilent prison-ships at New York; others served upon the sea. Captain Gideon Olmsted, captain of a French privateer, was captured and taken to Jamaica. There he was sent aboard the sloop "Active" with a valuable cargo for New York, to aid in working the vessel to that port; but with three fellow-prisoners he rose and captured the vessel, and claimed it as a prize of war. Count Rochambeau, with his troops, rested here when on his way from Newport to join General Washington on the Hudson, in June, 1781. His army, 15,000 strong, camped on the field north of Silver Lane. Their stay was marked with much good feeling, and was a memorable event for our townspeople, — the "hard money" of the French giving the name to Silver Lane. The Count lodged at the hospitable mansion of Elisha Pitkin, Esq., while other officers were received in other houses. The meeting-house was used as a hospital. The French encamped here again on their return across the State in the fall of 1782; this time on the meadows north of the north-meadow road. Scows were impressed by the State for their passage over the Connecticut River, and the selectmen of the towns were ordered to make all necessary provisions for them.

The War of 1812 called a number of our citizens away from their homes. The artillery company (Captain Amherst Reynolds and thirty-one men and officers) went to New London and served in the forts from August 3 to Sept. 16, 1813. Some of our seafaring citizens assisted the Government by privateering enterprises during this war. Captain Ozias Roberts and Dr. William Cooley embarked under Captain Josiah Griswold, of Wethersfield, in the "Blockade." It met with little success, and was captured by a brig-of-war, and the crew confined in a prison-ship at the Bermudas. Dr. Samuel Spring, prior to his beginning the ministry, was a merchant and sea-captain, and was captured by the British off Chesapeake Bay, and his vessel burned.

To the calls for troops in the War of the Rebellion (1861–1865) our citizens responded with alacrity, two thirds of the three hundred and eleven men furnished going as volunteers, and receiving generous bounties and assistance for their families from the town. The town also freely assisted the drafted men to procure substitutes to take the field in their places. It expended over $70,000 to fill its quotas under the different calls from the President for troops, and issued bonds to the amount of $41,750, most of which are now paid. A fine freestone monument stands in the Centre Burying-Ground, erected in 1868 to the memory of those killed in the war.

This town has few societies. Orient Lodge No. 62, of Free and Accepted Masons, was first chartered Sept. 8, 1822. It holds its meetings in Bigelow Hall, the use of this hall having been given by the late William Bigelow.

The Village Improvement Society was chartered in January, 1879. It holds in trust the ground known as Raymond Park, until such time as the Raymond Library Association shall be organized, as provided in Mr. Albert C. Raymond's will, when the trust is to be transferred to that association, to which Mr. Raymond has given $17,000 for the establishment of a public library upon the Park.

To the list of distinguished citizens which our town may claim by virtue of their residence upon its soil the Pitkin family has given an unusual number of names.

William Pitkin, progenitor of all of the name of Pitkin in this country, was born in Marylebone, near London, England, in 1635. He came to Hartford in 1659, and a year later began school teaching, — being thereto encouraged by votes and grants of money by the town. He was appointed attorney for the colony in 1664. He bought land on the east side of the river in 1661, and was one of the most prominent planters. He filled many public offices with ability, and was conspicuous and influential in the affairs of the colony. He was a member of the General Court from 1675 to 1690, except for a short period. His wife was Hannah, daughter of Ozias Goodwin. His sister Martha married Simon Wolcott, and was ancestress of seven governors.

William Pitkin

His son, the Hon. William Pitkin, a lawyer by profession, like his father, held important offices, and was one of the Council of the colony from 1697 until his death, a period of twenty-six years. He was judge of the probate court and of the county court; and in 1711 was made a judge of the Superior Court, and in 1713 its chief justice. He owned mill-seats on the Hockanum, and carried on an extensive business, transferring it finally to his sons William and Joseph. His wife was Elizabeth Stanley.

MRS. MARY LORD PITKIN.

(FROM A PAINTING IN WADSWORTH ATHENÆUM GALLERY.)

The Hon. Ozias Pitkin, brother of the above, was often elected to the legislature. He was a member of the Council nineteen years.

Governor William Pitkin, son of William Pitkin (2d), was brought up in business by his father, who also gave him the benefit of his knowledge of public affairs. He rose, by force of demonstrated capacity, from the office of town collector (1715) to the chief magistracy of the colony (1766), holding that office until his death, in 1769. Captain of the trainband in 1730, he became colonel of the First Regiment in 1739. A writer says, "Governor Pitkin was tall, of commanding appearance, and highly affable and pleasant in his manner." He was a strong advocate of colonial rights, and his firm stand against the unpopular measures of Great Britain secured for him a majority over Governor Fitch, so great, says the "Connecticut Gazette," that the votes were not counted. In the administration of justice he began as justice of the peace and of the quorum in 1730. He presided as judge of the

William Pitkin Assist.

Ozias Pitkin Assist

W Pitkin Junr

MAJOR SAMUEL PITKIN

county court from 1735 to 1752; was chosen judge of the Superior Court in 1741, and chief justice and deputy-governor in 1754. His wife was Mary Woodbridge.

Colonel John Pitkin, brother of the Governor, was lieutenant-colonel of the First Regiment, raised for the expedition against Crown Point and Canada in 1755.

John Pitkin Capt

Colonel William Pitkin, son of Governor Pitkin, was major of the First Regiment of colonial forces raised for the expedition against Canada under General Abercrombie in 1758. He was a member of the Council of Safety during the greater part of the Revolutionary War. In 1784 he was elected to the Congress of the United States. A determined and energetic patriot, he took part in a very interesting period of our history, and as a business man was largely connected with manufacturing enterprises in East Hartford.

Wm Pitkin

Colonel George Pitkin, son of Governor Pitkin, was prominent in the militia of the State. In 1775 he was commandant of the Fourth Regiment of minute-men, and marched with his command to Roxbury during the siege of Boston.

G. Pitkin Clerk

Major Samuel Pitkin was town clerk and treasurer for thirty-five years, and represented his town in the legislature thirteen times.

Samuel Pitkin

General Samuel L. Pitkin, son of Major Samuel Pitkin, was a graduate of West Point; he rose from the local military company to the office of major-general (First Division, 1837), and two years later was Adjutant-General of the State.

Saml L. Pitkin

The Hon. Colonel Joseph Pitkin, brother and partner of Governor Pitkin, held many important offices, and showed unusual ability in promoting and extending the manufacturing enterprises of the town. Captain of the trainband in 1738, he was raised to the coloneley of the First Regiment in 1751. He was a justice of the peace and a judge of the county court, and representative in the colonial legislature for twenty years. His first wife was Miss Mary Lord, daughter of Richard Lord, Esq., and great-granddaughter of John Haynes, the first governor of the colony. His second wife was Miss Eunice Chester, daughter of the Hon. Colonel John Chester, of Wethersfield. His third wife was Madam Eunice Law, widow and fifth wife of His Excellency Jonathan Law, of Milford, once governor of

Joseph Pitkin

Connecticut. This third marriage of Colonel Pitkin was also the third marriage of Madam Law, her first husband having been Samuel Andrew, Esq., of Milford. She was the only daughter of the Hon. John Hall, of Wallingford. Colonel Pitkin's house, built about 1724, still stands on Main Street, just north of the railroad-crossing, in a somewhat altered condition. He died Nov. 3, 1762, aged sixty-seven years.

Elisha Pitkin, Esq., son of Colonel Joseph and Mary Lord Pitkin, was largely engaged in trade and manufacturing, and had a store beside his residence, near the old meeting-house. He was graduated at Yale in 1753, and married Hannah Pitkin, daughter of Samuel and Hannah Buel Pitkin, and niece of the Rev. Dr. Samuel Buel, of East Hampton, Long Island. They had eleven children. His house was noted for its hospitality, and known not only as the "ministers hotel," but as one of the popular places where the people passed their gossipy Sunday noonings, and replenished their foot-stoves at its ample kitchen hearth. Under its spacious roof Count de Rochambeau lodged during the stay of the French army here. For many years Mr. Pitkin was prominent as a trial justice, and his judgments were firm and usually unquestioned. But he was not above a bit of humor now and then. A family named Evans became so notorious for petty crimes that their neighborhood was dubbed Pirate Hill. A fresh culprit was brought one day before 'Squire Pitkin, and, as a preliminary, told to give his name. He answered, "Evans." "Guilty, then!" said the justice. In East Hartford they still say of an offender with a bad name and small chance of acquittal, "His name is Evans, and he has got to go." Mr. Pitkin died in 1819, aged eighty-six years.

Elisha Pitkin

THE ELISHA PITKIN HOUSE.

General Shubael Griswold, a merchant of this town, was a man of much natural ability, and well fitted to take a leading part in public affairs. He was town representative twenty-four times between 1794 and 1824, and honorably active in military matters.

Shubael Griswold

Colonel Jonathan Wells, of Hockanum, was usefully employed in the militia during the Revolution. He was appointed to committees of supply and inquiry, and in 1776 was given the command at New London, Groton, and Stonington.

Jonathan Wells

The late Hon. Richard D. Hubbard, of Hartford, was once a resident of this town, and a student at its academy. He represented the town in the legislature in 1842 and 1843.

Henry Howard Brownell, distinguished as a poet, and especially for his stirring "War Lyrics," written while serving as ensign under Admiral Farragut in his famous naval fights during the late war, was a resident of this town. His brother, Clarence M. Brownell, M.D., died in 1862, while exploring the source of the White Nile.

Anthony Dumond Stanley, son of Martin and Catharine Van Garsbeck Stanley, of this town, was graduated at Yale College in 1830. He was a tutor in that college for four years, and filled with signal ability the Professorship of Mathematics for seventeen years. A man of many brilliant qualities, he won the love and esteem of all who knew him. He died March 16, 1853, at the age of forty-three years.

Denison Olmsted, son of Nathaniel Olmsted, and a native of this town, was also a graduate of Yale College (1813), and was afterward Professor of Natural Philosophy and Astronomy in that institution. The text-books of which he was the author were widely used. He died May 13, 1859.

The public-houses of a town are closely connected with its history. They furnish a meeting-place for the dignitaries, and for the populace upon occasions of common interest. In them were held the festive gatherings, the political conferences and primary meetings, and in front of them usually assembled the military subjects to be put through their annual training. The halting-place of stages and of travellers, they were the centres of gossip and intelligence from the outer world, and here the villagers gathered to absorb and carry away the latest information. Here too, perchance, they paid homage to the occasional distinguished guest who tarried for the night.

The General Court early recognized the necessities of strangers who "are straightened for want of entertainment," and ordered "ordinaries" to be kept in the towns by some "sufficient inhabitant."

The first ordinary mentioned (1648) on this side of the river was kept by John Sadler, in Hockanum, on the country road toward New London.

Phillip smith

In 1710 Philip Smith was given liberty to keep a public-house, and probably its site was on the meadow hill near the south-ferry road, where storm-bound or flood-delayed passengers would be grateful for its shelter.

Mr. Thomas Olcott was licensed a year later to keep a house of entertainment at Hop Brook, in Manchester.

Benjamin's Tavern was a noted and "newsy" stage-post during the Revolution. It stood on the north corner of Main and Orchard streets.

Later, Woodbridge's (afterward Well's) Tavern, on the east side of Main Street, became the chief hostelry. In 1817 President Monroe lodged here. The President was called upon by General Griswold and most of our first citizens, while outside the drum-and-fife corps of the artillery company made the air throb and thrill with a lively serenade. To his callers the President was very gracious, declaring, among other things, that our street elms were the finest he had seen.

The Phelps Tavern (first established by Richard Goodwin), once standing on the south corner of Mill and Main streets, came into vogue a little later. Here General Lafayette halted with his escort in 1824, and passed through its portal, upon his crutches, for a short rest.

Pitkin's Tavern was maintained for many years on the bank of the Connecticut, near the ferry, where belated travellers might find shelter.

The present hotel in the meadow was once kept by Joseph Pantry Jones, an old captain of our infantry company, and was a popular resort during the field-days of the militia upon the meadows.

Tripp's Tavern, midway on the Bridge Road, with its once famous punches, and the Jacksonian vigor of its politics, is still well remembered, though in other hands its ancient character is lost.

Many other public-houses have afforded entertainment to the passing stranger, and places of evening resort to the bibulous or gossipy citizen. Among these was one by Levi Goodwin (about 1800), at the junction of the main streets, south of Gilman's Brook,—all the scenes of old-time gatherings, of stirring interest at the time, but now as remote as the glow of the tavern hearth-fires, which no longer, as of old, warm the genial flip-iron to dissipate the late comer's chill.

Jos. O. Goodwin.

IX.

EAST WINDSOR.

BY THE REV. INCREASE N. TARBOX, D.D.

EAST WINDSOR was not incorporated as a separate township until the year 1768; but for more than one hundred and thirty years before that date events had been shaping themselves toward its existence. The town of East Windsor existed in embryo from 1630, when a company of people, one hundred and forty in number, organized into a church at Plymouth, England, under the pastoral care of Mr. John Warham and Mr. John Maverick, set sail for the New World. Settling first in Dorchester, Mass., and remaining there six years, the major part of them then removed and planted the town of Windsor, Conn. The territory embraced in this ancient township was some twelve miles square, divided nearly equally by the Connecticut River. The first settlers located themselves on the west bank of the river. But the fields on the eastern side were fair and fertile, and were destined ere long to be occupied; and so, in due time, the town of East Windsor came into existence.

According to ancient tradition, the first man in Windsor who ventured to go over and build his house upon the eastern shore was John Bissell, who is believed to be the ancestor of all persons in this country bearing his family name. Years passed on, and the settlements on the easterly side of the river advanced slowly. Indians abounded in all that region; and though these river Indians were generally friendly and peaceful, yet there were warning signs and tokens which made families fearful about taking up their residence at points remote from the main settlement. Indeed, it was not until after King Philip's War (1675–1676), when the Indian pride was thoroughly humbled, that there was any general movement to occupy the fertile meadows and uplands skirting the eastern banks of the river.

In the year 1680 there went over a family from the western to the eastern side of the river, that proved, in after years, to be one of the utmost importance. This was the household of Simon Wolcott, consisting of himself and wife and nine children, of whom the youngest was Roger, then an infant a year old. Simon Wolcott was himself the youngest son of Henry Wolcott, the founder of the Wolcott family upon these shores. There was no man connected with the Windsor plantation of higher family rank and social standing, according to the current English ideas, than Henry Wolcott; and as all the people of the plantation were then fresh over from England, the English ideas of honor were in full force. Simon Wolcott was only five years old at the time of his father's coming to this country, in 1630. He was left behind in England with his two sisters, and these three joined their kindred in Windsor about the year 1640, when Simon must have been fifteen years old. He was first married to Joanna Cook, in March, 1657. She died in the month of April following. The facts connected with his second marriage were romantic and peculiar. In the year 1659 a gentleman of standing and character came over from England and settled in Hartford. His name was William Pitkin. Two years later his sister, Miss Martha Pitkin, came from England to make him a visit, expecting, after a little stay, to return to her own country. She was then twenty-two years of age, attractive in her person, of accomplished manners and fine culture. The wise men and women of the Connecticut plantations put their heads together to contrive a plan by which she might be permanently detained upon these shores. In the superb volume recently published, entitled the "Wolcott Memorial," there are a few sentences on page 53 from the pen of Dr. Thomas Robbins the antiquarian, which tell the story thus: —

> "This girl put the colony in commotion. If possible she must be detained; the stock was too valuable to be parted with. It was a matter of general consultation, what young man was good enough to be presented to Miss Pitkin. Simon Wolcott, of Windsor, was fixed upon, and, beyond expectation, succeeded in obtaining her hand."

The youngest of the nine children who were the fruit of this marriage was, as already stated, Roger Wolcott, born Jan. 4, 1679, of whom more will be said later.

By the year 1694 the people living on the east side had become so numerous that they had prevailed (after some previous ineffectual attempts) in obtaining leave of the General Court to establish separate worship. This liberty was granted May 10, 1694, in answer to a petition signed by forty-four men, inhabitants upon the eastern side of the river. Some of the leading names upon this petition were Nathaniel Bissell, Samuel Grant, Samuel Rockwell, Thomas Stoughton, John Stoughton, Simon Wolcott. Permission being thus given for the establishment of a separate religious society on the east side of the river, which territory then went under the general name of Windsor Farme, the services of the Rev. Timothy Edwards were secured in the November following, and he commenced his labors among this scattered people. Before beginning his ministerial work he had been united in marriage, Nov. 6, 1694, to Esther Stoddard, daughter of the Rev. Solomon Stoddard, of Northampton, and granddaughter of the Rev. John Warham, the first minister of Windsor. Thus began a ministry which in many respects was one of the most notable in the whole history of New England.

Samuel Grant senr

nathanell bissell

John Stoughton

Timothy Edwards was the son of Richard Edwards, of Hartford. He was born May 14, 1669, and was graduated at Harvard College in the class of 1691, with a very high rank as a scholar. His father built for him a dwelling-house which was unusually costly and substantial for that period, and which was standing in the early years of the present century. This house stood less than a mile south of what is known as East Windsor Hill. The families to which Mr. Edwards ministered were scattered upon one long winding path a little way back from the Connecticut meadows, which reached from the Hartford town line, four miles below his home, to a nearly equal distance above. This road, which at the first was only a rude bridle-path, was gradually enlarged and improved, as the years passed on, until it came to be known as The Street, — a name which still continues in common use, and which distinguishes this from all other roads in the vicinity.

Timo: Edwards.

In times past it has been commonly supposed that a church was organized here in 1694, and that Mr. Edwards was at that time ordained and set over it as its minister. But later investigations show that Mr. Edwards preached here some years before the organization of the church, and before his own ordination. In the colonial records of Connecticut it is made plain that no church existed here May 14, 1696, two years after Mr. Edwards began to preach, as leave was then given to "the inhabitants of Windsor living upon the east side of the great river . . . with the consent of neighbor churches to embody themselves into church estate." Though the liberty to organize was thus given by the General Court, still there were long delays before the work could be effected. John Alden Stoughton, Esq., in his recent volume entitled "Windsor Farmes," has shown conclusively that Mr. Edwards was not ordained until near the close of May, 1698. Under date of May 28, 1698, he finds in the account-book of Captain Thomas Stoughton "An account of provition laide in at the house of Mr. Edwards for his ordination."

At length the inhabitants of Windsor on the east side of the great river secured their separate parish and church, and the first organic steps were taken looking toward the future existence of a separate town.

The space allotted will not admit of lingering here upon the minute details of Mr. Edwards's ministry, which was extended to more than sixty-three years. That parish developed some remarkable men and many notable events. Some examples in illustration of this fact will more naturally, perhaps, be presented in the historical sketch of South Windsor.

The next movement looking towards separate organization on the east side was the formation of the parish and church in what is now Ellington, in Tolland County. This district constituted the northeast portion of the town of Windsor, and was known as the Great Marsh. The name was probably given in the days of ignorance; for the territory covered by the town of Ellington is exceedingly fair and graceful, spreading out in agreeable curves and attractive landscapes. The earliest settlement upon this territory was not until 1717; but a few years later there was a considerable population gathered there, so far away from Mr. Edwards's church that it was altogether reasonable they should seek to establish separate worship among themselves. This section of the town was also called Windsor Goshen. As early as 1725 the following vote was passed by Mr. Edwards's parish: "That the inhabitants at the Great Marsh shall be freed from their parts of Mr. Edwards's salary for the year past, provided they do on their own cost provide themselves a minister to preach the gospel to them from this present time till the first day of April next." By the year 1732 this matter came before the General Court. A period of several years intervened between the beginning and the end of the movement looking towards the formation of a separate society in Windsor Goshen. The records, if copied in full, might be tedious; but the result was at last reached At the October session of the General Court in 1735 the committee reported in favor of the memorialists, and action was taken accordingly.

A few years later there was still another earnest call for division and the creation of a new parish. The territory between the Scantic River on the south and Enfield on the north had so filled with inhabitants as to make a parish north of the Scantic River quite needful. Accordingly, at the May session of the General Court in 1752, after a full presentation of the case, the following action was taken: —

> "Resolved by this Assembly, that the aforesaid Second Society of Windsor [Rev. Mr. Edwards's parish] be, and it is hereby, divided into two distinct ecclesiastical societies."

Already we have three ecclesiastical parishes on the east side of the river in Windsor, but as yet the ancient town of Windsor is one and unbroken. Moreover, before the town of East Windsor shall be organized there is to be still another formation, of a somewhat peculiar type, — not a parish in full, and destined not to endure as a permanent organization. The following extract from the records of the General Court for October, 1761, will show the nature of this movement: "Upon the memorial of Thomas Grant, Joseph Stedman, John Grant, Daniel Rockwell, Daniel Skinner, Thomas Sadd, Jr., Samuel Smith, and other subscribers thereunto, inhabitants of a place called Wapping, on the east side of the Second Society in Windsor," leave was granted, in consequence of their distance from the place of worship, that they might be a half-way ecclesiastical parish, and for five months in the year might procure preaching among themselves and be exempt from taxation in the old parish during that portion of each year. This peculiar organization long ago ceased to exist, but may be regarded as a kind of forerunner of the

Thomas Grant

John Grant

Joseph Stedman

Daniel Skinner

Danel Rockwell

Thomas Sadd Jr

present Congregational Church in Wapping, which was organized in 1830.

We have, then, the somewhat remarkable fact of four ecclesiastical parishes (or, more strictly, three and a half) existing upon the east side of the Connecticut River within the limits of the ancient town of Windsor, before the town of East Windsor itself came into being. The long ministry of Mr. Edwards, lasting more than sixty-three years, had ended by his death in 1758. More than one hundred and thirty years had passed since the Dorchester colony took up its abode at Windsor, and nearly one hundred and twenty since John Bissell went over and built the first house upon the east side of the Connecticut River. Events moved slowly in that early period.

Saml Smith

At length, however, the time was fully ripe, by the consent of all parties, for the division of the ancient town and the formation of a new township embracing all the Windsor territory upon the east side of the river. In the years just before this event there were voters in the town of Windsor who had to make a journey of ten or twelve miles, over the roughest roads, and across a broad river often swollen with floods, to reach the place of voting. When it was fully decided that the town should be divided, the river itself constituted the natural line of separation, and there was no occasion for disputes about boundaries. The following extract from the Colony records shows the action whereby the town of East Windsor was constituted, in 1768 : —

"At a General Assembly of the Governor and Company of the Colony of Connecticut, holden at Hartford on the second Thursday of May, A. D. 1768,

"On the memorial of the inhabitants of the town of Windsor, showing to this Assembly that the memorialists, at their legal town-meeting in December last, agreed to divide the town, and praying that the part of the town on the west side of Connecticut River be and remain the town of Windsor, with ancient privileges of said town ; and that the part of said town that is on the east side of said river be made and constituted a town ; and that their common stock, money, and poor be divided, etc., according to their agreement at their publick meeting on the third Monday of April, 1768, as per memorial on file,

"It is enacted by the Governor, Council, and Representatives in General Court assembled, and by the authority of the same, that that part of said town that is on the east side of Connecticut River be, and they are hereby, made, erected, and constituted within the limits and bounds thereof a distinct town, with all the liberties, privileges, and immunities that other towns by law have and do enjoy, and that said new erected and constituted town be called and known by the name of East Windsor."

The first town-meeting in East Windsor was held July 6, 1768, when Erastus Wolcott was chosen moderator, and Aaron Bissell was chosen town clerk and treasurer.

The new township, though only the fragment of an older one, was itself of large proportions. The towns of Enfield and Somers bounded it upon the north. The eastern boundary line was quite irregular, in some places reaching back from ten to twelve miles eastward from the river. It was bounded on the south by Hartford, which then included the present East Hartford and Manchester. The river was the western boundary. The distance from the Enfield line on the north to the Hartford line on the south was not far from ten miles. The people at the Great Marsh found their journey to town-meeting easier than when they had to cross the Connecticut River; but it was still a long and toilsome way of seven or eight miles which they had to travel to reach the first parish meeting-house, where the town-meetings were then held. In the year 1786 that part of the new town was set off and organized into a new township, by the name of Ellington. The rest of the territory remained unbroken, as the town of East Windsor, until the year 1845, when it was divided into the present towns of East Windsor and South Windsor.

Erastus Wolcott

pr Aaron Bissell Sherifs Deputy

Since the organization of the town, in 1768, down to the present time, one hundred and thirteen years, only nine persons have filled the office of town clerk: Aaron Bissell, 1768–1786; Frederick Ellsworth, 1786–1799; Aaron Bissell, Jr., 1799–1825; Abner Reed, 1825–1834; James Moore, 1834–1845; David Osborn, 2d, 1845–1854; Phineas L. Blodgett, 1854–1867; Elbridge K. Leonard, 1867–1874; Mahlon H. Bancroft, 1874– .

Test Frederick Elsworth Town Clerk

Aaron Bissell Town Clerk

This record shows an excellent degree of stability in respect to an office which in its very nature ought not to be passing frequently from hand to hand. It will be noticed that the two Aaron Bissells, father and son, filled this office for the long period of forty-four years.

One hundred years ago all public offices, whether town, state, or national, were far more fixed and enduring than at present. The law of rotation did not then prevail as now. It was expected that men, having become thoroughly acquainted with the duties of certain offices, should continue therein from year to year. In old times, in two adjoining towns of Massachusetts, two men who had long represented their respective towns in the General Court happening to meet, the following conversation ensued. "What is this I hear?" said one of them.

"They say that you are planning to retire, and not go as representative to the General Court any more." "Yes," was the answer; "I am getting old, and I think some younger man had better take the office now." "Old!" was the rejoinder; "I am ten years older than you, and I feel just as well able to represent my town at the General Court as ever I did." "Well," said the other, "I am afraid, if I should go ten years more, I should feel just so."

Before entering upon the details of the religious and ecclesiastical history of the town, it may be well to try and recall the condition of things in those years when what is now the First Congregational Church in East Windsor came into being. This carries us back to the middle of the last century, about one hundred and thirty years. At that time the strength of the population on the east side of the river was in what is now South Windsor. There the settlements began; there society had become strong and established, while the more northern portions were yet in a half-wild state. The Street, that chief road lying near the banks of the river, had been built upon more or less compactly all the way from the Hartford to the Enfield line. Above the Scantic River this street was by no means so fully occupied with dwellings as below, though it was far more thickly populated than any other part of the Scantic parish. From this street out to the eastern line of the parish was a distance of six miles or more, and all this territory was as yet but very sparsely populated. When the Scantic meeting-house was built, near where it now stands, it was only a mile and a half from The Street, and yet the dwellers along that thoroughfare complained that it was too far off in the woods. Azel S. Roe, Esq., in his "History of the First Ecclesiastical Society of East Windsor," has given us some graphic pictures showing the primitive state of things in

THE OLD THEOLOGICAL SCHOOL OF CONNECTICUT,
AT EAST WINDSOR HILL.

that region about the middle of the last century. Rev. Thomas Potwine was to be ordained in 1754. Mr. Roe says (p. 19): —

> "No building had yet been erected for public worship, but the people, anxious to have the ministration of the ordinances, and a servant of God as their leader and teacher, procured the use of a private house for that purpose, and the one most appropriate then, on account of its size and capacity for accommodating a number of people, was that which is now in possession of Mr. Joel Prior, situated in Main Street. The ordination of Mr. Potwine was celebrated under the roof of a barn then newly erected and never as yet used. Of course none are now living (1857) who witnessed that scene, but the account of it the writer has received from an old lady, who very distinctly remembers what her mother told her about it, who was present, and with her babe in her arms. The ceremony was performed upon the barn floor. A table answered for a desk, and benches made of rough boards, with a few chairs for the more distinguished ministers, were their seats. Boards were laid across the bays as standing-places for the women and other people, while upon the beams above perched the younger and most elastic."

Until this Scantic parish was organized, all the people in that part of the town attended church at Mr. Edwards's, and buried their dead in the graveyard near his ancient meeting-house. Mr. Roe says (p. 11):

> "One of our oldest inhabitants remembers that at the death of a young lady, whose relatives had been buried in the old cemetery on East Windsor Hill, the corpse was carried from the house he now occupies in Ireland Street, upon the shoulders of the bearers to the place of interment, a distance of seven miles, several sets of bearers relieving each other."

The new parish was organized in 1752, and its first pastor, the Rev. Thomas Potwine, ordained and placed in office, as we have seen, May 1, 1754. In the antique and stately language of that day he stands on the records as *Sir* Thomas Potwine, the *Sir* not being intended as a title of nobility, but having much the same significance in the popular mind as had the title *Mr.* in the earliest New England generations. In those days a man must be of considerable character and standing to be addressed as *Mr.* This title was at that time given chiefly to ministers and magistrates. Mr. Potwine is said to have been of Huguenot extraction. It is likely that his ancestors came to this country by the way of England, and not directly from France. A large Huguenot population had planted itself in England before that time, and there are many persons in this country of Huguenot origin whose earliest American ancestors came from England.

Thos. Potwine

In the action of the parish calling Mr. Potwine he is spoken of as from Coventry; that is, Coventry, Conn.

> "*Voted*, To give Mr. Thomas Potwine, of Coventry, a call to preach with us on probation, in order to settle with us, with the advice of the association."

Yet Mr. Potwine was a native of Boston. Turning to the Boston record of births a hundred and fifty years ago, we find the following entries: —

> "Ann, daughter of John and Mary Potwine, born Dec. 20, 1729.
> Thomas, son of " " " " Oct. 3, 1731.
> Mary, daughter of " " " " March 26, 1734."

Until very recently it has been supposed that John Potwine, the father of the East Windsor pastor, was the earliest American ancestor of this name; but a more careful examination of the Boston records shows that this John Potwine was himself born in Boston, and was the son of a John Potwine, physician, who died in Boston in the year 1700, soon after coming to this country, leaving his wife and this one child. His will bears date July 17, 1700. His wife was a native of this country. The fact that Thomas Potwine was educated at Yale College rather than Harvard would seem to imply that in 1747, when young Potwine entered college, being then sixteen years old, the family had already removed from Boston to Coventry. Mr. Potwine remained in office till his death, Nov. 15, 1802, leaving behind him an honorable record of service and a substantial family.

The Rev. Shubael Bartlett, the second minister of the Scantic parish, was born in the town of Lebanon, April 2, 1778. His father was John Bartlett, one of the deacons of the church. He was graduated at Yale College in the year 1800. His college life was cast in that period of the Yale College history when the institution was religiously at its lowest ebb. He was ordained to the pastoral office in this parish Feb. 15, 1804, and remained here fifty years, till his death, June 6, 1854. A year or two before his ordination he had been united in marriage with Miss Fanny Leffingwell, of Hartford. The two ministries of Mr. Potwine and Mr. Bartlett filled out almost exactly a century. The ministry of Mr. Bartlett was an exceedingly fruitful one; not by reason of great intellectual powers or high pulpit eloquence, but from his faithfulness and patience, his truly Christian walk and conversation. He was thoroughly acquainted with every household of his widely scattered flock. The little children knew him and were not afraid of him. His home was an open and hospitable one, and his gentle-hearted wife was a thorough helpmeet in her kind and winning words and ways. Together they lived, and labored to draw the people of their charge to walk in the ways of wisdom and in the paths of peace.

Shubael Bartlett.

The third pastor of this church was the Rev. Samuel J. Andrews, D.D. He was a son of the Rev. William Andrews, and was born in Danbury, where from 1813 to 1827 his father was pastor of the First Congregational Church. Mr. Andrews was a graduate of Williams College in the class of 1839. He was settled as colleague pastor with Mr. Bartlett, Sept. 20, 1848, and remained sole pastor about one year after Mr. Bartlett's death. He was dismissed May 9, 1855.

The fourth pastor was the Rev. Frederick Munson, a native of Bethlehem, born April 25, 1818. He was graduated at Yale College in 1843, and remained pastor at East Windsor from Sept. 3, 1856, to July 19, 1865.

The fifth pastor was the Rev. David Haven Thayer, who was born at Nunda, New York, and was graduated at Union College in the class of 1849. He was pastor from May 22, 1866, to Dec. 20, 1878.

The sixth pastor was the Rev. Austin S. Chase. He was graduated at Dartmouth College in 1869, was installed here April 23, 1879, and dismissed Dec. 31, 1880, because of failing health.

The present pastor of this church is the Rev. Howard Billman, who was installed April 26, 1882.

The Rev. Edward Goodridge, formerly rector of St. John's Church, Warehouse Point, has kindly compiled the following brief history of it, with its succession of rectors: —

"For a few years previous to the present century occasional services were held by clergymen of the Protestant Episcopal Church, in the town of East Windsor. On the 25th day of September, 1802, seventy persons, residents of the towns of East Windsor, Windsor, Enfield, and Ellington, signed an agreement to ask the pastoral care of the Rev. Menzies Rayner, rector of Christ Church, Hartford. At a meeting held Sept. 27, 1802, it was voted to summon a meeting two weeks later, — Oct. 11, 1802, — to organize a parish of the Protestant Episcopal Church; which was accordingly done. James Chamberlain and Solomon Ellsworth were elected wardens.

Menzies Rayner.

"The frame of the present and only church edifice was raised Jan. 6, 1809, on the public 'green,' or common, where the building remained until May, 1844, when it was removed to its present site on the east side of the Main Street. The building was consecrated by Bishop Brownell, Oct. 10, 1832. The first organ was purchased in 1835; it was replaced by a larger one in 1859. The rectors have been as follows: Rev's Menzies Rayner, 1802–1809; B. Judd, 1819–1821; N. B. Burgess, 1822–1823; I. Bulkeley, 1823–1825; George W. Doane, D.D., 1825–1827; Horatio Potter, D.D., 1827–1828; Ransom Warner, 1835–1838; Z. Mansfield, 1838–1841; Joseph Scott, 1843–1844; Henry H. Bates, 1844–1852; Charles S. Putnam, 1852–1853; William K. Douglass, 1853–1855; H. McClory, 1855–1860; C. R. Fisher, 1861–1862; Henry Olmstead, D.D., 1862–1867; William W. Niles, D.D., 1867–1870; Edward Goodridge, 1871–1882.

G. W. Doane

W. W. Niles

"There are at present one hundred and thirty communicants. The Rev. Albert U. Stanley is the present acting rector of the church."

The Rev. E. S. Fletcher, pastor in 1882 of the Methodist Church at Warehouse Point, sends the following outline of its history: —

"The first Methodist preaching services in this place were held in private houses by the Rev. Mr. Fifield, in 1822. They were held afterward in a citizens' meeting-house, controlled by the Episcopalians, and now occupied exclusively by them. The Methodists began to increase, and quite an interest was felt in the community in their behalf. Soon they were compelled to leave the meeting-house, and quietly resorted to the school-house. Again they worshipped for a time in private houses. Afterward they rented a hall, which they occupied for a considerable time. After this they again secured the meeting-house, which they continued to occupy on alternate Sabbaths until 1831. In the latter part of that year they resolved to erect a meeting-house for themselves. It was built and dedicated in 1833.

"The full list of preachers contains thirty-eight names of those who have been assigned to this church, and who have successively ministered here, some for a period of three years, a larger number for two years, and a few for only one year.

"The Rev. William H. Turkington is the present minister."

Eliakim Marshall

The Rev. William H. Turkington, who occupied the pulpit of the Methodist Church at Windsorville in 1882, has kindly furnished the following brief record of its history: —

Ashbel Gillet

"The following sketch concerning the church in this place is taken from the minutes of the Methodist Episcopal Conference. The church was built in 1829; the name of East Windsor first appears in 1829; the name of Ketch Mills in 1839; the name of Windsorville, in 1850. In 1876 the church was destroyed by fire. In 1878 the present church edifice was dedicated."

A complete list of the men who in rotation have filled the pulpit of this church since its foundation in 1829 includes more than forty names. The present pastor is the Rev. H. M. Cole.

The Rev. Edward Goodridge, formerly rector of St. John's Church, Warehouse Point, has furnished the following record of Grace Church, at Broad Brook: —

"This parish was duly organized April 13, 1847. The church building, a substantial edifice of brown freestone, was finished and consecrated in the same year. The following is a list of its rectors: Rev's Francis J. Clerc, D.D., 1847–1849; Henry Fitch, 1849–1850; Abel Nichols, 1850–1852; Enoch Huntington, 1852–1857; John F. Mines, 1857–1859; Thomas V. Finch, 1859–1861; David H. Short, D.D., 1861–1866; J. E. Pratt, 1866–1867; B. F. Cooley, 1869–1871; Clayton Eddy, 1871–1872; David P. Sanford, D.D., 1879–1882. The present number of communicants is fifty-three."

The Congregational Church in Broad Brook was organized May 4, 1851. The Rev. Charles N. Seymour served as acting pastor from the time of the organization until May, 1853. The first house of public worship was dedicated in December, 1853. The Rev. William M. Birchard was pastor from September, 1854, to December, 1858. His successors have been: Rev's Timothy Hazen, acting pastor, 1859–1863; Merrick Knight, acting pastor, 1863–1868; Edward Trumbull Hooker, pastor, 1868–1869; Lysander Tower Spaulding, acting pastor, 1869–1877; Joseph A. Freeman, acting pastor, 1877–1881; and Robert C. Bell, who began his labors here Aug. 11, 1881.

The first mention of a school supported by public money on the east side of the river belongs to the year 1698. On the west side of the river schools had been kept for almost half a century before one was established upon the east side. In April, 1698, the town agreed to hire a schoolmaster who was to teach nine months of the year upon the

Saml. Wolcott

west side and three months upon the east side. At that time Samuel Wolcott, great-grandson of Henry Wolcott, the American founder of the Wolcott family, was in Harvard College, and was to be graduated in the coming summer. He was hired to begin upon this work of instruction as soon as he had received his degree at Cambridge. By the agreement of the town with Mr. Wolcott he was "to keep a reading, writing, and cyphering and grammar school," and he was "to take none but such as are entered in spelling." This last clause seems to imply that either in private schools or in families the children should be so far brought forward as to be masters of the earliest elements of education before they were admitted to this school kept and supported by the town. By the laws of Connecticut, from an early date every town containing seventy families was obliged to keep a school eleven months of the year. In the year 1717 the same requirement was made of an ecclesiastical parish as had before been made of a town. This was a very important law: for in the large towns of Connecticut there were sometimes two, three, four, or more separate ecclesiastical parishes. In that part of the town of Windsor lying upon the east side of the river there were, as we have seen, four parishes before the town was divided into Windsor and East Windsor.

Though the above law relating to parishes did not go into operation until 1717, yet from the time when Mr. Edwards's church and parish had become fully established (that is, about 1700), the work of education on the east side of the river passed by a kind of natural law to the care of this parish. Mr. Edwards was a man by all his habits of mind among the foremost of that generation in promoting public education. His own house was a kind of seminary for the promotion of the higher education. His own children were thoroughly instructed by him, and young men from the families of his own parish, and from neighboring parishes, were constantly resorting to him for classical education. It is difficult to determine exactly how many young men Mr. Edwards fitted for Yale College during his long ministry, but not less, probably, than thirty or forty. His house was a kind of educational workshop. In December, 1712, it was determined that the money raised for schools should be divided into three parts, one part to maintain a school above Scantic River, another part to cover the region reaching from Scantic River down to Sergeant Newberry's Brook, and the third from there to the Hartford line. The size of this northern school district may be understood by remembering that it included more than all the territory now embraced in the present towns of East Windsor and Ellington. The population, however, above Scantic at that time was chiefly along the one road, near the meadows, up and down the river.

For a number of years the rule would alternate between two and three schools; and later, as population increased, and was more widely spread over the broad territory of the town, four, five, and six schools came to be needed, and provision was made for them. In 1724 there were schools in six places: one below Podunk, one at a "place called Bissell's Farms," one at the Great Marsh, which is Ellington now, and the other three to be on territories equally divided, measuring from

Podunk Brook north to the upper limits of the town. In 1740 it was voted to "employ masters in the winter and school-dames in the summer."

After the North or Scantic Parish was organized, in 1752, the care of education specially devolved upon this parish throughout the territory embraced in it. In 1753 twenty pounds were appropriated by the parish for education. It was in 1766 that this territory was divided systematically and made into four school districts. In 1768, two years later, East Windsor was constituted a separate township, but the care of education in the north part of the town was still vested in the parish. In 1781 the territory of the North Parish was divided into six districts. So matters went on, the parish taking care of the schools, until 1795, when this business passed to the jurisdiction of the town.

There has never been an incorporated academy either in East Windsor or South Windsor. Within the limits of these towns there have, however, been unincorporated academies which have done much for education. Such an institution existed at East Windsor Hill for many years, where the higher English branches were taught and where young men were fitted for college. Dr. Samuel Wolcott, now of Longmeadow, was fitted for college in this school, having for his teacher no less a man than William Strong, LL.D., until lately one of the honored judges of the Supreme Court at Washington. This school lived on until the founding of the Connecticut Theological Institute at East Windsor Hill, which by its varied instructions absorbed the academy into itself; and since the removal of the institute to Hartford the academy has not been revived.

There was a still humbler academy which existed for many years in the Scantic Parish near the meeting-house. It provided education during the winter in the higher English studies, and also to some extent in the classics. Students from Yale College were usually employed as teachers. In this school not a few (the writer among the number) obtained the rudiments of classical instruction. It has now for many years been discontinued.

The chief business of East Windsor has always been agricultural. This town, occupying the fertile lands lying along the Connecticut River, is pointed out by Nature as agricultural rather than manufacturing. The style of agriculture, however, has passed through many changes since the early days. From fifty to seventy-five years ago, rye, corn, and hay were the staple crops raised upon these lands. Now, for many years, the chief crop in East Windsor, and in most of the towns far up and down the river, is tobacco. When rye was one of the prevailing crops in East Windsor, fifty years ago, and before the temperance cause had well begun, there were several large gin-distilleries within the limits of the town, which made an easy market for this product of the farms. Osborn's mill, in Scantic, and other grist-mills were kept busy in preparing this rye for distillation.

At present there are within the limits of East Windsor the following manufacturing establishments: At Broad Brook there is the Broad Brook Company, engaged in the manufacture of cassimeres. At Windsorville there is a woollen manufactory. At Warehouse Point there is the Leonard Silk Manufacturing Company.

Through all the years from 1765 on to the actual outbreak of war in 1775, society throughout New England, and especially in the older and more advanced portions, was thoroughly agitated. Upon the East Windsor soil, during the Revolutionary struggle, there were few persons of Tory proclivities. We are not aware that there was more than one, and he will be spoken of elsewhere. In general, the hearts of the people were as the heart of one man in the strong and determined purpose to resist British aggression. Nowhere in the land did the fires of patriotism burn more brightly than among the towns of Connecticut; and when the great day of decision came, nowhere did men go forth more freely, and even eagerly, to join the patriotic army, than from the rough hills and rich valleys of the little Commonwealth. Jonathan Trumbull was her governor, the man of her own choice, the only governor in the thirteen colonies heartily on the side of the people. His name was a tower of confidence and strength through all those trying years.

Six years after the incorporation of East Windsor the spirit of her people began to make itself distinctly manifest upon the public records of the town. At a meeting held on the first Monday of August, 1774, a long, able, and specific paper was prepared and recorded, showing the wrongs which the nation was suffering at the hands of England, and the firm purpose of the people to resist these wrongs.

There can be no doubt that East Windsor acted a large and noble part in the War of the Revolution. It would be very easy to give many names of officers and soldiers that went into the army from that town; but it would be almost impossible at this late day, and with such sources of information as we have, to give a complete list of these men. With such data as are afforded, it is evident that three hundred or four hundred men were furnished by the town during the eight years of the war. The country was then so sparsely settled, and the war continued so long, that a very large part of all the men in New England of military age and condition were drawn into the army for longer or shorter periods. From returns made from the various towns during the Revolution, we have the means of giving the exact condition of the population of East Windsor in 1782. There were then in the town 197 white males over fifty years of age, 626 males between sixteen and fifty, and 737 males under sixteen; of females, there were 1,650; of blacks, 27: total, 3,237. In wealth and population East Windsor stood among the prominent towns of Hartford County. Of the twenty towns of the county in 1778 there were only six having more wealth; the valuation at that time was £28,332 18*s*. The total population of the State of Connecticut in 1782 was 208,870.

We will omit all detailed reference to the War of 1812; for though that war sorely taxed New England, and created great suffering in all business circles, yet the interest now centring about it is greatly overshadowed by that of the Revolutionary struggle which preceded, and the War of the Rebellion so near our own times.

In this recent war East Windsor acted her part faithfully and well. To go over her whole record step by step would make the narrative tedious. In respect to the giving of bounties she followed the general course of the New England towns, beginning with small sums, and rising as the exigencies increased, up to $300.

From the "Catalogue of Connecticut Volunteers," a bulky volume published by the State, we count the names of two hundred and thirty-six men, officers and privates, furnished by the town of East Windsor for the War of the Rebellion.

That part of the old territory of East Windsor which is now South Windsor has produced more eminent men than the other part of the territory; and yet men who were in active life while East Windsor was still an unbroken town, whether they originated in one part of the territory or the other, seem naturally to come under the head of East Windsor.

Captain Ebenezer Grant was for many years one of the principal citizens of East Windsor. He was the son of Samuel and Hannah (Filley) Grant, and was born Oct. 3, 1706. He was graduated at Yale College in 1726. He came back to his native place and established himself as a merchant. He was also a ship-owner, and a builder of vessels of small size. In his day the mouth of Scantic River was a ship-yard. Captain Grant took a large share in the interests of the town, civil, social, and military. As selectman, moderator in town-meetings, representative to the General Court, his time was largely occupied in public affairs. He was in the full vigor of life when the town of East Windsor was organized, in 1768. He lived to great age, dying in 1797 at the age of ninety-one. He was the grandfather of the present Major Frederick W. Grant, of South Windsor.

Ebenr Grant

Matthew Rockwell was the son of Deacon Samuel and Elizabeth (Gaylord) Rockwell, and was born Jan. 30, 1707. He was doubtless one of the boys that the Rev. Timothy Edwards fitted for Yale College, where he was graduated in the year 1728. He studied for the ministry, and bore in after-life the threefold title of "physician, clergyman, and deacon." Mr. Rockwell seems never to have been a settled minister, but was from time to time called to preach. In 1741, when there was some difficulty in Mr. Edwards's church, and when Mr. Edwards himself seems to have been ill, there stands upon the parish books the following entry: "To Mr. Matthew Rockwell £8 for preaching 4 Sabbaths to this Society in *Mr. Edwards confinement*." He was for many years one of the deacons of the church, and served also as one of the physicians of the place. He married, Jan. 19, 1743, Jemima Cook. He died in 1782, at the age of seventy-five.

Doctor Primus was, in his way, one of the East Windsor celebrities. Stiles, in his "History of Windsor," gives us the substance of the story that follows. Primus was an African slave, the property of Dr. Alexander Wolcott, son of Governor Roger, who was a distinguished physician on the west side of the river. Primus was a large and fine-looking negro, and was employed by Dr. Wolcott to prepare and mix his medicines, and to attend him on his journeys day by day. Primus proved himself able, faithful, and trustworthy, and in grateful remembrance of his services Dr. Wolcott gave him his liberty. Primus had been so long among drugs, and had journeyed so much with Dr. Wolcott, that he had amassed considerable medical knowledge and experience. So, after he had his liberty he went over upon the east side of the river and set up in medical practice for himself. He was respected and trusted, and obtained considerable business. One day he was sent for to go and see a sick child in Poquonnock, which was on the west side of the river, and some way beyond where his old master lived. He made the visit, and on his return thought he would call on Dr. Wolcott. He was graciously received, and the Doctor inquired what business brought him across the river. "Oh," said Primus, "I was sent for to see the child of our old neighbor at Poquonnock; but I told the mother that there was nothing very serious the matter, and that she did not need to send so far for a physician, — that you would have answered just as well."

Erastus Wolcott, Esq., son of Roger and Sarah (Drake) Wolcott, was born Sept. 21, 1722. He was married, Feb. 10, 1746, to Jerusha, daughter of John Wolcott. Though he did not have a collegiate education, as did several of his brothers, yet he became a man of great distinction, not only in the affairs of his native town, but in matters State and National. He was in middle life when East Windsor was set off as a separate township. For many years, at different times he represented the new town at the General Court. He was moderator of the first town-meeting in East Windsor. He was Speaker of the Connecticut House of Representatives, justice of the peace, judge of probate, judge and chief judge of the County Court, representative in Congress, and judge of the Superior Court. He held the rank of brigadier-general of the Connecticut troops in the Revolutionary War.[1] Like his brothers, he was a tall man, and of commanding presence. He was of a strongly religious nature, like his father. He died Sept. 14, 1793, at the age of seventy.

Erastus Wolcott Brigr Genl

Benoni Olcott was a prominent man upon the east side of the river, both before the town of East Windsor was organized and afterward. The Olcott family was not one of the old Windsor families; it belonged rather to Hartford. Benoni Olcott appears to have come when a young man from Bolton to Windsor before the middle of the last century. He married Eunice Wolcott, daughter of Lieutenant Charles Wolcott. It is quite likely that this marriage determined his settlement in Windsor. Mr. Olcott filled many important offices. He was in middle life when the town of East Windsor was organized, and his name is conspicuous in all the early records of the town. He was on the board of selectmen; he was moderator of town-meetings; he was deacon of the old Edwards Church. Though not so prominent a man in public affairs as General Erastus Wolcott, yet he was largely trusted.

Benoni Olcott Select man

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[1] The Wolcott Memorial, pp. 142, 143.

and seemed for many years to divide public responsibilities with Mr. Wolcott. He left his full name, as a *given name*, to quite a number of persons who came after him. It continues to this day.

Elihu Tudor, M.D., was the son of the Rev. Samuel Tudor, and was born in Windsor, Feb. 3, 1732. He was graduated at Yale College in 1750, at the age of eighteen. He studied medicine with Dr. Benjamin Gale, of Killingworth. During a portion of the French War he was employed in the army as surgeon's mate. He spent two years in London, from 1762 to 1764, employed in the hospitals and perfecting himself especially in surgery. He then returned, and established himself in East Windsor in practice both as a physician and a surgeon. In the latter capacity he was thought to have no superior in the State. At the breaking out of the Revolutionary War his sympathies were with the British, and this greatly injured, though it did not destroy, his practice. Dr. Stiles says of him: "In person he was of medium height and upright form, near-sighted, always very neat in his dress, wearing ruffles, fine silver buckles, and a nosegay in his buttonhole." He lived to the age of ninety-three, dying in 1826. He lived seventy-six years after his college graduation, — a fact not often paralleled. In consequence of his Tory proclivities during the Revolutionary struggle he received a pension from the British Government. His life held on to such an unusual length that an English agent, it is said, was sent over to find out if he was still alive, or whether some one was shamming in his name.

Captain Hezekiah Bissell was born in Windsor, east side of the river, May 20, 1737. He lived in what is now East Windsor, on the high land east of Scantic River, about a mile from Scantic meeting-house. He was a soldier in the French and Indian War, as also in the Revolutionary War, and suffered severely from cold and hardships in the northern winter campaigns. He lived to great age, dying Nov. 14, 1831, in his ninety-fifth year. The writer well remembers him as he appeared from 1825 to 1830. He was a man of iron frame and of great resolution. He was also possessed of a native dignity, good judgment, and large intelligence. In the closing years of the last and the early years of the present century no man was so frequently chosen moderator of the parish meetings in the Scantic Parish as he.

Hezª Biſsell

The name Mather was brought to Windsor by the Rev. Samuel Mather, son of Timothy, of Dorchester, and grandson of Richard, the honored founder of the family on these shores. The Rev. Samuel Mather was graduated at Harvard College in 1671. He was settled in Branford in 1680, and was called thence and settled in Windsor in 1684. His son, Dr. Samuel Mather, a physician, was born in 1677, and was graduated at Harvard College in 1698. In the absence of medical schools and medical societies he was approbated as a physician, and licensed to practice "Physick and Chyrurgy" by the General Assembly of Connecticut, May 14, 1702. A grandson of Dr. Samuel was Charles, born Sept. 26, 1742. He was son of Nathaniel and Elizabeth (Allyn) Mather, and was graduated at Yale College in 1763. He established himself in the practice of medicine in East Windsor, and obtained a high reputation. In 1795 he had gained such a name that he removed to Hartford, and became distinguished as a specialist. He died June 3, 1822, at the age of eighty. A son of the last, also named Charles, born Nov. 30, 1764, was graduated at Yale College in 1785, and established himself as a physician in New York City. He died in 1853, at the age of seventy-nine.

Samuel Wolcott, Esq., son of Gideon and Abigail (Mather) Wolcott, was born April 4, 1751. He married, Dec. 29, 1774, Jerusha, daughter of General Erastus Wolcott. He was a man of very fine personal appearance, and during the time of the Revolutionary War served as commissary in the army. He was an active man of business, and, for his day, was possessed of large wealth. He died June 7, 1813.

The Rev. Chauncey Booth was born in East Windsor, March 15, 1783. He was the son of Captain Caleb and Anne (Bartlett) Booth. He was educated at Yale College, and was graduated there in 1810. He went directly from college to Andover Theological Seminary, where he was graduated in 1813. He accepted a call to the ministry from Coventry, where he was ordained Sept. 20, 1815. He remained in this pastoral charge from 1815 to 1844, when he retired from the active duties of his office. He still lived in Coventry until his death, which took place May 24, 1851.

Dr. Elijah Fitch Reed was the son of Ebenezer and Mary (Fitch) Reed, and was born May 11, 1767. Without a collegiate education, he gave himself to the study of medicine, and became a physician in East Windsor, with an extensive practice. He had a large fund of information and of instructive and amusing anecdotes. He was a physician trusted and beloved. He received the honorary degree of Doctor of Medicine from Yale College in the year 1822. He died in 1847, at the age of eighty.

John Bliss Watson was graduated at Yale College in the class of 1814. He was a prominent man of business in East Windsor, living upon a rich farm just north of the Scantic River. He and his brother Henry were very enterprising in introducing into the country improved breeds of horses, cattle, and sheep. He died in 1843.

Azel S Roe

Azel Stevens Roe, Esq., was born in New York in the year 1798. He enjoyed advantages for early culture, and though not a college graduate, he received in his youth an excellent education. While yet a young man, he became a merchant in New York City. After some disasters in business, and after the early death of his first wife, he was united in marriage, Nov. 12, 1828, with Miss Fanny Leffingwell Bartlett, eldest daughter of the Rev. Shubael Bartlett, of East Windsor. After this marriage Mr. Roe bought a farm in the North Parish of East Windsor, and has since made this the place of his permanent residence. Being a good student and a graceful writer, he soon entered upon plans for social and literary culture among the young people of the place. For many years his influence in this respect was most beneficent. About the year 1850 he began to prepare for the press that series of books which has since been remarkably popular and successful. These volumes were republished in England, and have found a multitude of readers in both countries. They are moral tales, designed to inculcate useful and practical lessons on the conduct of life. As long ago as 1866 more than 110,000 volumes of this series of books had been published and sold in this country, and the circulation in England was also large. Soon after his coming to East Windsor he was chosen deacon of the East Windsor Church, which office he has retained nearly half a century.

The Rev. Eldad Barber was born in the North Parish of East Windsor, Sept. 24, 1801, and was graduated at Yale College in 1826, and from the Yale Divinity School in 1829. He and five other members of the Seminary were ordained Aug. 26, 1829, as evangelists, to go forth as workers in the West. From 1829 to 1832 he was pastor of the Presbyterian Church in Marion, Ohio, and afterwards for three years the principal of the Huron Institute, Milan, Ohio. His longest pastorate was over the Presbyterian Church at Florence, Ohio, where he was settled from 1837 till his death, March 27, 1870. His first wife, who died soon after marriage, was Miss Mary Ballantine. His second wife, and the mother of his children, was Mrs. Hannah E. Crosby, whose maiden name was Osborn, and who was a native of East Windsor, daughter of Mr. Moses Osborn.

Judge William Barnes was not a native of East Windsor. He came from the town of Tolland, while a young man, and established himself in the practice of law at Warehouse Point. He was active in public and semi-public life for a long course of years. He represented the town in the General Assembly, and was a man whose judgment was highly valued.

The Rev. Samuel Robbins Brown, D.D., was a native of East Windsor (Scantic Parish), and was born June 16, 1810. He married the younger daughter of the Rev. Shubael Bartlett, — Miss Elizabeth Goodwin Bartlett. She was born July 19, 1813, and the marriage took place in October, 1838. Dr. Brown was for many years head of the Morrison School in China, and has been most honorably known and esteemed for his missionary labors in China and Japan. While he was yet young (eight years old), his family removed from East Windsor to Monson. Mrs. Phœbe Hinsdale Brown, his mother, though deprived of the advantages of early education, having lived in her youth among the wilds of the State of New York, was yet a woman of rare genius, and an authoress. The favorite hymn,

> "I love to steal awhile away
> From every cumbering care,"

was from her pen. Her son was fitted for college at Monson Academy, and was graduated at Yale College in the class of 1832. He pursued his theological studies at Union Theological Seminary, in New York City, graduating in 1838. The first Chinese and the first Japanese

S. R. Brown.

S. H. Brown

students, if we mistake not, that were sent to this country for their education, were sent by Dr. Brown. They were placed under the care of Dr. Charles Hammond, for a long course of years principal of Monson Academy. Dr. Brown died suddenly at Monson, while on a visit, June 20, 1880. His wife and four children survive.

The Rev. Julius Alexander Reed was a son of Dr. Elijah Fitch and Hannah (McLean) Reed, and was born Jan. 16, 1809. He was educated at Yale College, graduating in the class of 1829. He was united in marriage, Dec. 1, 1835, with Miss Caroline Blood. After finishing his studies, Mr. Reed gave himself earnestly to the home missionary work in the far West. He was prominently connected with the building and growth of Iowa College, and was for many years secretary of the American Home Missionary Society, having his residence in Davenport, Iowa. His present residence is Columbus, Nebraska.

Professor David Ely Bartlett was the son of the Rev. Shubael and Fanny (Leffingwell) Bartlett, of the North Parish in East Windsor. He was born Sept. 29, 1805. He was graduated at Yale College in 1828, and at once became a teacher in the Deaf and Dumb Asylum at Hartford. With but slight interruptions this was his occupation in different institutions until his death at Hartford, Nov. 30, 1879. At the time of his death he was said to be the oldest teacher of the deaf and dumb in this country. This circumstance is explained in part by the fact that he had been so eminently successful in this department of instruction that he could not be spared from it. He had to a remarkable degree the qualities which would fit a man to excel in this voiceless teaching. Of a most gentle nature, he had, first of all, a lively sympathy with these children of misfortune. He was a natural actor, and when using the sign language before his classes his whole body was full of this silent speech. His life was marked by Christian simplicity and beauty, and when he died he was greatly mourned. Professor Bartlett studied theology at the Union Theological Seminary in New York City, and was a preacher to the deaf and dumb, as well as a week-day teacher.

The Rev. Samuel Wolcott, D.D., was the son of Elihu and Rachel McClintock (McClure) Wolcott, and was born July 2, 1813. He was graduated from Yale College in the class of 1833, and from Andover Theological Seminary in 1837. He went, soon after finishing his course at Andover, upon a mission to Syria; but the war between Turkey and England in 1840 so disturbed the missionary work in that part of the world that he returned to this country. He has been pastor of several important churches, his last settlement being in Cleveland, Ohio. He received the degree of Doctor of Divinity from Marietta College in 1863. He was the compiler of the magnificent book which has recently made its appearance, entitled "The Wolcott Memorial." The expense of this rich volume has been borne by J. Huntington Wolcott, of Boston, Frederick H. Wolcott, of New York City, and Charles M. Wolcott, of Fishkill, New York, sons of Judge Frederick Wolcott, late of Litchfield. The book is not for sale. Only three hundred copies were published. and these were designed as presentation copies to public libraries and to individuals of the family kindred. Dr. Wolcott was for several years secretary of the Ohio Home Missionary Society, but has retired, and is living at Longmeadow, Mass.

Sydney Williams Rockwell, M.D., was the son of Nathaniel and Sarah (Charlton) Rockwell, and was born in East Windsor, June 4, 1814. He studied medicine, and was licensed to practice in 1843, since which time he has had an extensive range of business, chiefly in South Windsor and East Windsor, but to some extent in other towns. He received the honorary degree of Doctor of Medicine from Yale College in 1855.

The Rev. Henry Newton Bissell was born in East Windsor, June 2, 1816. After graduating at Yale College in the class of 1839, he first engaged in teaching in Ohio, and was for several years the principal of the Huron Institute, at Milan. He then entered the ministry, being settled at Lyme, Ohio, from 1846 to 1854. He was then called to the Presbyterian Church at Mt. Clemens, Mich., where he was still in charge at a very recent date. He married, May 5, 1846, Miss Elizabeth Hale Hubbard, born in Vernon.

Among the great-grandsons of the Scantic minister, Thomas Potwine, there are two who have received a public education. The Rev. Thomas Stoughton Potwin was the son of Thomas and Sarah (Stoughton) Potwine, and was born in East Windsor, April 4, 1829. He was graduated at Yale College in 1851, was tutor at Beloit College, Wisconsin, from 1851 to 1853, and was tutor at Yale from 1854 to 1857. He studied theology at the Theological Institute of Connecticut. The Rev. Lemuel Stoughton Potwin is brother of the above, and was born at East Windsor, Feb. 4, 1832. He was graduated at Yale College in 1854, taught two years at Norwalk, studied theology for two years in the Theological Institute of Connecticut, and was tutor at Yale College from 1858 to 1860. He was united in marriage, Sept. 12, 1860, to Miss Julia Hedges Crane, of Caldwell, New Jersey. For many years he has been Professor of Latin in Western Reserve College, which office he still holds, though the college is now known as Adelbert College, Western Reserve University.

Louis Watson, M.D., son of Henry and Julia (Reed) Watson, of East Windsor Hill, was born Oct. 29, 1817. He fitted for college at the East Hartford Academy, and entered Trinity College in 1835. In 1838 he became a private pupil in medicine under the learned and famous Professor William Tully, of New Haven, and was graduated at the Yale Medical School in 1840. He then became a pupil of the eminent surgeon, Dr. Alden March, at Albany, New York. He removed West, and was prominent in the organization of the Adams County Medical Society, Illinois. He had a long and prominent connection with the army as surgeon and medical director. In 1871 he removed to Ellis, Kansas, where he now lives.

Sereno Watson, Ph. D., brother of the above, was born in December, 1826, and was graduated at Yale College in 1847. He is now connected with Harvard College in the department of Botany, having charge of the College Herbarium, and ranking among the very first scholars of the country in this branch of study. He is the author of "A Bibliographical Index to North American Botany, Part I.," published by the Smithsonian Institution, and the "Botany of California," in two volumes.

William Wood, M.D., was born in Waterbury, July 7, 1822. He was the son of the Rev. Luke and Anna (Pease) Wood. He received the degree of Doctor of Medicine from the University of the City of New York in 1846. In 1847 he established himself in his profession at East Windsor Hill, where he remained until his death. In addition to his wide medical practice in East and South Windsor, he gave special attention to the science of ornithology, until he was regarded as an authority in that department. He was distinguished as a naturalist in other branches also. He was united in marriage, Nov. 9, 1848, with Mary L., daughter of the Hon. Erastus Ellsworth, of East Windsor Hill. He died Aug. 9, 1885.

Hezekiah Bissell, the youngest son of John and Elizabeth (Thompson) Bissell, was a graduate of the Sheffield Scientific School, of Yale College, in the class of 1861. After serving as assistant engineer in the construction of railroads at the West, and also in the building of the Great South American Railway across the mountains, he was some years since made engineer and superintendent of bridges on the Eastern Railroad in Massachusetts, which position he now holds.

There are many more who have borne an honorable part in the business and government of the town at home, or have gone out to act well their parts in other communities, and who would deserve honorable mention in this connection, did our space permit. We have selected a few representative names in the different periods of the town history.

Increase N. Tarbox

X.

SOUTH WINDSOR.

BY THE REV. INCREASE N. TARBOX, D.D.

IN the sketch of East Windsor, preceding this, it has been shown that the town was organized in 1768, and that the northeast portion of it was taken off in 1786, to form the town of Ellington. After that division the territory of the town remained unbroken for about sixty years. But as its population increased it was generally thought that the area of the town was too large for the convenience of the inhabitants. From the northern to the southern line the distance was about ten miles, and there was necessarily much travelling on the part of the people to attend town-meetings. For a long course of years these meetings were held alternately in the meeting-houses of the north and south parishes. When the gathering was in the south parish, the voters who lived near the Enfield line had to make a journey of seven or eight miles; and when it was in the north, or Scantic, house, those living near the East Hartford line had to make a journey of about the same length. As the town grew large its business also increased, and the voters had to be more frequently called together, until the burden of attending to the town affairs, under such conditions, became quite heavy. There was population enough to make two townships of respectable size, and there was a general readiness among the dwellers, both north and south, for a division. This will appear from the result of a special town-meeting held April 1, 1845. Though the attendance was small, the majority vote shows that there was a wide-spread understanding how the question at issue would be decided. Without giving the details of the meeting, it is sufficient to state that resolutions were passed (132 to 33), expressing a strong desire to have the town divided; and Mr. Joseph M. Newberry was appointed an "Agent to attend to the forwarding s^{d} petition."

At the meeting of the General Assembly of Connecticut in May, 1845, upon the petition of Harvey Elmer and others the town was divided into East Windsor and South Windsor, the boundaries fixed, and rules and conditions usual in such cases made and established. According to the provisions thus made, the first town-meeting of South Windsor was called upon the first Monday of August, 1845, Theodore Elmer calling the meeting, and acting as moderator of the same. The first representative from the new town to the General Assembly was Benoni O. King.

The first pastor of the First Congregational Church of South Windsor was the Rev. Timothy Edwards, a native of Hartford, born in 1669, and son of Mr. Richard Edwards. He was graduated at Harvard

College in 1691. He began preaching at this place, then called "Windsor Farme," in 1694, though his ordination, as shown in the history of East Windsor, did not take place until the church was organized, in 1698. About the time when he began his labors here he was united in marriage to Esther Stoddard, daughter of the Rev. Solomon Stoddard, of Northampton.

In this connection it may be well to recall the fact pointed out by J. A. Stoughton Esq., in his recently published volume entitled "Windsor Farmes," that the public services of ordination were followed by an ordination ball. Mr. Stoughton (page 51) says: —

> "Those who derisively point the finger of scorn at the staid manners and wholesome plainness of the ministers of the gospel during the infancy of the Church in New England will scarcely credit the fact that Mr. Edwards's ordination was followed by a ball in honor of the event. Such, however, is the truth; and not long since there was found in the young pastor's handwriting the original invitation sent to Captain Thomas Stoughton and wife, urging their attendance at an 'Ordination Ball' given at his own house, and signed Timothy Edwards."

Mr. Edwards continued the sole minister upon this spot from the commencement of his preaching in 1694 to 1755, and was senior pastor for three years more, until his death, in 1758.

The second pastor was the Rev. Joseph Perry, who was a native of Sherborn, Mass., born in 1733. He was graduated at Harvard College in the class of 1752, was ordained colleague pastor with Mr. Edwards, June 11, 1755, and continued in office till his death, in 1783.

The third pastor was the Rev. David McClure, D.D., who was born in Newport, Rhode Island, Nov. 18, 1748, though the customary residence of the family was in Boston, Mass. He was of Scotch ancestry, as his name implies. He was graduated at Yale College in 1769. He was installed pastor, June 11, 1786. He remained sole pastor until 1809, and continued as senior pastor until his death, June 25, 1820, in his seventy-second year.

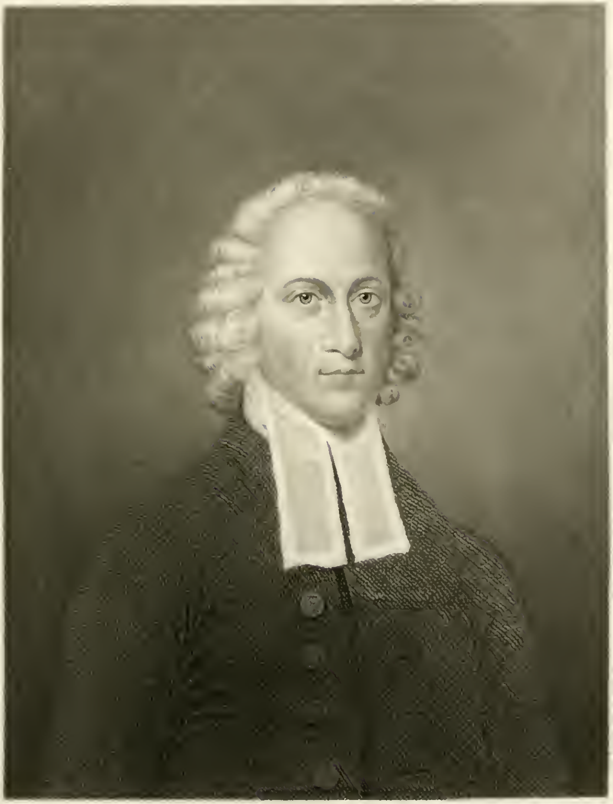
David McClure

The fourth pastor was the Rev. Thomas Robbins, D.D., son of the Rev. Ammi Ruhamah Robbins, of Norfolk, in which town he was born Aug. 11, 1777. He was graduated at Yale College in 1796, was settled as colleague with the Rev. Dr. McClure in the month of May, 1809, and continued in office until 1827. He died Sept. 13, 1856.

Thos Robbins

The fifth pastor was the Rev. Samuel W. Whelpley. He received the degree of Master of Arts from Vermont University in 1818, and from Middlebury College in 1823. He was the son of the Rev. Samuel Whelpley, a somewhat copious writer on theological and general topics, and, among other works, author of "The Triangle." He was installed April 17, 1828, and dismissed in 1830. He died in 1847.

The sixth pastor was the Rev. Chauncey Graham Lee, son of the Rev. Chauncey Lee, D.D., of Colebrook. He was a graduate of Middlebury College in the class of 1817, was installed in August, 1832, and dismissed in 1836. He died in 1871.



Jonathan Edwards

The seventh pastor was the Rev. Levi Smith, a native of Bridgewater, and a graduate of Yale College in the class of 1818. He was installed in May, 1840, and dismissed in 1849. He died in 1854.

The Rev. Edward W. Hooker, D.D., became the eighth pastor of this church. Dr. Hooker was born in the town of Goshen, Nov. 24, 1794, was graduated at Middlebury College in 1814, was settled over this church of South Windsor from 1849 to 1856, and died March 3, 1875.

The next pastor, the ninth in order, was the Rev. Judson Burr Stoddard. He was born at Pawlet, Vermont, in 1813, was graduated at Union College in 1840, and remained pastor of this church from 1855 to 1863.

The tenth pastor was the Rev. George A. Bowman. Mr. Bowman was from Augusta, Maine, and was graduated at Bowdoin College in 1843, and at Bangor Seminary in 1867. He was settled over this church in 1866, and was dismissed Nov. 30, 1879.

The present pastor is the Rev. Frederick E. Snow, a graduate of the Yale Theological School, who began his labors here in 1883.

The Second Congregational Church in South Windsor, known as the Wapping Church, was organized Feb. 2, 1830. A preaching service had been maintained for some years previous. The Rev Henry Morris went there in 1829, and remained till 1832. The Rev. David L. Hunn, a graduate of Yale College and Andover Theological Seminary, supplied the pulpit from 1832 to 1835. The first regularly settled pastor was the Rev. Marvin Root, a graduate of Williams College and Yale Theological Seminary. He began his work Aug. 29, 1836, and was dismissed April 29, 1840. The Rev. Augustus Pomery supplied for a time, and the Rev. Oscar F. Parker, after serving as acting pastor for two years, was ordained in 1844, and continued till 1848. The Rev. William Wright was settled in 1854, and continued in office until 1865. The Rev. Winfield S. Hawkes began his ministry Nov. 12, 1868, and was dismissed March 22, 1871, when the Rev. Charles W. Drake supplied the pulpit until 1875. The Rev. Henry Elmer Hart followed, and supplied the pulpit from 1875 to 1878 The Rev Charles N. Flanders, a graduate of Dartmouth College and Andover Theological Seminary, has been in charge of the pulpit since 1878.

Mr. Henry Holman, clerk of the Baptist Church in South Windsor, has given the following outline of its history: —

"The organization of the Baptist Church took place Jan. 14, 1823. There had been Baptist preaching by the Rev. John Hastings and others since 1790. In 1820 the Rev. William Bently began his labors here, and continued until 1821. After this the church was supplied by different persons, including, in 1826, the Rev. John Hunt. In 1827 the Rev. Gurdon Robbins began to preach. He was ordained June, 1829, remaining till 1832. The Rev. E. Doty, the Rev. William Bently, and others preached until 1835. In April, 1838, the Rev. William Reed began to preach. He was ordained June 10, 1838, and remained till October, 1839. The Rev. F. Bestor and others preached here until 1842, when the Rev. William C. Walker began to preach, and continued until 1844. After this the Rev. Ralph Bowles and others preached until 1846, when the house was occupied by our Congregational brethren while they were building a new house. After this the Baptists and Congregationalists united, and attended the Congregational Church. Aug. 10, 1851, the Rev. Gurdon Robbins supplied the pulpit.

and announced that the house would be open for lay meetings. In the summer of 1864 the Episcopalians began to occupy the house, and held meetings for about two years. From 1866 to 1870 the house was closed most of the time. Then the Rev. Russell Jennings, of Deep River, repaired the house, and the Rev. R. E. Whittemore began his labors, and remained until November, 1871. Since that time the Rev. E. S. Towne, the Rev. Warren Mason, and others have occupied the pulpit. The present minister is the Rev. H. E. Morgan."

The Rev. W. A. Taylor, pastor of the Methodist Church in Wapping, sends a brief notice of its history: —

"The church was organized about the year 1827 by the Rev. V. Osborn, with a membership of eight persons. The house of worship was built in 1833, and dedicated by the Rev. Mr. Osborn. The present membership is seventy. The present pastor is the Rev. Jacob Betts."

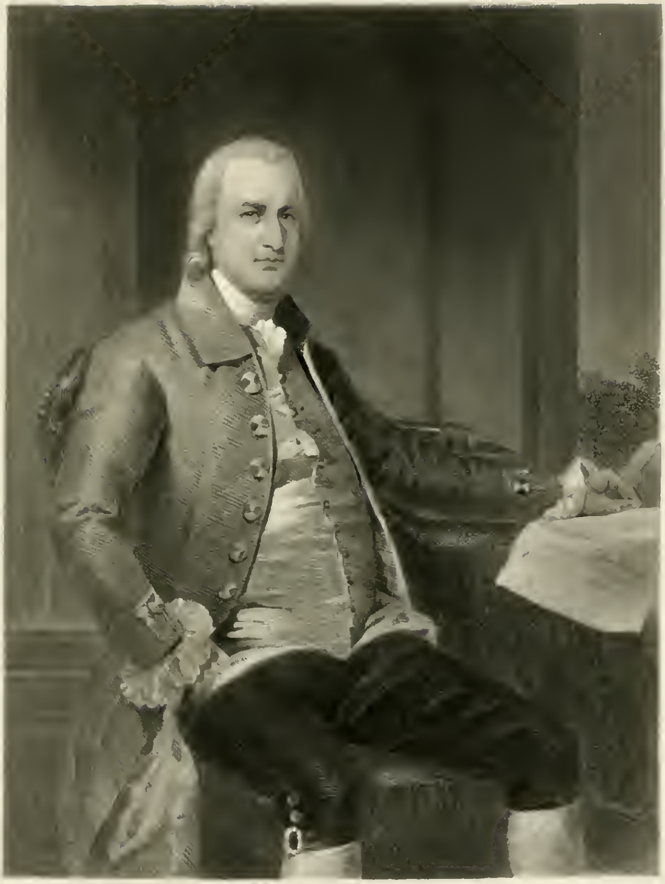
After the town was fully launched upon its course of separate existence, nothing of an unusual nature occurred until the breaking out of the War of the Rebellion, in 1861. Of course, in the years intervening between 1845 and 1861 events were constantly taking place in the town which would be worthy of record if our space permitted us to dwell much upon details. By the conditions under which we write, we must touch only the main outlines of the story; and so we come down to the action of the town in 1861.

At a town-meeting held in South Windsor Oct. 2, 1861, clear and manly action was taken for the raising of troops to aid in the suppression of the Rebellion. South Windsor, during the war, passed through the same essential experiences as did the other towns in the State, and, indeed, the towns in all the Northern States. There was first the free volunteering for three months, then a system of small bounties as new calls were made, then larger bounties, town, state, national, as the pressure for men became greater. In the "Catalogue of Connecticut Volunteers," a volume published by the State, and showing the enrolment of men during the War of the Rebellion, we find the names of one hundred and one men, officers and privates, from South Windsor.

Leaving aside the recent items of town history, in which South Windsor would not probably differ materially from other towns, it will be more profitable if we turn back to years long gone, and show the great things which were enacted upon this territory in former generations. In some respects, no parish or town in New England can show facts of greater magnitude than those which belong to this particular spot. From the time when Mr. Timothy Edwards began his ministry here in 1694, onward for nearly a century, that which now constitutes the town of South Windsor witnessed the growth of some remarkable men.

Captain Thomas Stoughton was one of the chief men of the early days. His father was Thomas Stoughton, one of the five men appointed to have special care of the infant colony settling at Windsor in 1636. Thomas Stoughton the son, known as Captain Thomas, having received his military commission from Governor John Winthrop, was the chief man of affairs on the east side of the river when the Rev. Mr. Edwards began his

Thomas Stoughton



Oliver Wolcott

ministry there. He was born Nov. 21, 1662, son of Thomas and Mary (Wadsworth) Stoughton, and died Jan. 14, 1749, in the eighty-seventh year of his age. In the history of East Windsor and South Windsor, as also in Windsor proper, the name Stoughton has continued to hold a prominent place from generation to generation. The Hon. John W. Stoughton, a descendant of Thomas, was State senator from the Second District in 1845, while living in East Windsor, and again in 1860 from the same district, living then in South Windsor. His son is John Alden Stoughton, Esq., referred to in this sketch as the author of the volume entitled "Windsor Farmes."

In the history of East Windsor we made reference to the parentage and early life of Roger Wolcott. This was in connection with an account of "the settlements" on the east side of the river. It was in

per Roger Wolcott Jus Pac:

the year 1699, when he was twenty years of age, that he took up his permanent residence in what was afterward East Windsor and is now South Windsor. He was a rare and remarkable man, who would, of himself, make the glory of any township. We will first leave him to tell the outline story of his own life in extracts from his brief Autobiography as published in "The Wolcott Memorial."

"I was the youngest child of my hon^{d} father Mr. Simon Wolcott, tender and beloved in the sight of my mother, Mrs. Martha Wolcott, and was born Jan. 4, 1679, at a time when my father's outward estate was at the lowest ebb. . . .

"In the year 1680 my father settled on his own land on the east side of the river in Windsor. Everything was to begin; few families were settled there. We had neither Minister nor School, by which it hath come to pass that I never was a scholar in any School a day in my life. My parents took care and pains to learn their children, and were successful with the rest, but not with me, by reason of my extreme dulness to learn. . . . On Sept. 11, 1687, dyed my hon^{d} father, in the sixty-second year of his age. . . . We were now a widow and six fatherless children; the buildings unfinished, the land uncleared, the estate much in debt, but we never wanted. In the year 1689 my mother marryed with Daniel Clark, Esq.; I went with her to live on the west side of the river. . . . In the year 1690 my mind turned to learning, and I soon learned to read English and to write. [He was then eleven years old]. . . . In 1694 I went an apprentice to a cloathier. . . . On Jan. 2, 1699, I went into my own business. My hands were enabled to perform their enterprise, and my labor was crowned with success.

"Dec. 3, 1702, I marryed Mrs. Sarah Drake, and went to live on my own land, on the east side of the river in Windsor. My settlement here was all to begin, yet we lived joyfully together. Our mutual affection made everything easie and delightfull; in a few years my buildings were up and my farm made profitable. In 1707 I took my first step to preferment, being this year chosen selectman for the town of Windsor.

"In the year 1709 I was chosen a representative for that town in the General Assembly. In the year 1710 I was put on the Bench of Justices. . . .

"In 1711 I went in the expedition against Canada, commissary of the Connecticut stores. . . . In 1714 I was chosen into the Council. . . . In the year

> 1721 I was appointed Judge of the County Court. In the year 1732 I was appointed one of the Judges of the Superior Court. . . . In the year 1741 I was chosen Deputy-Govr of this colony and appointed Chief Judge of the Superior Court.
>
> "In the year 1745 I led forth the Connecticut troops in the expedition against Cape Breton, and recd a Commission from Govr Shirley and Govr Law for major-general of the army. I was now in the sixty-seventh year of my age, and the oldest man in the army except Revd Mr. Moody [Rev. Samuel Moody, of York, Maine]. . . .
>
> "In the year 1750 I was chosen Governor of the Colony of Connecticut."

We copy also from "The Wolcott Memorial" a description of his personal appearance when in official dress, as given by Miss Marsh, of Wethersfield. He was a visitor at her father's, and the costume of an officer under the regal Government was too imposing to pass unnoticed. Several times a week he rode out on horseback, and never appeared abroad but in full dress: —

> "He wore a suit of scarlet broadcloth. The coat was made long, with wide skirts, and trimmed down the whole length in front with gilt buttons, and broad gilt-vellum buttonholes two or three inches in length. The cuffs were large and deep, reaching nearly to the elbows, and were ornamented, like the sides of the coat, as were also the pocket-lids, with gilt-vellum buttonholes and buttons. The waistcoat had skirts, and was richly embroidered. Ruffles at the bosom and over the hands were of lace. He had a flowing wig, and a three-cornered hat with a cockade, and rode slowly and stately a large black horse whose tail swept the ground."

After Governor Wolcott's retirement from public life in 1754, being then seventy-five years of age, he gave himself much to religious meditation and study. Through his life he was a devoutly religious man, and in his old age he thoroughly enjoyed the leisure and freedom from public cares which enabled him to give himself more to the study of the Bible and to private meditation.

Governor Wolcott wrote a poem, covering twenty-nine pages, in the fourth volume, first series, of the Massachusetts Historical Collections, where it is preserved. His subject was Governor John Winthrop, of Connecticut, and his agency in securing a charter for the colony from Charles II.

The reader may fancy that this is a very unpoetic theme. But if he thinks so, he does not know what this charter meant to a Connecticut man of a hundred and fifty years ago. No other colony in America had a charter like that of Connecticut. Hear what Bancroft says of it, and of the condition of Connecticut under it, in the thirteenth chapter of the first volume of his history: —

> "Could Charles II. have looked back upon earth and seen what security his gift of a charter had conferred, he might have gloried in an act which redeemed his life from the charge of having been unproductive of public felicity. The contentment of Connecticut was full to the brim. In a proclamation under the great seal of the colony, it told the world that its days under the charter were 'halcyon days of peace.' Those days never will return. Time, as it advances, unfolds new scenes in the great drama of human existence, scenes of more glory, of more wealth, of more action, but not of more tranquillity and purity."

It is a noticeable fact that on this territory of ancient Windsor the Wolcott family on the east side of the river, and the Ellsworth family

Oliv Wolcott

on the west, are not unlike in dignity and in the number of eminent men which they furnished for the public service. Chief Justice Oliver Ellsworth, of Windsor, Minister to France, and one of the very ablest men of the convention which shaped the Federal Constitution, may stand over against Governor Roger Wolcott. The names Wolcott and Ellsworth were common on both sides of the river; but the name Ellsworth rose to its highest dignity on the west side, and that of Wolcott on the east side.

The Rev. Daniel Elmer seems to have been the earliest college graduate from that part of the territory of Windsor lying upon the east side of the river. His name stands upon the Triennial Catalogue of Yale College for the year 1713. His wife, according to Stiles, was Margaret Parsons, sister of the Rev. Jonathan Parsons, of Newburyport, Mass., at whose house Whitefield died. Mr. Elmer preached at Brookfield and Westborough, Mass., and spent his later years in New Jersey. He died in 1755.

The Rev. Henry Willes, son of Joshua Willes, was the next graduate upon what is now the South Windsor soil. He was born in 1690, and was graduated at Yale College in 1715. He was the first minister of the town of Franklin, beginning his labors in 1718 and continuing until his death, in 1755. Without much doubt, both these men were fitted for college by the Rev. Timothy Edwards.

The Rev. Samuel Tudor was the son of Samuel and Abigail (Filley) Tudor, and was born in Windsor, east side of the river, March 8, 1705. He was probably fitted for college by his pastor, the Rev. Timothy Edwards. He was graduated at Yale College in 1728, and was of the same class with Matthew Rockwell, described in the East Windsor history as "deacon, minister, and physician." Mr. Tudor was settled in Poquonnock Parish, Windsor, about the year 1737, and remained there till his death, in 1757.

Saml Tudor

Here, too, was born, Oct. 5, 1703, Jonathan Edwards, that remarkable man whose name has long since become illustrious throughout the civilized world. Seldom has a greater impression been made in the intellectual circles of the world than when the published writings of President Edwards, a hundred and thirty years ago, were first read by the leading thinkers of Europe. That such a voice should come sounding to them out of the wilderness of the West was something so wonderful that they could hardly find words to express their astonishment and admiration. The very greatness of the themes which Edwards chose, not ambitiously, but as one born to this high vocation, served in themselves to suggest and illustrate the reach and grasp of his mind. It has been generally agreed among the leading scholars and men of thought, both in the Old World and the New, that Jonathan Edwards by the power of his intellect, as also by the moral purity and beauty o his life, stands as one of the elect among the children of men.

Jonathan Edwards

The Hon. Roger Wolcott, son of Governor Roger and Sarah (Drake) Wolcott, was born Sept. 14, 1704. He married Mary Newberry, Oct. 10, 1728. He died Oct. 10, 1754. "He represented the town of Windsor in the General Court, was a major of the Connecticut troops, a member of the Council, judge of the Superior Court, and one of the revisers of the laws of the colony." Stiles, from whose history of Windsor the above sentence is copied, suggests that nothing but his early death (he died at the age of fifty) prevented his election to the office of Colonial Governor.

Roger Wolcott Jn Agent

Alexander Wolcott, M.D., was the son of Roger and Sarah (Drake) Wolcott, and was born Jan. 7, 1712. He was fitted for college, without doubt, by the Rev. Timothy Edwards, who has an item in his account-book against Roger Wolcott as follows: "To teaching his son, Alexander, besides what he paid in March, 1730, as I remember, 000–04–01."

Alexander. Wolcott agent

Alexander Wolcott was graduated from Yale in 1731. He was married to Lydia, daughter of Jeremiah Atwater, of New Haven, Dec. 4, 1732. He lived for several years in New Haven, and went with his father as surgeon in the Louisburg expedition. After that he returned to his native town and became a prominent physician, practising upon the west side of the river. He was a bold defender of the rights of the people against the usurpations of England, and in the time of the Revolution was the chairman of the Windsor Committee of Inspection. He was a man of noble person, commanding aspect, and great abilities. Dr. Samuel Wolcott, in "The Wolcott Memorial," says his father told him "that Dr. Alexander Wolcott, whom he saw, when a child, far advanced in years, was very tall, and erect as a plane-tree, with hair hanging down his shoulders, of silvery whiteness, and with an eye and eyebrow and complexion of a dark hue; his appearance was exceeding noble." Dr. Wolcott lived to old age, dying in 1795, at the age of eighty-three.

Oliver Wolcott was born in Windsor, east side of the river, Nov. 20, 1726. He was the son of Roger and Sarah (Drake) Wolcott. He was graduated at Yale College in 1747. He received the degree Doctor of Laws from Yale College in 1792. He was married, Jan. 21, 1755, to Lorraine, or Laira, daughter of Captain Daniel Collins, of Guilford. The French and Indian War coming on just then, he received a captain's commission from Governor George Clinton, of New York, raised a company of men, and led them to the defence of the Northern Frontiers. After this military episode he returned to Connecticut and began the study of medicine under the direction of his elder brother, Alexander. This brother had been graduated at Yale in 1731, and was now in middle life, and had attained an established reputation as an able physician. Oliver Wolcott expected to make the practice of medicine his life work; but about this time he was appointed high sheriff

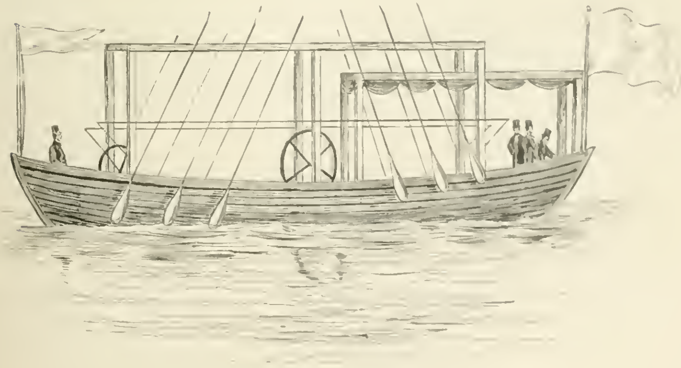
Frederick

of Litchfield County. He removed to the town of Litchfield, and ever after made that his home. He soon became one of the most prominent men in the State, and was constantly in the public service. He often represented the town of Litchfield in the General Assembly. He was one of the Governor's Council. He was chief judge of the Court of Common Pleas. He was an ardent patriot, and at the breaking out of the War of the Revolution he became a member of the Continental Congress and a signer of the Declaration of Independence. He was also an army leader, and was at one time in charge of fourteen regiments of troops about New York. He was Lieutenant-Governor of Connecticut from 1786 until 1796. In this last-named year he was chosen Governor, and died in office in the month of December, 1797. He was a man naturally adapted to greatness. Intellectually, morally, and physically he was of large and commanding proportions.

Oliver Wolcott

By his removal to Litchfield his son Oliver, the second Governor of Connecticut of that name, had his birthplace in Litchfield, and not in Windsor, the home of his ancestors. A large number of distinguished men have come from the Litchfield branch of the family, whose names would be out of place in our record.

John Fitch was born in the town of Windsor, east side of the river, Jan. 21, 1743. In addition to a common-school education, such as the times afforded, he studied surveying, which he afterward turned to practical account. He also in early life learned the trade of clock-



FITCH'S STEAMBOAT.

making. He was a man of a remarkably inventive genius. In 1784 he entered upon the project of propelling vessels upon the water by the power of steam. It is claimed, with a good show of reason, that he was the first to conceive this plan and to put it in operation. He was deeply interested and engaged in this enterprise some fifteen or twenty years before Fulton's experiments were made. In the month of May, 1787, his steamboat was propelled by steam at the rate of three miles an hour on the Delaware River. The next year he increased this speed; but he wanted money to perfect his plans. People were unsympathetic and unbelieving. He was baffled in his endeavors, and died an utterly disappointed man, probably by his own hand, in 1798, at Bardstown, Kentucky, at the age of fifty-five. He is very generally regarded as the real inventor of the steamboat. In 1798 a committee of the New York Legislature made a report on steamboats, in which they say: "The boats of Livingston and Fulton were in substance the invention patented by John Fitch in 1791, and Fitch during the time of his patent had the exclusive right to use the same in the United States."

Ursula Wolcott, the youngest of the thirteen children of Governor Roger Wolcott, by her marriage with Matthew Griswold, of Lyme, brought fresh honors to her father's house. Like her father, Matthew Griswold had no advantages for early education, but by his native strength, and breadth of understanding, he rose to high distinction in the legal profession, both as lawyer and judge, and was Lieutenant-Governor and Governor of the State. He was born in 1716, was married in 1743, and died in 1799. His wife was born in 1724, and died in 1788.

Governor Roger Griswold was one of the children of the above marriage. He was born in 1762, and died in 1812. He was Governor of Connecticut in 1811 and 1812. Like his father, he was eminent in the legal profession, and was judge of the Superior Court. He "was regarded as one of the first men in the nation in talents, political knowledge, force of eloquence, and profound legal ability." There were other rich fruits of the marriage of Matthew Griswold and Ursula Wolcott, but we cannot now trace them out.

R. Griswold

Upon the territory covered by the towns of East Windsor and South Windsor, since the settlements on the east side of the river in Windsor began, it is found that eighty-eight men have received college honors,—sixty-three from Yale, nine from Amherst, and the rest from Dartmouth, Williams, Western Reserve, and Trinity Colleges, and from Wesleyan University. Of the eighty-eight, thirty entered the profession of the ministry, and the rest were lawyers, physicians, and men of public offices, while a few of them became men of business. Of these men of college education the Wolcott family furnished seven, — a number larger than came from any other one family.

Increase N. Tarbox

XI.

ENFIELD.

BY GEORGE W. WINCH.

ENFIELD is situated in the northeast corner of Hartford County. Originally the town extended "from the mouth of Longmeadow Brook to the south, six miles," and "from the Great River, to the east, ten miles, or to the foot of the mountain." From this territory a large tract has been surrendered on the east, and a smaller portion in the northwest corner, so that the township now is hardly six miles in either of its dimensions. The present boundaries of the town are on the north, Longmeadow, Mass.; on the east, Somers; on the south, Ellington and East Windsor; on the west, the Connecticut River.

The surface of the township is somewhat diversified. Eastward from the Connecticut River, for half a mile, the land rises in a gentle slope, and then it descends again, so that a ridge is formed which overlooks the river and the country to the east. This ridge extends through the town. Along its top the first street was laid, and here the first settlers built their homes. The soil on these slopes is quite productive. To the east the surface sinks into a low plain of two or three miles in width. This is either sandy or swampy, and much of it is useless for agricultural purposes. Beyond the plain, upon the eastern border of the town, the ground rises again, in many places very abruptly, and spreads out into a large beautiful tract which offers rich advantages for cultivation. No large streams of water flow through the town. The most important are the Scantic River, which by a serpentine course winds through the eastern part of the town, and Freshwater Brook, which passes through the northern part in a westerly direction. These both empty into the Connecticut River, and furnish power privileges which have been improved to some extent.

In the year 1642 the boundary line between the Massachusetts Bay Colony and Connecticut was run by order of the General Court of Massachusetts Bay. Through some error the surveyors struck the Connecticut River several miles too far south, so that all the territory now included in Enfield fell within the limits of the Massachusetts Bay Colony. Though Connecticut never admitted the accuracy of this survey, and even protested against it, yet the matter was suffered to remain unsettled for many years. In 1648 the General Court of Massachusetts ordered that all the land on the east side of the Connecticut River, from the town of Springfield down to the warehouse, which they had formerly built, and twenty poles below the warehouse, should belong to the town of Springfield. As a consequence, nearly a century of the history of Enfield belongs to Massachusetts rather than to Connecticut.

For thirty years Springfield did nothing toward occupying its newly acquired territory. Finally, in August, 1679, a committee, consisting of John Pynchon, Samuel Marshfield, Thomas Stebbins, Sr., Jonathan Burt, and Benjamin Parsons, was appointed to grant out the land against the falls at or about Freshwater Brook "unto persons there to inhabit, and to order and act all matters so as that the place may become a town of itself." This committee held its first meeting Dec. 31, 1679, at which a plan for granting out the lands was agreed upon. All proprietors were required to settle and erect buildings within three years, and to remain seven years before they could dispose of their allotments or hold two home-lots. The grants were to be of four sorts. The first sort was to contain thirty acres of field land and a home-lot; the second, forty acres and a home-lot; the third and fourth, fifty and sixty acres respectively, with home-lots. Highways were to be laid through these lots if needed, and all trees standing in the streets were to be left for shade and ornament.

ENFIELD FALLS, — DAM OF THE CONNECTICUT RIVER COMPANY.

At a meeting of the committee in March, 1680, "it was considered about making a purchase of the lands from the Indians." Major Pynchon was directed to effect this purchase, and £30 was allowed as the price. To refund this amount to the committee, each proprietor was to be charged threepence for every acre received by him. The purchase was effected for £25 instead of £30, and a deed was afterward given by Totaps,[1] alias Nottattuck, the Indian chief who owned the land. This deed conveyed "all that tract of land on the east side of Connecticut River which is against the falls, from Asnuntuck, alias Freshwater River, on the north, down southward along by Connecticut River side, about three or four miles, to the brook below the heap of stones, which brook is called by the Indians Poggotossur, and by the English Saltonstall's Brook, and so from the mouth of said Saltonstall's alias Poggotossur to run from the great river Connecticut directly east, eight full and complete miles to the mountains."

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[1] These Indian names are copied from the deed as recorded at Enfield.

That part of Enfield which lies north of Freshwater River had previously been purchased of another tribe of Indians and conveyed to William Pynchon by a deed given in 1678; so that all the territory of Enfield was obtained from the Indians by honorable purchase, and is covered by duly recorded deeds. The inhabitants of Enfield never had any serious difficulty with the Indians. Everything favored harmony. King Philip's War had just closed when the first attempt at a settlement was made, so that general peace with the Indians prevailed. The Indians did not live within the territory, and for the land they received what they considered a just equivalent. For these reasons the early settlers of Enfield escaped those hardships and sufferings which came upon the first settlers of many of the towns in Connecticut.

Previous to the appointment of the committee for Freshwater a few individuals had received grants of land near Freshwater River from the town of Springfield; but these grants were never occupied. The appointment of that committee may be taken, therefore, as the first effectual attempt to plant a settlement within the present limits of Enfield. In the autumn of the same year John and Robert Pease are said to have gone to Freshwater and "to have spent the following winter there, living in an excavation in the side of a hill, about forty rods from where the first meeting-house stood." The truth of this old and common tradition there is some reason to doubt, for at the first meeting of the committee for Enfield, Dec. 31, 1679, several grants of land were made, but none to the Peases. Their allotment was not made until July 23, 1680, and after the committee had held several meetings. If they spent a winter here in making preparations for the coming of their families, it was probably the winter of 1680–1681. In the season of 1681 John Pease and his two sons, John and Robert, probably came with their families and settled upon their allotments, about one mile south of Freshwater River. They were the first settlers of Enfield. In recognition of this fact the committee records, Dec. 16, 1681, that the lots of John Pease and his sons were made "two or three rods wider than others."

John Pease

The lots upon the main street were fast taken up, for "the planters came on with numbers and strength." During the year about twenty-five families from Salem and vicinity followed the Peases, though some of them remained for only a short time. These first inhabitants were men of the Puritan mould, who brought with them their strict habits and fixed ideas, in accordance with which they laid the foundations of the new plantation, and established its institutions, and infused into its life a vigor that has not yet been quenched. In April, 1683, the number of inhabitants was such that a movement was made toward the organization of the settlement into a distinct town. This movement being seconded by Springfield, a petition was drawn up and presented to the General Court of Massachusetts at its session May 16, 1683, praying for permission to become "a distinct society." To this petition the General Court gave a favorable answer, and ordered that "the town be called Enfield,"[1] and that the committee who had had charge of granting out the lands "be empowered to manage all the affairs of the township till this Court take further order."

Because of this arrangement little was gained by the proprietors. The boundaries of the plantation were more definitely fixed, but the people still had no voice in the administration of affairs. A committee living in another town, ten miles away, was still the source of all authority. Matters could not long remain in this condition, however, and as a partial remedy for the difficulty the committee called together the proprietors July 15, 1683, for the purpose of electing a constable. John Pease, Jr., was elected, and so had the honor of being the first office-holder within the town. At the same meeting the following peculiar arrangement was devised for filling the office thereafter: "The old constable whose office expires shall at a public meeting nominate three such men of the inhabitants as he shall judge meet to succeed him, which three shall be put to the vote at that meeting, and that man of them who hath the greatest number of votes of the inhabitants present shall be constable." Still further to satisfy the wishes and convenience of the inhabitants, the committee in the following February appointed John Pease, Sr., Isaac Meacham, Jr., and Isaac Morgan, "to officiate as selectmen, and to manage and carry on the prudential affairs of the place so far as they are capable of, who are to act for the welfare of the place according to their best judgment or as we shall order and direct them." This board of selectmen was authorized to call meetings of the inhabitants when necessary, to prepare matters for the action of the committee, and was specially directed to take care of the widows and their children, so that "charge might not unnecessarily arise upon the place."

This action of the committee was highly acceptable to the people, and paved the way for the conferring of larger political privileges upon them. Questions that concerned the welfare of the town were often referred to the inhabitants for decision. They were also permitted to express to the committee their wishes upon matters of public policy, and soon were allowed to nominate the board of selectmen. With this condition of things there seems to have been general satisfaction.

In 1684 the charter of Massachusetts was revoked by James II., and soon after the General Court was dissolved. The committee, however, were permitted to continue their work till Andros assumed authority as Governor of all New England. Then, because of his "not allowing of committees, the said committee for Enfield, who were firstly authorized by the General Court of the Massachusetts, forbore or declined, and acted nothing after March 15, 1687."

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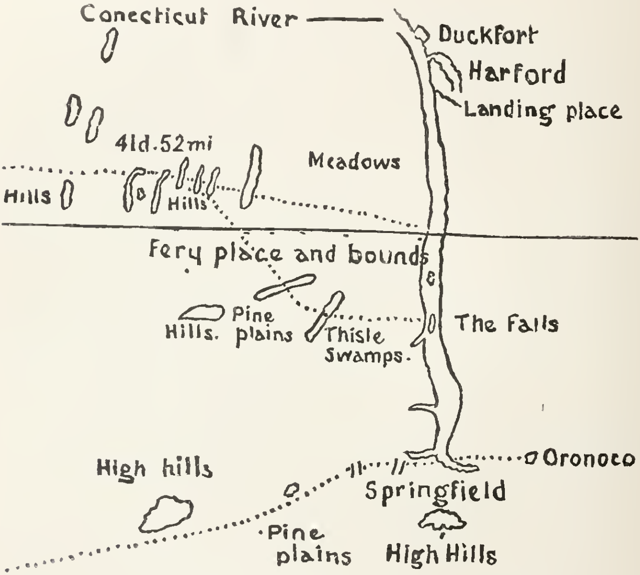
[1] The reason for this name is doubtful. Trumbull says the town was named for a town in England. As none of the early settlers appear to have come from that place, there seems to be little ground for this theory. A more reasonable conjecture is that the name was a contraction of Endfield, as we know Suffield was of Southfield. The territory was the *end* of the grant to Springfield, on the east side of the river.

The town immediately assumed the direction of its own affairs, and so, strangely enough, first obtained its rights as an organized town during that period when the most arbitrary power was exercised throughout all New England. During this time, on the 21st of May, 1688, the first town-meeting for independent action was held. With the fall of James the government of Andros went down. The General Court of Massachusetts at once assembled, and restored to power the committee for Enfield, which met June 27, 1689, and proceeded in the places and trust according to former usage.

The committee remained in power three years after restoration, but never fully recovered their influence. The inhabitants took the lead in nearly every movement, and looked to the committee only to sanction their acts. The last meeting of the committee was held March 16, 1692. Before the close of the year "the committee, being for the most part dead, only Major Pynchon and Jonathan Burt remaining, delivered up to the town their book of records and left their work."

No essential change in the conduct of affairs was made upon the retirement of the committee. The town continued to admit new inhabitants upon the conditions which the committee had fixed, laid out new roads as they were needed, and attended to the improvement of the lands already granted. This last matter required frequent attention, as the grantees of lots often failed to build and settle according to agreement. So serious had the case become, even before the committee laid down their work, that "the place was oppressed for want of inhabitants." The solution of the difficulty was found in the forfeiture of several grants and the allotment of the same to others, who were willing to become inhabitants and to improve the land. The increase of population led to the settlement of other parts of the township. About 1692 the land in the south part of the town began to be taken up. In 1706 a settlement was made in the east part of the town (now Somers) by families from the Centre. About the year 1713 settlements were made in those parts of the plantation now known as Scitico and Wallop. By the year 1720, only forty years after John Pease and his two sons reached Freshwater, the whole township was thinly settled.

The settlement of the lands upon the southern border of the town occasioned a long and bitter controversy. The location of the dividing line between the two colonies had never been satisfactorily fixed. Massachusetts asserted the correctness of the survey of 1642, while Connecticut claimed that that line was too far south. Each colony fixed the limits of its border towns according to its own idea of the correctness of the Woodward and Saffery survey. As a result, a strip of land nearly two miles in width was claimed by both Windsor and Enfield. Numerous lawsuits and several arrests resulted from this controversy. At every town-meeting for many years the subject was discussed and committees appointed "to meet similar committees from Windsor to fix the bounds between the two towns." Failing to settle the difficulty between themselves, the towns appealed to the legislative bodies of their respective colonies for protection. The two governments had already had the matter under consideration for a long time, but were no nearer a satisfactory settlement than the towns themselves. Massachusetts insisted upon the survey of 1642; Connecticut demanded a new survey according to the provisions of the charters of the two colonies. In 1713, after twenty years of controversy, the matter was settled by compromise. It was agreed that each colony should retain jurisdiction over the towns it had settled, and that for the determination of the boundary between the towns the line should be run due west from the Woodward and Saffery station, and "as many acres as should appear to be gained by one colony from the other should be conveyed out of other unimproved land as a satisfaction or equivalent." It was found that Massachusetts had encroached upon Connecticut to the extent of 105,793 acres, of which 7,259 acres lay in the disputed tract between Windsor and the towns of Suffield and Enfield. Windsor surrendered her claim to this tract, and as an equivalent for her loss received the same number of acres in unoccupied lands elsewhere.



FROM THE WOODWARD AND SAFFERY MAP OF 1642.[1]

During this struggle the general affairs of the town were not neglected, and the population steadily increased. To deepen the interest of the inhabitants in all public affairs, it was voted in 1694 "that persons neglecting or refusing to attend town-meeting shall be fined five shillings a day for such neglect or refusal." In 1701 the qualifications for voting in town-meeting were prescribed. All persons holding houses and land of their own in town were allowed the privilege. Enfield seems to have been without any representation in the General Court until 1705. In that year it was "Voted, To empower Joseph Parsons, Esq., of Springfield, to represent us in a general court at Boston." This office Mr. Parsons accepted. After this, however, the town was represented only irregularly until its annexation to Connecticut.

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[1] Contrary to modern order, this map is drawn with the south at the top.

The spirit of the town in its early history was hardly so liberal as it has become since, for in 1722 it was "Voted, That no person in the town shall give nor sell any land to any stranger or foreigner, without having first obtained liberty from the town, or selectmen for the time being, for the same, on penalty of paying £20 into the town treasury, for the use of the town, for every breach of this act." By 1721 the number of inhabitants in the eastern part of the town had so increased that special religious and political privileges were demanded by them. In response to this demand another precinct was established, known as the East Precinct. But this did not long satisfy the people of the new settlement. They were so far removed from the Centre, where church and school were located, and where all business must be transacted, that great inconvenience was caused. In 1733 the question of dividing the town was submitted to the people; but they were not yet willing to surrender so important a part of their territory and so large a proportion of their population. The following year, however, the matter was brought up again in town-meeting and the division assented to. By this act nearly one half of the territory of the township was given up.

Meantime the people were becoming restive under the jurisdiction of Massachusetts. The greater liberty which the people of Connecticut enjoyed under their charter was very attractive, and the fact that a proper location of the boundary line between Massachusetts and Connecticut would put Enfield under the government of the latter, made the hardships of royal authority in the former province seem all the more severe. In March, 1716, hardly three years after the boundary dispute was settled by the joint commission, it was voted in town-meeting "to make a trial to be joined to Connecticut." Nothing, however, resulted except the deepening of the desire in the hearts of the people to secure their charter rights. After eight years another fruitless effort was made. The difficulties in the way were so many and so great that the desired end was to be gained only by the most determined and persistent endeavor. In 1740 the people again roused themselves to action, but only to be again defeated. They waited until 1747, in which year the step was taken which finally led to the correction of this wrong of a century. Captain Samuel Dwight was appointed a committee, to join with committees from Woodstock, Somers, and Suffield, to make application to the legislative bodies of Massachusetts and Connecticut to be set off from the former province and allowed to belong to the colony of Connecticut. By this committee a memorial was preferred to the Assemblies of both colonies, representing that these towns were situated within the bounds of the royal charter of Connecticut, and that without their consent

Saml Dwight

they had been put under the jurisdiction of Massachusetts; for these reasons they prayed that a committee be appointed by both Assemblies to consider the matter and furnish relief.

To this petition the General Court of Connecticut gave a favorable response at its session in May, 1747, and appointed Jonathan Trumbull, John Bulkley, Benjamin Hall, and Roger Wolcott, commissioners "to meet and confer with such gentlemen as may be appointed by the province of Massachusetts Bay." But Massachusetts declined to take any action. Therefore, in October, 1747, the four towns repeated their grievances to the General Assembly of Connecticut, and prayed that it would acknowledge them to be in the colony and "allow them the liberties and privileges thereof." For two years the General Assembly of Connecticut endeavored to reach an amicable settlement of the case; but it was in vain. Massachusetts insisted upon the boundary as fixed in 1713. Impatient at the delay, and more strongly determined than ever to gain their end, the agents of the aggrieved towns, in May, 1749, renewed their complaint to the Connecticut General Assembly, and, to meet the objections urged by Massachusetts, represented that the government of Connecticut had received no equivalent for the jurisdiction over these towns, and that the agreement had never been fully completed, and was never established by the royal confirmation. By this reasoning the Assembly professed to be convinced, and thereupon "Resolved, That as it doth not appear that ever the said agreement hath, so it never ought to receive the royal confirmation, and that as the governments could not give up, exchange, or alter their jurisdiction, so the agreement, so far as it respects jurisdiction, is void. And thereupon this Assembly do declare that all the said inhabitants which live south of the line fixed by the Massachusetts charter are within and have right to the privileges of this government, the aforesaid agreement notwithstanding."

The Assembly, apprehensive of further difficulty with Massachusetts, appointed a committee to join with commissioners from that province to fix the boundary line, and in case of failure to establish the line according to the royal charters. The governor was directed to prepare the case and send it to the agent of the colony in London, who should petition his Majesty to appoint commissioners to run and ascertain the divisional line. No agreement was reached by the two governments, and the case was carried to London for settlement. After two years of controversy the claims of Connecticut were allowed, and the rights of the inhabitants of Enfield secured. At last the question which had disturbed the peace of the town almost from its organization was permanently decided. The town, however, had not waited for his Majesty's decision, but had entered upon the enjoyment of its rights. In October, 1749, the representatives of Enfield, Captain Ephraim Pease and Captain Elijah Williams, took their places in the General Assembly of Connecticut, and there the town has been represented annually to the present time.

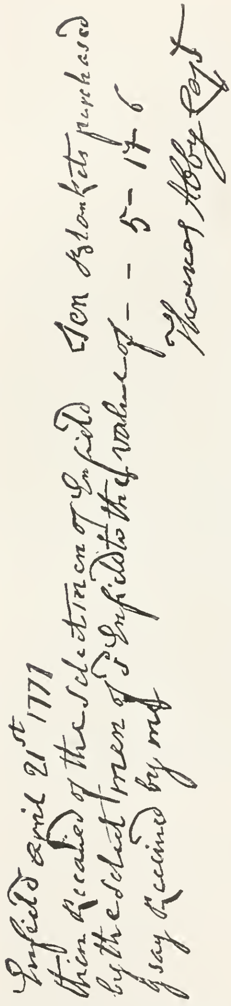
In this long and unfortunate controversy the people of Enfield were moved by no base motive. By charter right the territory belonged to Connecticut, and had been unjustly taken from her. To the original Woodward and Saffery survey Connecticut never formally assented. The compromise of 1713, to which Connecticut was forced by other difficulties which demanded all her energy, seems never to have been approved by the town. The greater freedom which Connecticut offered, and the fact that the convenience of the inhabitants was better served in Connecticut than in Massachusetts, seem to have furnished the reasons for the action that was taken. Therefore, while all the measures that were adopted to secure the desired end may not be justified, and sufficient regard for the agreement of 1713 may not have been shown, it is clearly without reason to impugn the motives of the people.

The population of Enfield at the time of this union with Connecticut was about one thousand, and was steadily increasing. The taxable list was not far from £15,000. The town was therefore of considerable importance. While the people were thus earnestly engaged in securing their rights, they were not negligent of their duty toward the larger interests of the colonies. When the expedition was undertaken against Louisburg, in 1745, Enfield generously contributed to the success of the undertaking by sending a large band of young men, of whom nineteen were lost through the hardships that followed the reduction of that stronghold. In the French and Indian war that broke out in 1754, which laid great burdens upon the colonies, Enfield again sacrificed several of her sons, besides furnishing money as required.

As the War of the Revolution drew near, the spirit of the people rose in loyalty to colonial interests and hatred of British oppression. In the intense feeling against the Boston Port Bill they shared largely. A meeting of the inhabitants was held, July 11, 1774, for the purpose of protesting against this obnoxious act. After setting forth the grievances of the people in the strongest language, they passed the following resolutions : —

> "Resolved unanimously, that a firm and inviolable union of the colonies is absolutely necessary for the defence and support of our civil rights, without which all our efforts will be likely to prove abortive. That to facilitate such union it is our earnest desire that the commissioners of the several governments meet, in a general convention, at such place as shall be thought most convenient, as soon as the circumstances of distance and communication of intelligence will possibly admit. That the most effectual measure to defeat the machinations of the enemies of his Majesty's government and the liberties of America is to break off all commercial intercourse with Great Britain, until these oppressive acts are repealed."

After adopting these resolutions a committee was appointed to confer with committees from other towns respecting the best measures to be adopted in the crisis, and to receive and forward contributions "for the relief of those persons in the towns of Boston, Charlestown, etc., who are distressed by the unhappy consequences of the Boston Port Bill." The patriotism which prompted these acts was no ephemeral sentiment, but an abiding conviction of the justice of the colonial cause, and a determination to push the questions at issue to a just settlement. Therefore when the storm broke the people of Enfield did not waver; the report of the battle of Lexington reached the place while they were gathered in the meeting-house at their regular Thursday week-day lecture. Captain Thomas Abbe hastily procured a drum, and with it marched around the meeting-house, drumming furiously.

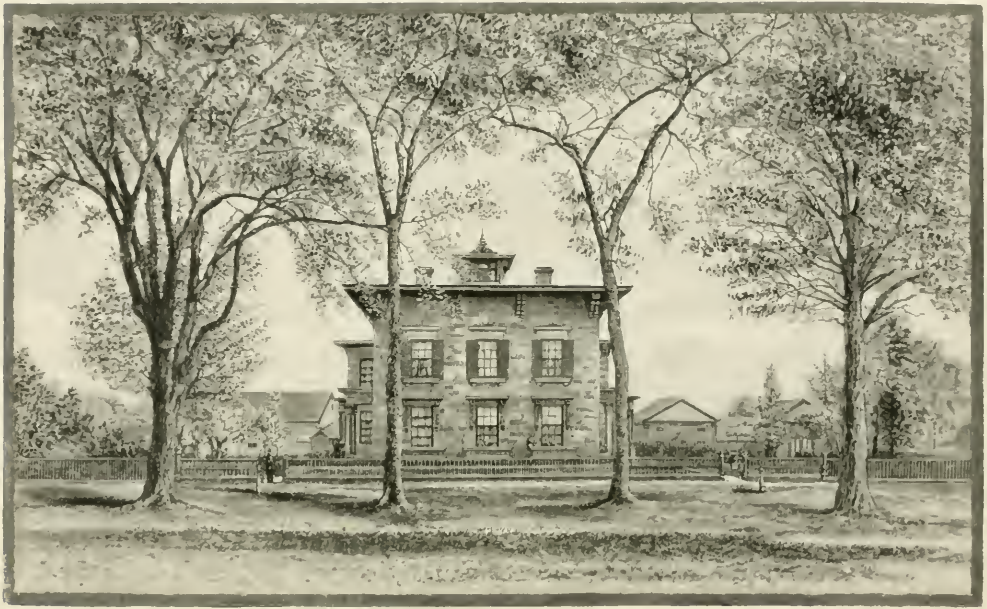


Enfield april 21st 1777
then Received of the Selectmen of Enfield Ten Blankets purchased
by the Selectmen of sd Enfield to the value of - - 5 - 17 6
I say Received by me
Thomas Abby Capt

FAC-SIMILE OF RECEIPT OF THOMAS ABBE.

> "So drum and doctrine rudely blent,
> The casements rattled strange accord;
> No mortal knew what either meant:
> 'T was double-drag and Holy Word,
> Thus saith the drum, and thus the Lord.
> The captain raised so wild a rout,
> He drummed the congregation out."

The next morning a company of seventy-four men started for Boston; but before they reached that place the danger had passed, and most of them returned home. As the war continued, efficient measures were taken by the town to meet the many demands that were made upon it. Early in 1777 a committee was appointed to take care of the families of those who should enlist in the Continental army. Forty dollars was also voted to each able-bodied man who should enlist, till the town's quota of forty-seven men was filled. During the war town-meetings were held frequently for the discussion of the many exciting questions that arose, and for such action as would forward the colonial cause. An annual tax, sometimes as large as two shillings and fourpence on the pound, was levied for the purchase of clothing and tents for the soldiers, and often another for the support of the soldiers' families. When, in 1779 and 1780, it became difficult for the Continental Congress to raise money for the support of the army, the town itself became responsible for the wages of the new soldiers that were called for, and most vigorously pushed the matter of enlistments. The several quotas of the town were promptly filled. Of the number which Enfield sent into the Continental army, fourteen are known to have lost their lives. When the war closed, the town found itself in debt to the amount of several hundred pounds, the most of which was incurred in raising and supporting the men sent into the army. In the issue of the war there was great rejoicing: not merely because of the victory gained, but because of the promise of liberty which the triumph gave; for the idea of liberty was deeply fixed in the hearts of the inhabitants of Enfield, as is shown by their action in town-meeting, March 31, 1777, of which we give a fac-simile on page 151.

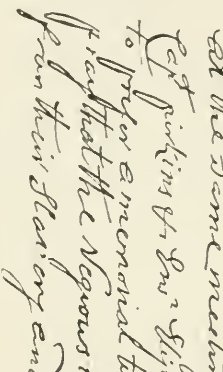


THE A. G. HAZARD RESIDENCE.

The declaration of peace, in 1783, found Enfield at the end of its first century. The population was 1,580. The inhabitants at once settled down into their former quietness, and entered busily upon the pursuit of the arts of peace. Nothing occurred to disturb them in these avocations until the breaking out of the War of 1812, when they were again aroused to action. The sentiment of opposition to the war common throughout New England was probably shared by the people here; yet for the prosecution of the war they contributed generously. Besides the men enlisted for the service, a company of seventy-four men, under Captain Luther Parsons, and other detachments, marched to the defence of New London in 1813.

Until 1828 nothing further occurred to mark the history of the town, or to distinguish Enfield from the surrounding towns. In that year began a more rapid growth, caused by the erection of mills on Freshwater River. Thompsonville, now one of the thriving villages of the State, began its history at that date. In 1833 a village in the eastern part of the town, afterward called Hazardville, was begun. This has grown into a pleasant and stirring place. The growth of these two villages soon began to detract from the importance of the old "centre of the township," and finally drew off to them the most of the business of the town.

The outbreak of the Civil War aroused the people of Enfield as they had not been aroused since the Revolution. The spirit shown was the same loyalty to justice and truth that had expressed itself in 1774. On the 29th of April, 1861, in town-meeting assembled, the inhabitants unanimously passed resolutions, expressing their loyalty to the general Government, and the duty of all citizens to make use of their means in assisting "the properly constituted authorities to punish treason, suppress rebellion, and maintain the Constitution and enforce the laws." It was also voted to request the legislature to tender to the President of the United States all the resources of the State for the suppression of the insurrection. At the same meeting a committee was appointed to look after all families of volunteers residing in the town, and to report all cases of want to the selectmen, with recommendations that they furnish such sums of money as might be deemed needful. This spirit of loyalty to the



at the same meeting voted that Joseph kneight
Capt pirkins & Ensn Eliphalet terry be a Committee
to prefer a memorial to the assembly in may next
pray that the Negrows in this State be Released
from their Slavery and Bondage

RECORD OF TOWN-MEETING. THE TOWN'S PROTEST AGAINST SLAVERY.

Government, and sympathy with the Nation's defenders, did not falter as the war continued and its hardships increased. As call after call was sent out for more men, Enfield quickly and generously responded. Bounties of one hundred, two hundred, and finally of three hundred and fifty dollars were paid to volunteers. In July, 1864, it was found that the town had fifty-eight more men in the service of the United States than had been called for. The whole number sent into the army was four hundred and twenty-one. Of these, ten were killed in battle, seventeen died of wounds, sixteen died of disease, and thirteen died in prison. Others received wounds or contracted diseases which after months or years ended their lives; so that they were no less victims and heroes of the war than those who fell on the field of battle.

By the generosity of the town toward those who volunteered and toward their families, a debt of $40,000 was incurred, which has since been reduced to $30,000. Since the close of the war the people have quietly pursued their avocations. The population has steadily increased, and, according to the census of 1880, is 6,755.

Provision for the religious needs of the place was very early made. The committee, at their first meeting, in December, 1679, took the following action: —

> "Whereas it is the most earnest desire of the committee, and by the help of God shall be their great care, to promote the progress of the gospel by endeavoring to settle the ordinances of God at Freshwater Plantation as soon as conveniently may be possible, — it is therefore agreed, concluded, and ordered, that all persons who accept of their grants, and shall so declare to the committee before the 1st of May next (1680), they shall, with all others that may have after-grants, become bound and hereby are engaged to promote the settling of an able minister there; and shall unite together in rendering him suitable and due maintenance."

Sixty acres of land were set apart to become the property of the first minister who should be settled, and seventy acres for the use of the church. In 1683 the building of a house of worship was begun. But the efforts of the people and committee to secure a minister were for some time fruitless; so that, according to the records of a court held in Springfield, Sept. 30, 1684, "the town of Enfield was by the grand jury presented to the court, for that they are without a preaching minister." The town was discharged, however, upon the plea that the inhabitants were making all suitable efforts to procure a minister. In 1689 the Rev. Nathaniel Welch, of Salem, Mass., came to undertake the work of the ministry in Enfield; but in a few months, before his installation, he died. All steps toward the organization of a church were for a time deferred. But the people were not destitute of religious privileges. It was voted by the inhabitants "that they would assemble together on the Sabbath, forenoon and afternoon, except such as might conveniently go to Springfield or Suffield, and carry on the day by prayer, singing, and reading some good orthodox book, till they might get a supply of a minister." In 1693 the provision for the support of a minister was increased. Ninety acres of land were set apart for his use, to become his own possession at the end of seven years. Six acres were to be put into a state of cultivation, and upon this lot a house was to be built. Besides this, a yearly salary of £55 was promised; but not until 1699 was a minister secured. In that year Mr. Nathaniel Collins was engaged to preach the gospel. Before the close of the year a church was formed, and Mr. Collins was ordained as its first pastor.[1] This church was called the Church of Christ in Enfield, and was of the Congregational order.

Nathanel: Collins.

About 1750 a Baptist church was formed in the northeast part of the town. It existed, however, for only a short time. Its pastor, the Rev. Joseph Meacham, became one of the first converts in America to the faith and principles of Shakerism. This was about the year 1781. With him went several members of his church, and the Baptist organization soon became extinct. Mr. Meacham, who was a native of Enfield, became a leader among the Shakers. Under his guidance the principles of this body in regard to property and order were established, and largely through his influence the different societies of Shakers in New England and New York were founded. A society of Shakers organized in Enfield about the year 1788, as a result of the defection in the Baptist Church. This society has continued to the present time. It consists of three families and about two hundred and fifty

Joseph Meacham

THE NORTH FAMILY OF SHAKERS.

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[1] The ministers of the Enfield Congregational Church, succeeding Mr. Nathaniel Collins, have been, — Peter Reynolds, Nov. 1725–1768; Elam Potter, 1769–1771; Nehemiah Prudden, Nov. 1782–Sept. 1815; Francis L. Robbins, April, 1816–April, 1850; C. A. G. Brigham, Jan. 1851–Feb. 1855; A. L. Bloodgood, 1855–1862; K. B. Glidden, Oct. 1862–April, 1865; Cyrus Pickett, Feb. 1867–April, 1870; N. H. Eggleston, Jan. 1870–July, 1874; and Geo. W. Winch, July, 1875–.

members. The families are gathered near each other in the northeast part of the town. They own a tract of land of several hundred acres, much of which they carefully cultivate. They sustain their own schools, take no part in political affairs, and socially are strictly secluded. They are thrifty, honest, and hospitable. Within a few years they have erected several very large and expensive buildings, which bespeak their temporal prosperity. Their growth is not marked.

In 1762 a controversy respecting church order broke out in the original church, which soon resulted in the withdrawal of many of the members. These persons organized themselves into another church, and were known as Separates. In 1770 the General Assembly organized the Second Ecclesiastical Society of Enfield in connection with this church. The characteristics of this body were wild enthusiasm, a regard for visions and trances, and a practical denial of the office of the ministry. Gradually these excesses abated. The church became associated with the Baptist denomination, and in that relation continued until its extinction, about 1820.

The original church thenceforward for several years was the only church in the town. But as the population increased, churches of other denominations sprang up. About 1835 a Methodist Episcopal Church was formed, and a house of worship erected in what is now the village of Hazardville. At the time of its organization the church drew its few supporters from the different parts of the town, as there were very few inhabitants in its vicinity. The growth of the village has added strength to the church, so that it has become prosperous and active. A large and beautiful edifice has replaced "the meeting-house built in the woods."

St. Mary's Parish (Episcopal) was formed in 1863. Its numbers have been small, but are now increasing.

The Roman Catholics have had a church edifice in Hazardville since 1863. A new and beautiful house of worship was erected during the season of 1880. From the first the services of this church have been under the charge of the priest in Thompsonville.

In 1839 the First Presbyterian Church of Thompsonville was formed. The first settlers of this village were largely from Scotland, who came as workmen in the mills. They had been connected with Presbyterian bodies at home, and brought with them a deep love for their mother church. While they were few they worshipped with the Congregational Church of the town; but in ten years their numbers had so increased that they felt justified in organizing a church of their own polity. In 1845, after long and bitter dissensions over the question of instrumental music in its religious services, this church was rent asunder by the withdrawal of a considerable portion of its membership. The dissatisfied ones at once formed themselves into a new church, and became connected with the United Presbyterian body, and have since been known as the United Presbyterian Church of Thompsonville. Both of these, after many trials and discouragements, have grown into strong, active churches.

In 1840, chiefly through the labors of the Rev. John Howson, who had come from England for employment in the carpet-works, the Methodist Episcopal Church of Thompsonville was formed, and it has continued, growing in numbers and influence.

The Episcopal Church of Thompsonville was organized as a mission in 1851, and as St. Andrew's Parish in 1855, and is gathering to itself an increasing number of adherents.

In 1860 the Roman Catholics erected and dedicated a house of worship in Thompsonville, which by the large increase of the foreign population has become, in numbers, the most flourishing religious society in the town.

Within a few years a Universalist society has been formed, which in 1879 built a meeting-house, and since has sustained public services. The society is small.

In 1855, after a long contention over points of doctrine, the old First Church of Enfield was again divided. Nearly one half of its members, under the lead of the Rev. C. A. G. Brigham, who for four years had been pastor of the church, withdrew, and formed the North Congregational Church. This latter body continued under the pastorate of Mr. Brigham until 1871, when, having accepted the doctrines and polity of the Catholic Apostolic Church, he resigned, and with several members of the church went to form a congregation of the Catholic Apostolic order. After this defection the North Church continued religious services until 1878, when, already weakened by numerous withdrawals from its membership, it closed its house of worship, which in the following year was sold to the Catholic Apostolic Church, and most of its remaining supporters became connected with the First Church. While there are still a few members of the North Society, the body is practically extinct. The Catholic Apostolic Church remains. Mr. William M. Pearl is the elder in charge. Mr. Warren Button is assistant.

Besides these various religious organizations, there is a society of Second Adventists, whose meeting-house is in the eastern part of the town, where public worship has been maintained irregularly for twenty years, and regularly for the past twelve years. The members of the society are somewhat scattered.

Thus there appear sixteen religious societies in the history of the town, of which thirteen still exist and own houses of worship and regularly maintain public services. Yet many as they seem, the multiplication, since the organization of the First Church in 1699, has hardly kept pace with the growth in population.

Following close upon the provision for the church were measures for the establishment and support of a school in Enfield. The committee, in December, 1679, voted "an allotment of forty acres in some convenient place, for and toward the support of a school to be improved for that use forever." No school seems to have been established until 1703, in which year it was "voted to have a school master in this town to teach children." In the following year it was voted "to build a school-house, to be eighteen foot long, sixteen broad, and six foot studs, in the most convenient place in the middle of the town." And in the same year, also, John Richards was invited to teach school, "the town to give him or any other man that shall keep school in this town £14 yearly, the rest of the salary to be raised upon all children in the town from five years of age." Twenty acres of land were promised to Mr. Richards if he continued to teach for five years. From this time provision was made annually for the support of a school in the town. A male teacher only was employed at first; but in 1714 the town went so far as to vote "to hire a woman to keep school four or five months, if the selectmen see cause and think convenient." Either the selectmen did not "see cause" so to do, or the town was dissatisfied with the experiment, for in the following year it was decided "to hire a man to keep school." In 1733 a movement was made toward establishing a school of a higher grade. A committee was appointed "to consider of and determine what shall be necessary and best respecting hiring a grammar school master." Such a "school master" seems to have been hired shortly afterward.

Until 1754 one school had sufficed for the whole town. In that year the town was divided into five districts, Wallop, Scitico, North End, South End, and the Centre, and the sum of £500 was voted for new school-houses. This multiplication of schools greatly increased the expenses of the town. Frequently the amount raised for this purpose was double that for all other town expenses. As the population has increased, new districts have been organized and new schools established, so that at the present time there are twenty-six schools supported by the town. Of these, three are high schools, — one in each of the three villages, — and are a blessing and honor to the town. Into these twenty-six schools are gathered eleven hundred children, and for their support twelve thousand dollars are spent annually. Besides these public schools, there are several parochial and private schools, attended by five hundred children and supported at an unknown expense.

The first settlers of Enfield were farmers. To till the soil, they came to this place. The first products of the land were such as would supply their own wants, — corn, wheat, rye, and barley. To increase their income, tar and turpentine were quite extensively manufactured until clearing of the lands put a stop to this industry. Agriculture then for many years remained almost the sole business of the people. To the present time, indeed, it has been the occupation of a large portion of the inhabitants. Much fruit, such as apples, pears, and peaches, is raised. Grains of the various kinds are produced. Dairying to a moderate extent is carried on. For a long time, however, the chief source of income to the agricultural portion of the community has been tobacco. To the growth of this article the land is admirably adapted.

But Enfield has ceased to be a distinctively agricultural town, and has already become noted for its manufactures. In 1802 iron-works were erected on the Scantic River in the eastern part of the town, which did a small business for many years. Soon after, the manufacture of ploughs was begun, and was carried on quite extensively until 1860. Then, as the market for the ploughs was mostly in the South, the business was nearly broken up by the war. Since the war it has revived but little.

The year 1828 marks the beginning of a most remarkable growth in the business and population of Enfield. In that year, through the efforts of a former resident of Enfield, Mr. Orrin Thompson, of the firm of Andrews, Thompson, & Co., of New York, the Thompsonville Manufacturing Company was organized, for the purpose of manufacturing carpets, and its works were located near the mouth of Freshwater River. As this was a pioneer enterprise, all the machinery and skill

Orrin Thompson

had to be imported, and came from Scotland. The intention at first was to import the yarns dyed, and ready for use. But this was found to be impracticable, and therefore all the departments of a complete carpet-manufactory were at once established. Owing to the business tact and energy of Mr. Thompson, who gave his personal attention to the business, the company was immediately successful. The products of these looms soon became widely known and celebrated, so that there was shortly a demand for increased power of manufacture. In 1833 the weaving of three-ply, and soon after of Venetian, carpets began. In 1841 Brussels and Axminster works were added. In 1847 the hand-loom was displaced by the power-loom, and the works were much enlarged. A new era of prosperity seemed to be opening for the Thompsonville Manufacturing Company. But hardly had the promise begun to be fulfilled, when unexpected trials rose to threaten the hitherto unchecked success of the company. The firm of Thompson & Co., of New York, which was virtually the Thompsonville Manufacturing Company, became crippled, and in 1851 failed. In this disaster the carpet company went down, and the mills were at once closed.

The energy of Mr. Thompson, however, was not paralyzed. He set about devising a plan for starting the mills, and after two years succeeded in organizing the Hartford Carpet Company, with T. M. Allyn, Esq., of Hartford, as president, and George Roberts, Esq., of Hartford, as treasurer. In 1854 this company bought the property, and at once began operations, with Mr. Thompson as superintendent. Wise management has insured success. A steady growth has marked the history of the new company. Improved machinery has greatly increased the quantity and improved the quality of the fabrics produced. New works erected have admitted the manufacture of new varieties of goods, notably the Wilton and moquette carpets. The present production of the works is nine thousand yards daily. The number of workmen employed is eighteen hundred. In 1856 Mr. Roberts became president, and he held that position until his death, in 1878. During his administration of the company's affairs its capital was increased from $300,000 to $1,500,000, and its dividends reached at times as high a figure as forty per cent a year. Mr. Roberts was born in East Hartford in 1810, son of Ozias Roberts, and was for many years one of the leading business men of Hartford. He was closely identified with the large mercantile and financial interests of the city, and was held in the highest respect and esteem by all who associated with him. Since Mr. Roberts's death the Hon. John L. Houston, who has for many years been connected with the company, has been its president.

While the manufacture of carpets has been the chief industry of the village of Thompsonville, other branches of business have been carried on to a limited extent. In 1845 the Enfield Manufacturing Company was organized, with H. G. Thompson as president, for the manufacture of hosiery. For several years the company did a flourishing business, but finally failed, and in 1873 the property was purchased by the Hartford Carpet Company.

A considerable trade in lumber has been built up by the T. Pease & Sons Company, with yards here and at Windsor Locks. The company has a large planing-mill, and the manufacture of doors, windows, blinds, and other articles used in building is largely carried on.

In 1833 a business was begun in another part of the town which has since grown into large proportions, and added much to the wealth and population of Enfield. In that year Loomis & Co. began the manufacture of powder in the eastern part of the township. A tract of five hundred acres of land was purchased, lying in a deep valley on both sides of the Scantic River, and mills were erected upon this. At the time of the purchase there were only two houses and six inhabitants upon the entire tract. In 1837 Colonel A. G. Hazard, of New York, became connected with the company, and soon was the chief owner of the property and the moving spirit of the business. He removed to Enfield and organized the Hazard Powder Company, of which he was made president and manager. The works were much enlarged and the quantity of manufacture greatly increased. The mills of the company are scattered over a large territory, and consist of twenty-two pairs of rolling-mills, five granulating-houses, six hydraulic presses of four hundred tons working-power, three screw presses, forty pulverizing, mixing, dusting, and drying houses, five refineries, and numerous cooper-shops, storehouses, and magazines, — in all two hundred buildings. The power for operating these mills is obtained in part from the Scantic River. Three large artificial ponds have been constructed, and several canals built for carrying the water to the different mills, in which twenty-three large turbine wheels are placed. Besides these, five steam-engines, two of them of one hundred horse-power, are used. About one hundred and fifty workmen are employed. All the different kinds of government, sporting, and blasting powder are manufactured. The daily product of the works is about twelve tons of powder. In 1849 the Enfield Powder Company was organized, and erected mills three miles east of the works of the Hazard Powder Company. In 1854 the latter corporation absorbed the former, and has since run the mills in both places. The powder manufactured here has become greatly celebrated, and finds a market in all parts of the world.

Specific mention should be made of John Pease, Sr., "the Father of Enfield." He was probably born in England in 1630, and came to America with his parents when a child. His father died soon after reaching Massachusetts, and John seems to have been left to the care of his grandmother. She lived but a short time, however, after the death of John's father, and in her will ordered that "John Pease shall be given freely to Thomas Wadeson, that he shall dispose of him as his own child." He married Mary Goodell, of Salem, Mass., as his first wife, and Ann Cummings, of Topsfield, Mass., as his second wife. Mr. Pease settled as "a yeoman," in Salem, Mass., and there remained until his removal to Enfield in 1681. Here he resided until his death, July 8, 1689. He was active in everything that concerned the welfare of the new settlement, and was especially prominent in religious affairs. His descendants have always been numerous in the town, and some of them have been among the most influential and honored of the citizens of Enfield.

John Pease, Jr., son of the preceding, was the most prominent man in the early history of Enfield. He was born in Salem, Mass., May 30, 1654, and removed to Enfield in 1681. When a boy he was apprenticed to a carpenter and joiner. This occupation he probably followed

E M Pease

until his departure from Salem. He was foremost in every enterprise that sought the welfare of the town, and was almost constantly in official position. He was the first constable in the place, and held the office for many years. He was appointed "land measurer" of the town, was elected one of the selectmen at the first town-meeting, and was the first captain of militia in the place. He married Margaret Adams, of Ipswich, Mass., Jan. 30, 1677, and died in Enfield in 1734.

Elisha M. Pease, son of the Hon. L. T. Pease, was born in Enfield, Jan. 5, 1812. He was a descendant of John Pease, the first settler of Enfield. He received an academical education, studied law, and in 1834 went to Texas, where he resided until his death, in August, 1883. Mr. Pease took an active part in public affairs almost from the beginning of his residence in Texas. He was one of those who met in council to consider the expediency of taking up arms against Mexico. After Texas had declared her independence he was for a short time in active military service. He then settled down to the practice of the law. After holding several minor offices he was in 1853 elected Governor of Texas, and held the position for four years. When the spirit of rebellion began to rise, Governor Pease announced himself a Union man, and so remained through the war. He suffered much in consequence of his positive loyalty. His life was threatened, and he was compelled to live in retirement, where he lacked many of the necessaries of life. At the close of the war he returned to the practice of his profession. In July, 1867, he was appointed Provisional Governor of Texas by General Sheridan. Governor Pease held this office until the reorganization of the State government in 1870. From that time until his death he lived in private life. He possessed talents of a high order, and in all his official acts was high-minded and patriotic. He married Miss Lucadia Niles, of Windsor, in 1850, who with two children survives him.

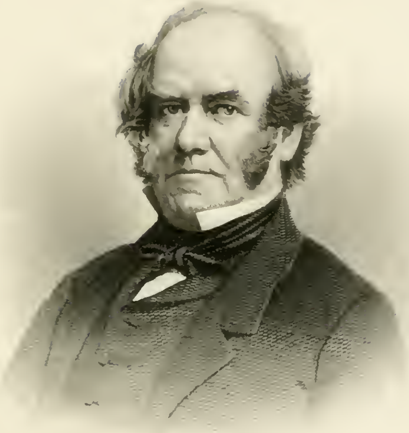
The man who more than any other left his mark upon the history of Enfield was Orrin Thompson. The influence and results of his life demand a special and full tracing of his career and character. Mr. Thompson was born in Suffield, March 28, 1788. In the year 1800 his father, Matthew Thompson, moved to Enfield. In 1805, Orrin, after spending some time at the academy in Westfield, Mass., went to Hartford to serve an apprenticeship as clerk in a store. There he remained for several years, and acquired that knowledge and those habits of business which marked his after life and were largely the secret of his success. Upon reaching his majority Mr. Thompson went to Jewett City as clerk for a manufacturing company, where he remained for two or three years. There he was drafted into the militia during the War of 1812, and was sent to Stonington when that place was threatened with attack by the British fleet.

In 1814 he returned to Enfield and began business for himself in a store which stood where the First Congregational Church now stands. In this business he was successful. But the opportunities were too narrow for his energy and ambition, and so in 1821 he went to New York and entered the firm of David Andrews & Co. This firm was engaged in the carpet-trade. There Mr. Thompson found a field for the exercise of his powers. By his force and skill he increased the business of the firm fivefold, and secured for himself a prominent place among the leading merchants of New York.

While prosecuting his business in the latter city he conceived the design of manufacturing his own goods. His boldness soon led to the attempted execution of his plan, and his love for his old home caused him to fix upon Enfield as the place for the trial of his experiment. In 1828 Mr. Thompson organized the Thompsonville Carpet Manufacturing Company, and for it obtained a charter from the legislature of Connecticut. The works were located near the mouth of Freshwater River. Workmen were brought from Scotland, and the mills were soon in operation. Success marked the enterprise from the first. The works were soon enlarged, and new grades of carpeting manufactured. As a result of this success a busy village sprung up, which in a few years became the centre of the population of the town. In the year 1840 Mr. Thompson purchased the carpet-factory at Tariffville, and organized the Tariff Manufacturing Company, which also carried on a successful business. The product of these looms soon acquired a national reputation. The wealth of Mr. Thompson rapidly increased, and he became one of the few millionnaires of his time in Connecticut. In 1851, however, his long-continued success was broken. A series of disasters reduced to bankruptcy the companies with which he was connected. He first attempted to revive the Thompsonville Manufacturing Company, but in this he failed. He then interested himself in the organization of the Hartford Carpet Company. This corporation purchased the property of the former organization, and in 1854 started the mills, under Mr. Thompson as superintendent. This position he held until 1861, when he resigned, and retired from business. In his well-earned retirement he continued till his death, which occurred at Milford, Jan. 31, 1873. Mr. Thompson was married in 1815 to Miss Love Lusk, of Enfield. Mrs. Thompson died in 1847.

Mr. Thompson was especially thoughtful of those in his employ, and this interest manifested itself even after his retirement from business. His moral qualities were of a high and marked order. His religious convictions were deep. His faith in God was steady, and, especially after his reverses, strong and comforting.

Harry Allen Grant was born at St. Simon's Island, Georgia, Jan. 23, 1813. His father had been a surgeon in the English navy, but resigned his position and purchased a large plantation in Georgia, upon which he passed the rest of his life. The son was sent North, at the age of seven years, to be educated, and afterward returned home for only brief and occasional visits. He was graduated from Union College in 1830; he studied medicine in Baltimore, and began practice in Albany, New York, where he remained only three years; then, his wife, formerly Miss Louise Bloodgood, having died, he went to Europe for further study. There he spent four years, mostly in Paris, giving his time largely to the study of surgery under the direction of the most skilful surgeons of Europe. On his return home he began the practice of medicine in Hartford. Dr. Grant's thorough training and his skill in surgery very soon gave him a prominent position in the medical profession. His practice extended throughout all the surrounding region, and he was frequently called from a distance for consultation



A. G. Hazard

or for the performance of difficult surgical operations. After twelve years in Hartford, ill health necessitated his retirement from professional service. He removed to Enfield, having purchased the place of Mr. Orrin Thompson, whose daughter he had married, and there he remained until his death. Soon after his removal to Enfield he went to Europe for medical advice and treatment, and returned with health nearly restored. For many years he exerted a wide and beneficent influence. When the War of the Rebellion broke out, Dr. Grant, though a Southerner by birth, and having many friends in that section, took a decided stand for the National Government. For a short time he was Surgeon-General of the State under Governor Buckingham. Afterward he .was appointed surgeon for the examination of recruits for the army. In 1862 he was elected as one of the representatives of Enfield in the General Assembly. He also held the office of Collector of Internal Revenue for some time. In 1864 he was chairman of the delegation from Connecticut to the Republican National Convention at Baltimore, and was made one of the vice-presidents of the convention.

In all positions Dr. Grant was faithful and efficient. He was a man of broad and fine culture, of courtly manners, of tender sympathies and generous deeds. The poor, the sick, and the young were the special objects of his regard and kindness. He strove to make his life a practical illustration of Christian truth. He died Nov. 30, 1884. His wife and two sons survive him.

Another prominent name in the history of Enfield is Augustus G. Hazard. Mr. Hazard was born in South Kingston, Rhode Island, April 28, 1802. When he was six years of age, his father, Thomas Hazard, who was a sea captain, removed to Columbia, in this State. There Augustus worked upon a farm until he was fifteen years old. His opportunities for attending school were very slight. At fifteen he began to learn the trade of house-painting, and in this business continued until he was twenty years of age. He then went to Savannah, Georgia, and became a dealer in paints, oils, and other merchandise. He built up a large business, and prosecuted it with great profit to himself until 1827, when he removed to New York and became agent and part owner of a line of packets between the latter city and Savannah. At the same time he carried on a large commission business in cotton, zinc, and gunpowder.

In all these undertakings he was eminently successful, and gained the means and experience which enabled him to undertake and manage prosperously the great enterprise of his life. About the year 1837 he became interested in the powder-works of Loomis & Co., in the eastern part of Enfield. In 1843 he organized the Hazard Powder Company, and became its president and manager. Soon after, he removed his family to Enfield, and continued a resident of the town until his death, on the 7th of May, 1868. While Mr. Hazard was residing in Savannah he became connected with the military organizations of the State, and acquired the title of Colonel, by which he was generally called during his life. In the year 1822 he was married to Miss Salome G. Merrill, of West Hartford, who survived him. She died in 1880.

In the conduct of his business Colonel Hazard was shrewd and energetic, and by it he accumulated a large fortune. He was deeply interested in politics, and for several years was chairman of the Whig State Central Committee. He was a warm personal and political friend of Daniel Webster. Upon the disruption of the Whig party he became a Democrat in politics. During the war for the suppression of the Rebellion, and afterward, he was a stanch supporter of the Union cause. Colonel Hazard was a man of large public spirit, ready to aid with his counsel and means whatever promised any good to society. In the village of Hazardville, which was built up by the large business which he controlled, and which perpetuates his name, he took a decided interest. He gave several thousand dollars to erect a building for a library and a public hall.

James Dixon was born in Enfield, Aug. 5, 1814, and died in Hartford, March 27, 1873. He was the son of William Dixon, who for many years was a prominent and influential citizen of the town. James was graduated from Williams College in 1834, and soon after began the study of the law in his father's office. Being admitted to the bar, he removed to Hartford and entered upon the practice of his profession. He soon became quite prominent at the bar, and gave promise of eminence. But his taste was decidedly for politics, and after a few years he gave up his law practice and became a politician in the full sense of that term. In 1837, when only twenty-three years of age, he was elected from his native town a member of the State House of Representatives. He was also a member in 1838, and again in 1844. He was elected a Member of Congress as a Whig, and served from Dec. 1, 1845, till March 3, 1849. In 1854 he was again a representative in the State Legislature, and at the session of that year was a candidate for the nomination as United States Senator, but was unsuccessful. Two years later he was again a candidate, and by a combination of Know-Nothings and Republicans was elected. He served in the National Senate from March 4, 1857, to March 3, 1869. In 1866 he was prominent in the attempt to organize a party upon the basis of the political principles of President Johnson. This action put him out of sympathy with the Republican party. In 1868 he was nominated by the Democrats for re-election to the Senate, but was defeated. Later in the same year he was nominated by the same party for Member of Congress, but was again defeated. Upon the expiration of his term in the Senate he retired to private life, and there remained in feeble health until his death. His wife was a daughter of the Rev. Dr. Jonathan Cogswell. Her death occurred several years before his. Mr. Dixon had a taste for literature, and had he chosen a literary life, would doubtless have achieved marked success. He published a number of poems in "The New England Magazine," at Boston, and was a frequent contributor to the "Connecticut Courant," of Hartford. In its files may be found many of his best writings.

attest, Wm Dixon Town Clk

George W. Winch

XII.

FARMINGTON.[1]

BY NOAH PORTER, D.D.,

President of Yale College.

IT was in 1640 that the township of Farmington began to be occupied by white settlers, principally inhabitants of Hartford. A few of these were members of the church which Thomas Hooker organized at Newtown (Cambridge), in Massachusetts, and a few years before had transferred to the valley of the Connecticut. Among the three vines which were planted in this genial valley, Hartford was conspicuous, and from this central stock the plantation of Tunxis was the first vigorous shoot. We can readily believe that the enterprising planters who had been tempted to the valley of the far distant Connecticut by the tidings of its fertile and sunny meadows would not be long insensible to the indications of other meadows beyond the blue line of mountains which they could here and there descry over the billowy forest to the westward, the suggestion of which would be confirmed by the speculations of the occupants of the palisade fort at Windsor in respect to the sources of the Tunxis River, which rolled smoothly at their feet.

We are not told who was the first adventurer who dared to penetrate the intervening forest and gazed upon the lovely vision of the meadows enclosed by the Tunxis and the Pequabuck, near the centre of which arose the smokes of a considerable Indian settlement, and along the borders of which stretched the attractive slopes which are now occupied by the village. No chronicler is needed to assure us that the vision when reported awakened the most serious thoughts in the minds of the residents of Hartford, and that these thoughts very soon matured into a plan for the speedy occupation of this inviting valley.

It appears from the Colonial Records, that on Feb. 20, 1639–40, the report of the committee appointed in January "was delayed to the General Court," and that on June 15, 1640, "the particular Court" "was ordered to conclude the conditions for the planting of Tunxis." The agreement with the Indians respecting the possession of Hartford, which was renewed in 1670, speaks of the original grant from Sunequasson, which grant "was by him renewed to the Hon. John Haynes, Esq.," and "other the first magistrates of this place and enlarged to the westward," etc., which enlargement with his former grants "was made in the presence of many," etc.; and several years after, "*about the time of the planting of Farmington in the year* 1640, in writing, between the English and Pethus, sachem or gentleman of the place," etc. The following settlers served as grand jurors; namely, William Lewis in 1641, John Porter and Thomas Orton in 1643, John Porter and William Smith in 1644, Anthony Howkins in 1645. In 1645 the town received its charter as an independent commonwealth.[1]

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[1] The historical sketch is largely composed of selections from "An Historical Discourse, delivered by request before the citizens of Farmington," Nov. 4, 1840, by Noah Porter, Jr.; also, "An Historical Discourse delivered at the Celebration of the One Hundredth Anniversary of the Erection of the Congregational Church in Farmington, Conn.," Oct. 16, 1872, by Noah Porter, D.D., President of Yale College; also, "Sketch of the Character and Pastorate of Noah Porter, D.D., Pastor of the church in Farmington."

The territory of this township was bounded on the east by the three river towns; on the north by Simsbury, subsequently settled; on the south by Wallingford, subsequently incorporated; and on the west by the western woods, within which Harwinton was the first incorporated town. This territory now includes the following towns: Southington, which was the first to be detached as a separate township in 1779; nearly the whole of New Britain and Berlin, 1785; Bristol, 1785; Burlington, 1806; Avon, 1830; Plainville, 1869; and parts of Wolcott, Harwinton, and Bloomfield, formerly Wintonbury Parish.

The number of actual settlers at first was small, but it gradually increased, until in 1645 Tunxis received its present name, and became a taxable town, with "the like liberties as the other towns upon the river for making orders among themselves." Its first tax in 1645 was £10. We can more readily describe than realize the scene that presented itself to the few settlers who separated themselves from the flourishing towns on the Connecticut, and had come here to dwell alone. Between them and their homes lay a continuous forest. They were in the midst of a large and warlike tribe of Indians, the largest of any of the tribes in the vicinity of the Connecticut. The huts of the natives were scattered here and there, while a large and central settlement appeared on the east bank of the river, where now stands their monument, the silent and the only witness that they ever were here. Across the hills upon the southeast there was established upon the Mattabesett a portion of another tribe, from which this river had its name. Much of the descending slope from the mountain, along which now runs the village street, was more or less densely wooded; in some places it was moist and even marshy. At its foot lay the open meadow. Beyond was the western forest, its border darkening the western hills quite down to their base, the terror of the Indian and the white man; for along its unknown tract for hundreds of miles roamed the dreaded Mohawks, to whom all the tribes in this region were tributary. The Mohawks were fierce and warlike, the terror of all the New England tribes. From the banks of the river which bears their name they roved hither and thither upon their errands of conquest; now surprising a native settlement upon the Sound, or breaking in on a defenceless tribe on the branches of the Connecticut. The terror of the Mohawk rendered the presence of the English desirable, and disposed the Indians in all this region to a peaceable demeanor.

Under these circumstances the settlement began. From the pass in the mountain through which runs the present road to Hartford, to the original meeting-house lot, lots of five acres were laid out for dwellings;

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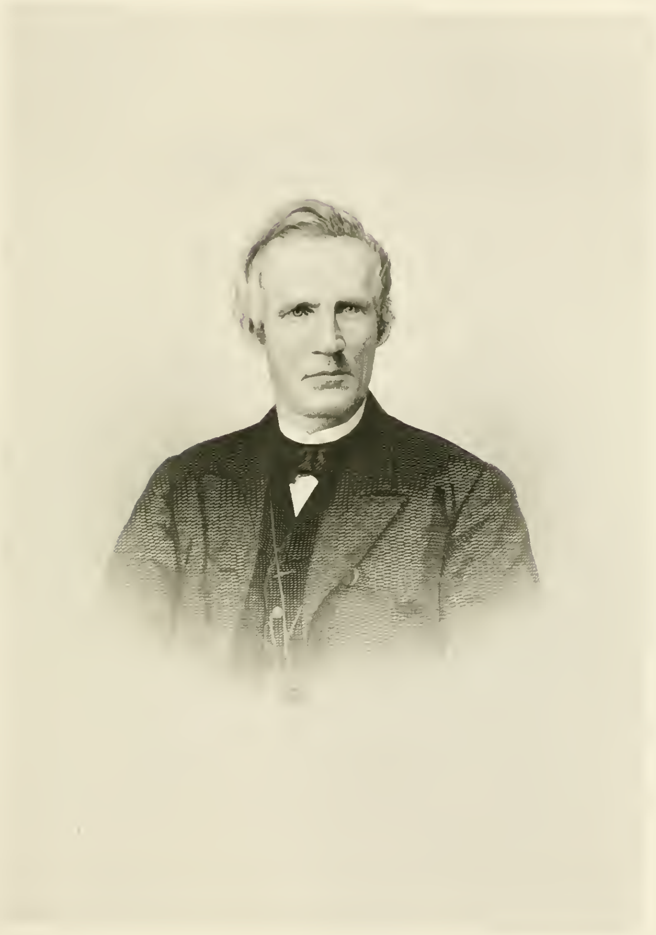
[1] See Colonial Records, vol. i. pp. 133, 134.



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those along the main street were bounded west by the river-bank, and were divided by the street, the houses being at first erected on its western side. South of this the lots were laid out in larger or smaller divisions, still bounded west upon the river. As new settlers came in they received lots as the gift of the town, or purchased them from the older proprietors. In the year 1655, fifteen years from the date of the original settlement, the number of ratable persons in the town was forty-six, and the grand list of their estates was £5,519, while the number of ratable persons in Hartford was one hundred and seventy-seven, and the sum of their estates was £19,609.

The map here inserted gives a view of the village and its inhabitants near the end of the seventeenth century.

During the first sixty years the village was gradually increased, till in 1700 it is supposed to have consisted of nearly as many houses as at the present time. In the year 1672, thirty-two years after the date of the original settlement, the proprietors of the town, at that time eighty-four in number, took possession of all the land within the limits of the town, and ordered a division on the following principles.

They measured from the Round Hill in the meadow, three miles to the north, two miles sixty-four rods to the east, five miles thirty-two rods to the south, and two miles to the west. The lands within the parallelogram bounded by these lines were called the "reserved lands," large portions of which had already been taken up, and the remainder was reserved for "town commons, home-lots, pastures, and pitches, convenient for the inhabitants," and a common field enclosing the meadows; while all without these lands was surveyed and divided to the eighty-four proprietors, according to their property as shown in their lists for taxation, with a double portion for Mr. Hooker, and a various increase for all those whose estates ranged from £10 to £70. The surveys and divisions in the western section of the town were made first, by dividing the whole into six divisions, of a mile in width, including the highways between, and running eleven miles from north to south. Each of these tiers was divided according to the estate of each, by lines, so that each man had lots a mile in extent from east to west, and varying in width according to his property. The division of the other portions of the town was conducted in very much the same manner. The surveys were made at different periods, and they constitute the basis of all the titles to land within the towns that have been severed from the original township.

In 1685, the year of the accession of James II., on application to the colonial legislature, a patent was granted, confirming in a formal manner, and by legal phrase, to the proprietors of the town, the tract originally granted in 1645.[1] At this time the colonists were greatly alarmed at the prospect of royal encroachments upon their chartered rights, and the formal confirmation of the charter of this town was dictated by their fears, as a necessary security against threatened danger.

The following is a list of the owners of house-lots, prepared in 1840 by the Rev. William S. Porter, from the records in Farmington and

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[1] This patent was founded on the charter of Connecticut, granted by Charles II.

Hartford. The letter “S.” denotes actual settlers, nearly all of whom had previously lived in Hartford: —

Mr. John Haynes, Esq.; Mr. Samuel Wyllys; Mr. Edward Hopkins; Mr. Thomas Welles; Mr. John Steele, S., died in 1664; Mr. John Talcott; Mr. John Webster; Elder William Goodwin, S., died in 1673; William Pantry; Thomas Scott; Deacon Andrew Warner, S., removed to Hatfield; John White; Stephen Hart, S., died in 1683; William Lewis, S., Register, died in 1690; the Rev. Roger Newton, S., removed to Milford; Thomas Webster; Matthew Webster, S.; Nicholas Mason; Thomas Barnes, S., died in 1688; John Pratt; Renold Marvin; Matthew Marvin; John Brownson, S., removed to Wethersfield, and died in 1680; Richard Brownson, S., died in 1687; George Orvice, S., died in 1764; Thomas Porter, S., died in 1697; Francis Browne; John Warner, S., died in 1679; Thomas Demon, S., removed to Long Island; John Cole, S., removed to Hadley; Deacon Thomas Judd, S., removed to Northampton; Thomas Upson, S., died in 1655; Deacon Isaac Moore, S.; John Lomes, S., removed to Windsor; William Hitchcock, or Hecock, S., soon died; John Wilcock; Nathaniel Watson.

The following purchased house-lots of the original owners, and became permanent settlers, the most of whom were also from Hartford: —

Robert Porter, died in 1689; John North, died in 1692; John Steele, Jr., died in 1653; Samuel Steele, removed to Wethersfield, and died in 1685; John Hart, burnt in 1666, with all his family except the oldest son, who was absent; Nathaniel Kellogg, soon died; Matthew Woodruff, soon died, or removed perhaps to Milford; Thomas Thomson, died in 1655; John Andrews, died in 1681; John Lee, died in 1690; William Adams, died in 1653; John Clark, died in 1712; Samuel Cowles, died in 1691; Moses Ventrus, died in 1697; William Ventrus, removed to Haddam; Robert Wilson, died in 1655; John Wiatt, removed to Haddam; John Standley, died in 1706; Joseph Kellogg; Deacon John Langdon, died in 1689; Thomas Hosmer, returned to Hartford; William Smith, died in 1669; Thomas Newell, died in 1689; David Carpenter, died in 1650.

The other early settlers were Thomas Hancox, in Kensington; John Root, died in 1684; Mr. Simon Wrothum, died in 1689; Edmund Scott, removed to Waterbury; Dr. Daniel Porter, died in 1690; Mr. John Wadsworth, died in 1689; Thomas Orton; James Bird, died in 1708; Joseph Bird, died in 1695; the Rev. Samuel Hooker, died in 1697; Mr. Anthony Howkins, died in 1673; Richard Jones, removed to Haddam; William Corbe, removed to Haddam; Joseph Woodford, died in 1701; Zach. Seymor, removed to Wethersfield; Richard Seymor, went to Great Swamp or Kensington with others in 1686; Thomas Bull, died in 1708; John Norton; Abraham Dibble, removed to Haddam; Richard Jones, removed to Haddam; Richard Weller; John Carrington, removed to Waterbury; Thomas Gridley, died in 1712; Samuel Gridley, died in 1696; Obadiah Richards, removed to Waterbury; Thomas Richardson, removed to Waterbury; John Scovill, removed to Haddam; John Welton, removed to Waterterbury; John Rew, died in 1717; John Blackleach, merchant; Joseph Hawley, died in 1753.

The eighty-four proprietors consisted of such of the above as resided in the town in 1672, or their sons, together with three non-resident owners; namely, Mr. Newton, Mr. Haynes, and Mr. Wyllys. With but few exceptions, as has already been stated, the inhabitants were confined to the village. A few daring spirits, however, were attracted by the meadows on the Mattabesett, and about 1680 commenced a

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settlement at the Great Swamp under the guidance of Richard Seamor. From this beginning this society of Kensington originated in 1705, and subsequently that of New Britain, 1754, and still later the parish of Worthington, 1772. These parishes, with some additional territory, were constituted the township of Berlin in 1785. In 1850 New Britain became a town, and in 1872 a city. In 1673 the narrow intervals upon the Naugatuck determined an emigration to what afterward became the town and subsequently the city of Waterbury. Here and there a more bold and enterprising spirit fixed his dwelling at some distance from the village. As we have said, during this period the inhabitants by degrees became more numerous, but with the exception of the colony near "the Seamor-fort," and two or three houses on the northern borders of the great plain, they were as yet scattered for two miles or more along the village street. The upland near their dwellings had been slowly cleared and the forest still lingered in sight along the foot of the mountain. The western woods were yet an unbroken wilderness, save the opening which had been made by the Indians as they retreated in 1672 to their reservation west of the meadows, and rallied around a new burying-place for their dead. On the south was "the white oak plain," still unsubdued, and "the great plain" was thickly crowded with its growth of birches and tangled shrub-oaks. It was not till 1695 that a highway was laid through this district of the town. The meadows still furnished our fathers their grass for the long winter, and the corn for the Indian pudding, their favorite dish. From the upland and the drier portions of the meadow they harvested their wheat and rye and pease. The meadow remained a common field, enclosed by a sufficient fence, and shut during the growing of the crops against the intrusion of cattle. The regulation of this property constituted the principal business of the town-meetings. The river furnished to the English and the natives its overflowing abundance of shad and salmon, and the west woods abounded in deer, wolves, and panthers.

In the forest up the mountain, and especially in the interval between the first and second range, was their common place of pasturage, and this portion of the town was long reserved for that use. The meeting-house lot was as yet a noble common of several acres. A canoe with ropes was furnished at the north end of the street, by which the river was crossed, as it was not until 1725 that the first bridge was erected at this place. At the annual town-meeting no man might be absent who valued his twelvepence. Then were chosen the townsmen, the register, the fence-viewers, the chimney-viewers, — so necessary in those days of wooden mantels, of ill-constructed chimneys, and of enormous fires, — their tithing-men, and last, not least, their *one constable*, who was to them the right arm of the king himself; a functionary treated with reverent awe and obeyed with implicit deference. Whosoever resisted the power, resisted the ordinance of God. Two men besides Mr. Hooker bore the appellation of *Mr.*, — Anthony Howkins and John Wadsworth. Nor may we forget to name Captain William Lewis, Captain John Stanley, Ensign Thomas Hart, and Sergeant William Judd.

John Wadsworth:

william Lewis

Their communication with the other towns was infrequent. Occasionally a traveller would appear by the path from Hartford, with news from their friends and kindred there, or a message of alarm from his Excellency the Governor, and now and then some one would emerge from the forest by the "New Haven path" with tidings from that commercial emporium or from the lands beyond the seas.

The Indians were still here by hundreds. Within the slip of land reserved for them near the village their canoes might be seen every day filling the little creek that put in from the river, and their owners were stalking along the streets, now trying the Indian's cunning, and now frowning with the Indian's wrath. A few were gathered into the Christian church, a few admitted as freemen; and a missionary school, embracing sometimes fifteen or sixteen, was taught by Mr. Newton and perhaps by Mr. Hooker.

From the first, however, the relations of the settlers with the Tunxis Indians were usually friendly. No outbreak of a hostile character ever arose between them. Whenever dissatisfaction was apparent, the Indians were assembled, treated with kindness, and "gratified with presents."

For their title to the lands, our fathers rested upon the original agreement with Sequasson, the sachem of Suckiaug, and chief sachem of the neighboring tribes. But for the sake of satisfying the natives, this title was afterward confirmed by two successive agreements, the first in 1650, the second in 1673.

In the first of these it is taken for granted that "the magistrates bought the whole country to the Moohawks country, of Sequasson[1] the chief sachem." Then it is noted that the Indians at that time yielded up all their grounds under improvement, and received "ground in place together compased about with a creke and trees." This was now to be staked out, and "although the English had bargained for the gras for their cows, yet this they let go." This reservation was that finest portion of the meadow still called "the Indian Neck."

It is added, "that the peace and plenty that they have had and enjoyed by the presence of the English, in regard of protection of them, and trade with them, makes more to the advantage and comfort of the Indians, though they hire some land, than ever they enjoyed before the coming of the English, when all the lands was in their own disposal; and although they do hire in regard of the increase of their company, yet their corn and skins will give a good price, which will counterbalance much more than the hire of their lands, and therefore the Indians have reason to live loveingly among the English by whom their lives are preserved, and their estates and comfort advantaged. . . . In this we the chief Indians, in the name of all the rest acknowledge, and we engage ourselves to make no quarrels about this matter." This agreement was signed by John Haynes and Pethus and Ahamo his son, with their heraldic devices. It was witnessed by Stephen Hart, Thomas Judd, Thomas Thomson, Isaak More, Thomas Stanton, and Roger Newton.

By the second treaty there were reserved to the Indians two hundred acres of upland, which they are forbidden to sell without leave, together with the Indian Neck. There is also given a map of the land sold, as measured from Wepansock, that is, the Round Hill, ten miles south, eight west, three miles east, and five miles north. This is signed by twenty-six Indians, chiefs, squaws, and sons, with their appropriate devices.

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[1] Also sometimes spelled Suncquasson, as on page 163.

In 1681 Massacope gives a quit-claim deed of all this land. He was probably a Mattabesett Indian, and with his son signs the agreement for valuable considerations, and "gratification at the time of sale." Not satisfied with the limits as specified in the deed, he went out and for himself examined and marked the boundaries.

Notwithstanding all these precautions, the early settlers of this town were occasionally moved to fear and alarm. In 1642 the General Court took measures in reference to a hostile gathering and plot of the Indians about Tunxis. In 1657 the house of John Hart was destroyed by fire, and his family consumed, with the exception of one son. In the same year Mr. Scott was cruelly murdered. The house of Mr. Hart was near the centre of the village, that of Mr. Scott on the border of "the great plains." Both these acts were ascribed to Meshupano, as principal, and his accessories. For firing the house the Farmington Indians paid each year a heavy tribute for seven years, "eighty faddome of wampum, well strung and merchantable." The year after, complaint was made of the bullets shot into the town from the garrison of the natives, and also of their entertainment of strange Indians, and they were ordered to find another garrison. In 1662 we find them quarrelling with the Podunks of Windsor. From 1640 to 1720, eighty years, this town had fronted an almost unbroken forest which extended from the wooded horizon which we see from the village street, westward to the Housatonic and northwestward to Lake George. This was the hunting-ground of the Tunxis tribe and the marauding-ground of the dreaded Mohawk, who might appear either as the foe of his timid subject, or perchance as his ally for the destruction of the whites. For the first sixty years there was a numerous and not always friendly tribe in a garrison and village almost within musket-shot of the church.[1] In 1675 Simsbury, then Massaco, a frontier settlement to the north, was deserted by its inhabitants — some forty families — and totally burned. So complete was the desolation, that the returning settlers found it difficult to discover the places where their effects had been secreted. The church erected in 1708 was provided with "guard seats," as they were called, where some ten to twenty men could be on the lookout near the doors against a sudden assault. The space for these seats was relinquished in 1726 for the erection of pews for eight families, with the provision that the pews should be surrendered should there be subsequent occasion to mount a guard. Later than this, on some occasion of alarm increased by the presence of strange Indians, the men of the Tunxis tribe were required to present themselves daily at the house of Deacon Lee, and pass in review before his daughter, whom they both admired and feared. Deacon Lee lived a little distance northward from the centre on the west

John Hart Son

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[1] Early in 1657 an Indian killed a woman and her maid and fired the house, occasioning the destruction of several buildings. The Indians were forced to deliver up the murderer, who was brought to Hartford and executed "as a butcher fells an ox." — *Diary of John Hull, Transactions and Publications of the American Antiquarian Society*, vol. iii. p. 180.

side of the street. The Indian garrison and village extended southward to the point of land at the confluence of the Pequabuck and the Tunxis rivers. It is very easy to perceive the reason why this place was selected as their chief residence. It is not easy even now to walk along the brow of the hill which overlooks the reservation so long styled the Indian Neck, without picturing the rude wigwams scattered along this sunny terrace, with canoes idly floating below on the stream, which was filled with shad and salmon, while the deer were abundant in the forest that stretched westward and northward to the Mohawk country. It is pleasant to find, in 1751, liberty granted to the Christianized Indians to build themselves a seat in the meeting-house in the northeast corner over the stairs. From the Colony Records for 1733, 1734, and 1736, appropriations are ordered from the public treasury for "dieting of the Indian lads at 4 shillings per week for the time they attend the school in said town." In 1734 £33 6*s.* were paid; in 1736, £28. In 1689 and 1704, which were years of alarm from distant Indians, houses were fortified, and stores of ammunition were provided. These fortified houses were strongly guarded by double doors and narrow windows. The years named were years of alarm throughout New England, as in consequence of war between England and France the colonies were threatened with incursions from the north and east by French and Indians. Relays of men were called for to serve in the two or three desperate wars in which the French and Indians combined for the possession of the northern and western line of posts, and in which victory for the French might bring the tomahawk and the torch into this valley.

In 1740 the Indian boys were so many and so strong that they were esteemed more than a match for the whites of the same age. About the middle of the century, as game became scarce, the remnants of the tribe removed, first to Stockbridge, and afterward to Oneida County, New York, and finally to Green Bay in Wisconsin. A fragment remained behind till they became extinct. The last male of unmixed blood was buried Dec. 21, 1820, the day which completed the second century from the landing at Plymouth Rock, while the only surviving female stood trembling by the grave. Tradition relates that during the ministry of Mr. Whitman, the Stockbridge tribe invaded the Tunxis Indians near their homes. They were met by the Tunxis tribe in battle array, in the little meadow two miles north of the village. The latter were at first routed and driven back upon their ancient burying-place. There they rallied, and by the assistance of their squaws, who attacked the flank of the foe, they drove back the invaders with defeat and almost entire destruction. After the removal of the greater portion of the tribe to Oneida, they often visited their friends and sepulchres here, and on such visits would hold dances at the old burying-place, and evening powwows, and give splendid exhibitions of their agility and strength. There are not a few living who remember the Indian reservation and the frequent appearance in the village of the descendants of the ancient tribe on visits of begging and traffic.

In 1840, by order of the School Society of Farmington, a monumental block of red sandstone was erected to the memory of these Indians. It stands in the new burying-ground on the edge of the river. The spot is one of sad historical interest, as the following inscription on one side of the monument explains: —

IN MEMORY OF THE INDIAN RACE; ESPECIALLY
OF THE TUNXIS TRIBE, THE ANCIENT
TENANTS OF THESE GROUNDS.

The many human skeletons here discovered confirm the tradition that this spot was formerly an Indian burying-place. Tradition further declares it to be the ground on which a sanguinary battle was fought between the Tunxis and Stockbridge tribes. Some of their scattered remains have been re-interred beneath this stone.

The reverse side of the monument bears the following lines: —

"Chieftains of a vanished race,
In your ancient burial place,
By your fathers' ashes blest,
Now in peace securely rest.
Since on life you looked your last,
Changes o'er your land have passed;
Strangers came with iron sway,
And your tribes have passed away.
But your fate shall cherished be,
In the strangers' memory;
Virtue long her watch shall keep,
Where the red-men's ashes sleep."

The church was organized in 1652, or, as the record has it, "Upon the 13th of October Mr. Roger Newton, Stephen Hart, Thomas Judd, John Bronson, John Cole, Thomas Thomson, and Robert Porter joined in Church Covenant in Farmington." Of this church Roger Newton was the first pastor. Stephen Hart had been a member of the original church of Thomas Hooker. It is added, "About one month after myself [John Steele, the clerk], Mrs. Newton, the wife of Stephen Hart, the wife of Thomas Judd, the wife of John Cole, and the wife of Thomas Thomson." Mr. Newton was one of "those young scholars" mentioned by Cotton Mather, who came over from England with their friends and completed their education in this country. He married Mary, the daughter of Mr. Thomas Hooker, of Hartford, and probably completed his education under his instruction. He remained here till 1658, generally approved, when he removed by invitation to the more ancient and larger church at Milford, where he labored with acceptance till his death, in 1683. His widow became one of the eighty-four proprietors of the town, and inherited the farm of Governor Hopkins in Farmington.

Roger Newton

In July, 1661, Mr. Samuel Hooker, son of Thomas Hooker, "the light of the western churches," was installed the pastor of this church, having received his degree at Harvard College in 1653. He continued to be its pastor until his death, Nov. 6, 1697, and was esteemed "an animated and pious divine." He was, according to the testimony of the Rev. Mr. Pitkin, "an excellent preacher, his composition good, his address pathetic, warm, and engaging," and as story relates, he informed a friend of his that he had three things to do with his sermons before he delivered them in public, — "to write them, commit them unto his memory, and get them into his heart."

Samuel Hooker.

He was a Fellow of Harvard College, and was employed in 1662, one of a committee of four to treat with New Haven in reference to a union with Connecticut, and was esteemed throughout the State an eminent and influential minister. He twice preached the annual election sermon, for which he received a special vote of commendation and thanks. His name, with that of three other citizens, was appended to the address to King William of Orange after the glorious Revolution of 1688. Cotton Mather says of him, at the conclusion of the life of his father, "As Ambrose would say concerning Theodosius, 'Non totus recessit, reliquit nobis liberos in quibus eum debemus agnoscere et in quibus eum cernimus et tenemus;' thus we have to this day among us our dead Hooker yet living in his worthy son, Mr. Samuel Hooker, an able, faithful, useful minister at Farmington, in the colony of Connecticut." He was a large landholder, and had eleven children, and among his descendants are named many of the most distinguished families and individuals of New England. His daughter Mary married the Rev. Mr. Pierpont, of New Haven, and was the mother of Sarah, the wife of Jonathan Edwards.

Next to the church (or rather as essential to the continuance and the prosperity of the church), in the estimation of our fathers, was ranked the school. Through the deficiency of our early records we cannot trace the vestiges of their earliest care ; but as far back as we can find regular records of their proceedings, we find its wants, as were those of the church, the annual care of the town. In December, 1682, the town voted £10 toward maintaining a school, and appointed a committee to employ a teacher. In December, 1683, they made the same appropriation, and ordered every man to pay four shillings a quarter for every child that should be sent. Again, they voted "to give £30 for a man to teach school for one year, provided they can have a man that is so accomplished as to teach children to read and write, and to teach the grammar, and also to step into the pulpit to be helpful there in time of exigency, and this school to be a free school for this town." In another vote about this period they ordered the services of a teacher to be secured who could teach Latin also.

Year by year we find similar records, till 1700, when the colonial assembly having directed forty shillings on every £1000 in the grand levy to be devoted to education, this town voted to add to the same a sufficient sum to maintain the schools for a certain portion of the year.

In the second century of its history the town steadily increased in population, although the population seemed slow to spread itself beyond the reach of the social and other attractions of the village. It was not so easy to subdue the forest as it became a century later. Either the colonial axes or the skill of those who wielded them has been surpassed by those of later generations. "The earlier settlers of New England for many other reasons dwelt in villages. Among these reasons were the fear of wolves and Indians and the desire to be near the meeting-house," with all that this signified. The fertile and ample meadows, with the generous uplands that opened directly upon them, also tended to hold this community together. Of the outlying lands the eastern farms on the gentle slope east of the mountain range were settled first, then the beautiful region since called the Stanley Quarter, opening toward the Mattabesett; while here and there an adventurous planter or family group was bold enough to penetrate into the forest or upon the Great Plains and beyond, toward the south and southwest.

It is not surprising that before 1766 no schools were maintained except two in the village. The first school supported without the village was the one upon the Eastern Farms. The Great Plain was still uncleared, and it might be bought for a dollar the acre. Wild animals were abundant in the West Woods. So late as 1730 bounties were paid for wolves and wild-cats, and later than this a bear was shot by a little girl of fourteen, in Bristol, while the family were absent at meeting in Farmington. Venison was sold in the streets as late as the Revolution, and shad and salmon were caught from the river.

I find also a record, about 1729, of a cession of a considerable tract of upland to several individuals, on condition that it should be sown with English grass. The meadows were still unmarked by dividing fences, and the Pine Woods till 1740 were burnt over for a pasture, to which the people in the eastern towns drove their young cattle in the spring.

During this period, until after the War of the Revolution, the town as a whole gained largely in the wealth that was gathered from the soil. The population increased rapidly in large and sturdy households. Frequent calls were made for its young men to contend with the Indians in Massachusetts, at the Northwest, and in Acadia; and thus the struggle for existence and growth was constantly maintained, as also a constant moral and religious discipline, by wars and pestilence, to say nothing of the theological controversies and the political discussions which tasked the thoughts and exercised the faith of these vigorous men and faithful women, until they were called to share in the first great struggle for national life from 1775 to 1783.

The original church and parish has from the first been more than usually exempt from controversies, although it has not been entirely without ecclesiastical contention. During nearly ten years after the death of Mr. Hooker, there was a sharp controversy in the town in reference to a minister, which called for the interference and authority of the General Court. At a General Court held 1702, "the town of Farmington laboring under great difficulties in reference to the calling and settling of a minister among them, and other ecclesiastical concerns, certain of the inhabitants made their address to this General Assembly, praying for counsel and relief. In answer whereunto, this assembly doth order and direct them to seek counsel and help from the Rev. Elders, namely, the Rev. Mr. Abram Pierson, Mr. James Noyes, Mr Taylor, Mr. N. Russel, Mr. Samuel Russel, and Mr. Thomas Ruggles, or any five of them, whom this assembly doth direct to be helpful unto them, and (unless the said inhabitants shall agree among themselves, etc.) to nominate and appoint a minister for them, and in case the minister so nominated and appointed will undertake this work, this assembly doth hereby order that said inhabitants of Farmington shall entertain him for one year, and also pay to him such salary as hath been usual and customary among them." The town officers were also appointed by the General Court. In 1704 the General Court directed the same ministers as above to procure a minister for the inhabitants of Farmington "who are hereby ordered to receive him and to pay him as formerly until this court do order otherwise, or until they agree among themselves." In 1705 messengers were sent to Nantascot, near Boston, to confer with Mr. Samuel Whitman. So great was the zeal of the people, that they proposed to pay to any one who would lend money to bear the expenses of their messengers, two shillings for one shilling lent, till the time of the next minister's rate. Their offers of salary were very liberal: first, £90 a year, with the use of the parsonage in the Pequabuck meadows, as also forty acres of land in fee, and a house, he finding glass and nails. The year after, £200 were voted as a settlement, a salary of £100, and his firewood. Wheat at that time was five shillings and threepence per bushel. Mr. Whitman was settled in 1706. In 1708, as he proposed to visit his friends at Boston, the town by their vote provided for the payment of the service and expenses of a "waighting man" to attend their minister. He was a graduate of Harvard College in 1696, and, in the words of Mr. Pitkin, "was a gentleman of strong mind and sound judgment; his sermons correct, accurate, and instructive; his delivery and public address calm and moderate; he was highly esteemed and greatly improved in ecclesiastical councils, and was esteemed a truly learned man." He died in 1751.

Saml Whitman

The following resolution, adopted in the second year of Mr. Whitman's ministry, is of some interest. At a church-meeting in Farmington in the year 1708, "Agreed that such persons as own the covenant personally shall be accounted under the watch and discipline of the church though not admitted to full communion."

At a meeting, Nov. 26, 1730, the rule was adopted that those baptized persons who proposed to own the covenant, and had previously fallen into gross or scandalous sin, should publicly profess repentance for that sin by its name, and then make the following covenant with the church: —

> "You do solemnly avouch the Lord God, Father, Son, and Holy Ghost, in whose name you have been baptized, to be your God; and professing a serious belief of the Holy Scriptures to be His word, do take them to be the only rule of your faith and manners, renouncing whatever you know to be contrary to them. You take the Lord Jesus Christ to be your only Saviour and Redeemer, depending on Him for righteousness and strength, that you may be pardoned and accepted of God, and walk in all sincere obedience to His commandments. You do also submit yourself to the discipline and government of Christ in his church and to the regular administrations of it in this church of His while Providence shall continue you here; promising not to rest in present attainments but to be laborious after a preparation for the enjoyment of God in all his ordinances."

During Mr. Whitman's ministry the second meeting-house was begun in 1709 and completed in 1714. This second church was fifty feet square, with height proportional, and furnished with a cupola or turret, which tradition has always placed in the centre, from which the bell-rope was suspended so soon as a bell was provided. How hard it was to build the church of 1709–1772, and how rude it was when built, is obvious from the fact that the first tax of a penny in a pound was spent in procuring the nails. Another vote respected the glass and lead. Another directs that "it be ceiled with good sawn boards on the within side up to the railings and filled with mortar up to the girts." Later, thoughtfulness of the fierce northwesters suggested the vote that the mortar should be continued along the second story. Two tiers of new seats were ordered, one on each side the aisle which extended to the east door. It follows from this and other notices, that the house stood along the street to the northwest of the site of the present edifice, that the pulpit was on the west side, and the entrances were from the north and south and east. The seats from the first house were probably removed to the second, and were placed facing the pulpit, except the two new ones, which, it may be conjectured, filled the space not covered by the old seats, now transferred to a larger house. Mrs. Whitman, the pastor's wife, sat in a pew at the south, that is, the right hand of the pulpit, but this pew was built at Mr. Whitman's expense, and after his decease it was purchased by the society. In 1731 the purchase of a bell was ordered, and in 1738 a town clock. Before the bell was provided, the beat of drum called the people together on Sundays and public days at a cost of £1 10*s*. the year. New seats were next ordered for the gallery; now and then a pew was erected at the expense of its occupants. In 1759 the society ordered all the seats except those in front to be pulled down and replaced by pews. In 1746 a committee was appointed to repair the house and see "what can be done to prevent its spreading." From that time onward it was doomed to destruction.

The most serious ecclesiastical disturbance which occurred during the ministry of Mr. Whitman was occasioned by the "new way of singing." It would appear from the records of several meetings of the church that the result for a time was doubtful. The following resolution, passed by the parish, March, 1726–7, decided for the old way: —

> "This meeting taking into consideration the unhappy controversy that hath been among us respecting singing of Psalms in our public assemblies upon the Sabbath, and forasmuch as the church in this place hath several times in their meetings manifested their dislike of singing psalms according to the method not long since endeavored to be introduced among us, being the same way of singing of psalms which is recommended by the reverend ministers of Boston, with other ministers to the number in all of twenty or thereabouts; therefore that the controversy may be ended, and peace gained for this society, this meeting by their major vote do declare their full satisfaction with the former way of singing of psalms in this society and do earnestly desire to continue therein, and do with the church manifest their dislike of singing according to the said method endeavored to be introduced aforesaid."

In 1757 the tables were turned, for the society voted and agreed that they would introduce Mr. Watts's Version of the Psalms to be sung on the Sabbath and other solemn meetings in the room of the version that hath been previously used. At the same meeting Elijah Cowles was requested to tune the Psalm, and that he shall sit in the fifth pew. In 1762 Mr. Fisher Gay was chosen to assist Elijah Cowles in setting the psalm, and he should sit in the ninth pew on the north side the alley, and Stephen Dorchester was chosen to assist the choristers in reading the psalm. In April, 1773, the spring after the present house was first occupied, a choir was allowed by the following vote:

> "Voted, That the people who have learned the rule of singing, have liberty to *sit near together in the same position as they sat this day at their singing meeting* and they have liberty to assist in carrying on that part of divine worship."

In 1752 the Rev. Timothy Pitkin was installed the fourth pastor of the church. He was graduated at Yale College in 1747, was the son of William Pitkin, Governor of the State, was a member of the corporation of Yale College from 1777 till 1804, was dismissed at his own request, and died June 8, 1811, in the eighty-fifth year of his age. He married the daughter of President Clap, and by his own resources and those of his wife did much for the refinement of his parish. How rude was its condition in some particulars at least may be judged by this oft-repeated story. When he brought home his wife, they rode in an open four-wheeled carriage. The older and more respectable men of the town went out to meet their pastor and his lady, and escort them home. They were of course eagerly on the lookout for the first glimpse of the expected company. When the phaeton came in sight, one of the older men cried out, "I see the cart, I see the cart!"

Timo Pitkin

Of the impression which he made upon children, the late Professor Olmsted testifies by this apostrophe: —

> "Friends and companions of my childhood! Do you not see him coming in at yonder door, habited in his flowing blue cloak with his snow-white wig and tri-cornered hat of the olden time? Do you not see him wending his way through the aisle to the pulpit, bowing on either side with the dignity and grace of the old nobility of Connecticut? Do you not still follow him as he ascends the pulpit stairs, clinging to the railing to maintain with seeming ambition the wonted vivacity of his step, now enfeebled by age?"

Mr. Pitkin was more than a courtly gentleman and a kindly friend. He was a man of fervent piety and earnest spirit, who sympathized with Whitefield and his movements, and invited him to his pulpit. During his ministry the practice of owning the covenant was abandoned by a decisive vote of the church. Of this event Dr. Porter writes thus: —

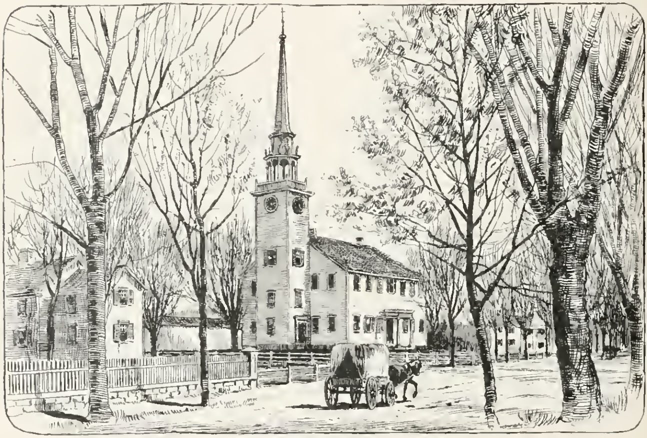
> "Late in life he is remembered to have said to a friend with deep emotion, 'The breaking up of that halfway covenant nearly cost me my ministerial life.' In this remark he is supposed to have had reference to an incident which my father mentioned to me, and which explains the final action of the church on that subject. The question was put, 'Shall the practice of admitting persons to own the covenant without coming to the Lord's Supper be from this time discontinued?' A majority of this church were in the negative. Whereupon Mr. Pitkin said, 'Then I can no longer be your pastor;' at which the motion was made and carried 'to leave the whole affair with the pastor, and the meeting was dismissed.'"

THE REV. TIMOTHY PITKIN

The final action of the church was taken April 18, 1781. The following sketch of his pastoral life and estimate of his usefulness was made by the late Governor Treadwell: —

> "Mr. Pitkin was a good classic scholar, and had acquired by reading and extensive acquaintance with gentlemen of information and science a general knowledge of men and things; particularly of passing events both at home and abroad. He was a gentleman of polished manners and of a communicative disposition, which assemblage of qualities, together with a sprightly air and manner, made him very engaging and instructive in conversation; so that but few persons of taste ever left his company without having been entertained, and, if not owing to their own fault, improved. Besides being eminently pious, and knowing how to accommodate himself to the character and attainments of those with whom he conversed, he was able to speak a word in season that would please, and either edify or reprove, and he was very happy in so shaping his remarks as to leave a savor of religion, or at least a serious impression, on the mind.
>
> "A popular address was his province. In this he delighted and in this he excelled. Hence there was want of variety in his sermons, which his many excellent qualities could not fully compensate. The reverse which took place some years before he resigned his ministry was painful to him and his people. Another generation had arisen which knew not Joseph. They regarded him indeed with affection; still Mr. Pitkin saw, or thought he saw, a wide difference between that affection and the admiration of the former generation. For a time he gave up his salary and continued his labors. The voluntary contributions made him by the people were small. This confirmed him in opinion that a coldness had taken place, and that his usefulness among them was at an end. A council was called; he urged before them his want of health and that he had no further prospect of being useful here, and requested to be dismissed from his people. The society opposed, but the council complied with his request, and dismissed him. Since that time Mr. Pitkin has preached occasionally in various places, but for the most part has lived retired. He has, however, been very useful in praying with the congregation in the absence of a minister, in visiting and praying with the sick, in attending funerals, in praying and expounding the Scriptures at conferences, in conversing with and assisting and counselling such as were under religious concern, and in other pious endeavors to promote the interests of religion among us. On the whole, his life was dignified and useful, his death was peaceful, and his memory will be blessed."

It was during Mr. Pitkin's pastorate that the present spacious meeting-house was erected. The first recorded movement toward the erection of this building was on Feb. 2, 1767. On the 30th of December three builders, probably residing in the neighboring parishes, were selected as a committee. They reported in April, 1768, that the old meeting-house was not worth repairing. It was not, however, until Feb. 6, 1769, that the decisive vote was taken (fifty-three against twelve) to build a new edifice. In December, 1770, the movements became earnest and decisive. In November, 1772, it was voted to meet in it for regular worship. The two persons who deserve to be named as active in its construction are Colonel Fisher Gay and Captain Judah Woodruff. Mr. Gay was one of the two or three leading merchants of the village, and a public-spirited and intelligent man. In obedience to the vote of 1769 he and Captain Woodruff went to Boston for the timber, which was brought from the then Province of Maine, and was of the choicest quality. Captain Woodruff was the architect and master-builder, and the tools with which he wrought are many of them preserved to this day. The interior of this house was divided on the ground floor by aisles as at present, except that a row of square pews was placed along the walls on every side, a pew in each corner, with one or two benches by the north and the south doors. An aisle extended from the west door to the pulpit, as at present, another aisle from the south to the north door, the two dividing the body of the house into four blocks, each containing six pews. All these remained unpainted until they were removed in 1836, and in them all not a defect or knot was to be seen. Looking down upon the middle aisle was the formidable pulpit, with a window behind it. It was reached by a staircase on the north side, and was overhung by a wondrous canopy of wood, rounded somewhat like the dome of a Turkish mosque, and attached to the wall behind by some hidden mechanical mystery, which stimulated the speculative inquiries of the boys long before they could comprehend the graver mysteries to which it was supposed to give resonant emphasis. Along the front of the pulpit was the deacons' seat, in which sat two worthies whose saintly dignity shone with added lustre and solemnity on the days of holy communion. The gallery was surrounded by a row of pews with three rows of long benches in front, rising, as is usual, above one another. In the winter of 1825–1826 the pews and the long seats in the gallery were demolished, and slips with doors were substituted for them, for more private and special occupation. In 1836 the pews were removed from the floor, the old pulpit and sounding-board disappeared, new windows were made with blinds, etc., at a cost of some $2,186.70. It was not until 1824 that stoves were introduced. Previous to this period foot-stoves were the sole substitute, for the filling



THE PRESENT MEETING-HOUSE.

of which the people from a distance were dependent on the liberal fires which were kept burning at the hospitable houses in the vicinity. The place where this house was erected was known as the Meeting-House Green as early as 1718, and a new school-house was directed to be built upon the place with this designation, "near where the old chestnut-tree stood," which was doubtless one of the noble remnants of the original forest. As early as 1743 a general permission was granted to such farmers as lived at a distance to erect small houses along the fences on either side of this green for their comfort on the Sabbath, or, as it was phrased, for "their duds and horses." Two such houses stood on the east line, near the town pound, within the memory of many, as late as 1818 or 1820. The cost of the building was £1750 12*s*. 10½*d*., of which Mr. Pitkin contributed £20.

Mr. Pitkin was dismissed at his own request, June 15, 1785, and died in 1812.

Mr. Pitkin was succeeded by the Rev. Allen Olcott, who was ordained January, 1787, and dismissed August, 1791. He was an able but rather unattractive man, and his ministry was attended with sharp and continued divisions, although neither his Christian nor general character was called in question. He died in Orford, New Hampshire, August, 1806.

Four years afterward the divisions were still more threatening, for they were aggravated by a sharp and positive hostility on the part of many influential men against the new light, or Hopkinsian preaching. Mr. Edward Dorr Griffin, afterward so distinguished and so well known, preached as a candidate in the fervor of his youth, with the glow of his soaring imagination and the brilliancy of his imposing rhetoric. His preaching was attractive and powerful, and it made a strong impression on the young and the old. Many were awakened to new convictions, and began, as they thought, a new life. Many were vexed and disturbed, and conceived a determined hostility to the fearless and defiant preacher. The old strifes were reawakened and became more bitter than ever. A decided majority gave Mr. Griffin a call; but a large minority opposed him, — twenty-four to seventy-three. He accepted the call after a delay of nearly five months. A council was convened which declined to install him against so strong an opposition, but advised the calling of another council, to which the society consented by a small majority, — the vote standing sixty-two to forty-one. Meanwhile some reports were circulated unfavorable to the character of Mr. Griffin, and his opponents made use of them before the council. When this body convened, the house was packed as never before or since, with an excited auditory. The spokesman for his opponents was arrayed in full professional attire, and made showy denunciations against Mr. Griffin's reputation. The council acquitted the candidate of the charges, but advised that he should withdraw his letter of acceptance, which he did, and the storm was allayed. In a few months after, in the same year, the Rev. Joseph Washburn came among this people, a messenger of peace and of blessing, a man of quiet dignity and winning ways, who united all hearts, exorcised the spirit of bitter-

Joseph Washburn

ness and dissension, and brought peace to the parish. Mr. Washburn was ordained May 7, 1795, and died at sea on his way to Charleston, South Carolina, Dec. 25, 1805. From 1795 to 1799 there were special revivals of religion, which are narrated in the first volume of the Connecticut "Evangelical Magazine." A volume of his sermons was published after his death.

Up to the War of Independence, the town steadily increased in wealth and population. It was divided into several parishes, but it was not until 1779 that Southington was incorporated as a separate town, the first of many others. The whole of the town took an earnest and excited interest in the Revolutionary movements, and furnished men enough to make a regiment. How spirited was its zeal and noble its sacrifices will appear from the following resolutions, which were passed at different town-meetings, when the spacious new church was crowded at times by more than a thousand men: —

"At a very full meeting of the Inhabitants of the Town of Farmington, Legally warned and held in said Farmington, the 15th day of June, 1774, Colonel John Strong, Moderator: —

"Voted, That the act of Parliament for blocking up the Port of Boston is an Invasion of the Rights and Privileges of every American, and as such we are Determined to oppose the same, with all other such arbitrary and tyrannical acts in every suitable Way and Manner, that may be adopted in General Congress: to the Intent we may be instrumental in Securing and Transmitting our Rights and Privileges Inviolate, to the Latest Posterity.

"That the fate of American freedom Greatly Depends upon the Conduct of the Inhabitants of the Town of Boston in the Present Alarming Crisis of Public affairs: We therefore entreat them by Every thing that is Dear and Sacred, to Persevere with Unremitted Vigilence and Resolution, till their Labour shall be crowned with the desired Success.

"That as many of the inhabitants of the town of Boston, must, in a short time be reduced to the Utmost Distress, in Consequence of their Port Bill, we deem it our indispensable Duty, by every Effectual and Proper Method, to assist in affording them speedy Relief.

"In pursuance of which Fisher Gay, Selah Hart, Stephen Hotchkiss, Esqs., and Messrs. Samuel Smith, Noadiah Hooker, Amos Wadsworth, Simeon Strong, James Percival, Elijah Hooker, Mathew Cole, Jonathan Root, Josiah Cowles, Daniel Lankton, Jonathan Andrews, Jonathan Woodruff, Aaron Day, Timothy Clark, Josiah Lewis, Hezekiah Gridley, Jr., Asa Upson, Amos Barnes, Stephen Barnes, Jr., Ichabod Norton, Joseph Miller, William Woodford, Jedidiah Norton, Jr., Gad Stanley, John Lankton, Elnathan Smith, Thos. Upson, Elisha Booth, Samuel North, Jr., Theo. Hart, and Resen Gridley be a committee, with all convenient speed, to take in subscriptions: Wheat, Rye, Indian corn, and other provisions of the Inhabitants of this Town, and to Collect and Transport the same to the Town of Boston, there to be delivered to the Select Men of the Town of Boston, to be by them Distributed at their Discretion, to those who are incapacitated to procure a necessary subsistence in consequence of the late oppressive Measures of Administration.

"That William Judd, Fisher Gay, Selah Hart, and Stephen Hotchkiss, Esqs., Messrs. John Treadwell, Asahel Wadsworth, Jonathan Root, Sam. Smith, Ichabod Norton, Noadiah Hooker, and Gad Stanley, be, and they are hereby appointed a Committee to keep up a Correspondence with the Towns of this and the neighboring Colonies, and that they forthwith transmit a copy of the votes of this Meeting to the Committee of Correspondence for the Town of Boston, and also cause the same to be made public.

"Sept. 20, Tuesday, 1774, it was voted that the Selectmen be directed to purchase Thirty Hundred weight of Lead to be added to the Town stock for the use of the Town.

"At the same meeting, voted, that the Selectmen be directed to procure Ten Thousand French flints to be added to the Town Stock for the use of the Town.

"Voted, That the Selectmen be Directed to purchase thirty six barrels of Powder, with what is already provided, to be added to the Town Stock for the use of the Town.

"In 1775 special encouragement was given to John Treadwell and Martin Bull, in the manufacture of Saltpetre.

"Sept. 16, 1777, the first record is made of the administration of the Oath of Fidelity to the State of Connecticut, and the oath provided for freemen to a large number of persons.

"A similar record is made Dec. 1, 1777, and others at subsequent dates.

"The inhabitants of the town of Farmington in legal town meeting convened. To Isaac Lee, Jr., and John Treadwell, Esqs., Representatives for said town in the General Assembly of this State: Gentlemen, having in pursuance of the recommendation of the Governor of this State taken into serious consideration the articles of confederation and perpetual union proposed by the Honorable Congress of the United States to the consideration and approbation of said States, we are of the opinion that there is much wisdom conspicuous in many of said articles which in many respects are highly calculated to promote the welfare and emolument of the United States and promise the most extensive blessings to us and posterity, it is therefore with the utmost pain that we find there is discoverable in some of said articles which bear an unfavorable aspect to the New England States, and this in particular, the similarity of customs, manners, and sentiments of the nine Western States, and their opposition to the New England States in these respects, especially as the power of transacting the most important business is vested in nine States, gives us great apprehension that evil consequences may flow to the prejudice of the New England States — the method of appointing courts for the deciding controversies between two or more States which will, as the case may be, entirely exclude every person that may be nominated in the New England States; the rule of stating the quota of men for the Continental Service in war and mode of apportioning of the public expense, we are constrained to say are in our opinion very exceptionable though we are unwilling to believe that they were designed for the prejudice of this and the other New England States; you are therefore directed to use your influence in the General Assembly of this State by proper ways and means that the articles of confederation may be amended and altered in the several particulars above mentioned by Congress, if such emendations can be made without manifestly endangering the independence and liberties of the United States. The emoluments, however, of the United States are to govern you in all your deliberations upon this interesting and important subject.

"Voted, That the other articles of confederation are approved with the exceptions above taken in these instructions.

"Test. Sol. Whitman,
Town Clerk."

"April, 1778.

Foremost among those who acted and spoke at all these meetings was Colonel Fisher Gay[1] (the son of John Gay, Jr., who was born in Dedham, Mass., 1698), born in Litchfield, Oct. 9, 1733, and graduated at Yale College, 1759. He began his life at Farmington as a school-teacher, but after two or three years he started a small mercantile business, which by his energy and skill became very considerable. He soon became prominent in public affairs. He was appointed one of the committee of correspondence from the town in 1774, and was a member of the other important committees, as of vigilance, preparation, etc. On hearing of the conflicts at Concord and Lexington he shut up his store at once and marched to Boston at the head of about a hundred volunteers. His commission as lieutenant-colonel is dated Jan. 23, 1776. His last commission as colonel bears date June 20, 1776. The brief journal which he kept of his services before Boston is preserved. From this it appears that he reported to General Washington February 6, and on the 13th was sent for by him and immediately despatched into Rhode Island and Connecticut to purchase powder. On the 18th he reported himself with a number of tons, "to the great satisfaction of the General," but was severely ill from over-exertion. The 4th of March he was ordered with his regiment to act as a part of a covering party to the workmen who were detached to fortify Dorchester Heights. The success of this attempt led to the evacuation of Boston, and Colonel Gay, with his regiment, with Colonel Leonard, Majors Sproat and Chester, and other officers and their troops, were ordered to march in and take possession of the town. Here he continued within, or before the works, until the army before Boston broke up, when his regiment was ordered to New York. On his way he spent two or three days with his family for the last time, being at that time very ill. He grew worse after reaching New York. A part of his command was sent to Long Island, and were in the action which followed the retreat, in which last movement they were distinguished. He died Aug. 22, 1776, and was buried on the day of the battle. His zeal and self-sacrifice were conspicuous. On his sword, which is still preserved, are engraved the words, "Freedom or Death!" Alike ardent in counsel and foremost in every good work in this community, whether it concerned the school, the church, or the state, he cheerfully risked his life for the rights of New England and the independence of the United Colonies. Nor was he alone. Three companies from Farmington were in action against Burgoyne, and it is confidently asserted by one whose recollections cannot be mistaken, that every young man from the town, worth any consideration, was at some time or other in the field.

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[1] The regiment which he commanded belonged to Wadsworth's Brigade, and numbered four hundred and forty-nine on the roll. See Henry P. Johnston's "Campaign of 1776, etc." Brooklyn, 1878.

The village street was a part of the high road from Boston through Hartford to New York. Washington came by this route to meet Rochambeau at Wethersfield to arrange for the final expedition against Yorktown. Several thousand of the French troops were encamped for a night at least, about a mile below this place, and their arrangements for a bivouac are still to be seen. Tradition says that the Puritan misses did not disdain a dance by moonlight with the French officers. Some of Burgoyne's officers were quartered here after the surrender, and the town is indebted to the skill of one of their number for two of its best houses. Several dwellings were patterned in different parts of the State after one of these houses. A part of the artillery taken at that memorable surrender was kept for a long time in the village.

Till near the end of the war the town was conspicuously an agricultural community. The life and manners of the people were faithfully depicted by an honest chronicler in the following sketch prepared by the Hon. John Treadwell in 1802: —

"This town, as its name imports, was at first, and indeed till a late period, wholly agricultural. Labor in the field was almost the only employment. Industry and economy have characterized the inhabitants; labor has been held in reputation; none, however elevated by office or profession, have considered themselves above it. Magistrates and ministers, when their appropriate business would permit, have labored in the field. Indeed our magistrates have always been farmers; have been as laborious on their farms as others, and have derived their support from labor as much, almost, as the meanest citizen. They have been content to eat their bread in the sweat of their brow, and it was honor enough to be esteemed the first among equals. But very little of the labor on farms has been performed by slaves; and if a farmer had a slave, he constantly labored with him, and taught him the habits of industry by his own example as well as by his authority. Labor having been thus reputable among all classes of citizens, industry has been almost universal; and very few through idleness have become chargeable to the public. The master of the household has gone before his sons and domestics into the field in their daily labor, and if too remote, as usually happened, to return at noon, they dined together on their plain fare, under the covert of some thick shade, where on the green grass they might enjoy the luxury of the free air, with more sincere delight than the greatest modern epicure at a civic feast. While the men have been thus employed in the field, in raising the materials for food and clothing, the women have been no less industrious in the domestic circle, in rearing the tender branches of the family, and in dressing food for the table. The careful matron has been accustomed to 'seek wool and flax and work willingly with her hands; she layeth her hands to the spindle and her hands hold the distaff.' On Monday they have been employed in perfect dishabille, in washing their linen in their houses, and when this is done, at about the middle of the afternoon, they assume their neatest appearance, and are the perfect contrast of what they were in the morning, prepared to visit or to receive company. The brothers of the family returning from their daily labors, toward evening, covered with sweat and dust, and finding their sisters neatly dressed, and enjoying the cool shade, are led sometimes almost to repine at their happy lot; but these feelings are corrected when they reflect that their sisters are employed more hours in the day, and that their labor when compared with their strength is, many times, more severe than their own. It is true, however, that the young daughters, who have much to expect from their appearance, find means to shift off no small proportion of the drudgery of the family on the fond mother; who submits the more readily, because she feels that there are reasons for it, that have their weight; that she herself in youth has had the same indulgence, and that they must submit to the like service in their turn.

"Our ancestors here, of both sexes, have, till of late, clad themselves in simple apparel, suited to their moderate circumstances and agricultural state. The men have been content with two suits of clothes, called the every-day clothes and the Sabbath-day clothes. The former were usually of two sorts, those for labor and those for common society. Those for labor in the summer were a check homespun linen shirt, a pair of plain tow-cloth trousers, and a vest generally much worn, formerly with, but more modernly without sleeves; or simply a brown tow-cloth frock and trousers, and sometimes a pair of old shoes tied with leather strings, and a felt hat, or old beaver hat stiffened and worn white with age. For the winter season they wore a check blue and white woollen shirt, a pair of buck-skin breeches, a pair of white, or, if of the best kind, deep blue home-made woollen stockings, and a pair of double-soled cowhide shoes, blacked on the flesh side, tied with leather strings; and, to secure the feet and legs against snow, a pair of leggins, which, for the most part, were a pair of worn-out stockings, with the bottom and toe of the foot cut off, drawn over the stocking and shoe, and tied fast to the heel and over the vamp of the shoe; or if of the best kind, they were knit on purpose of white yarn, and they answered for boots on all occasions; an old plain cloth vest with sleeves, lined with a cloth called drugget; an old plain cloth great-coat, commonly brown, wrapped around the body, and tied with a list or belt; or as a substitute for them, a buck-skin leather waistcoat and a leather apron of tanned sheep-skin fastened round the waist, and the top of it supported with a loop about the neck, and a hat as above, or a woollen cap drawn over the ears.

"For ordinary society in summer they were clad in a check linen homespun shirt and trousers, or linen breeches, white homespun linen stockings, and cowhide single-soled shoes, a vest with sleeves usually of brown plain cloth, a handkerchief around the neck, a check cap, and a hat in part worn.

"In winter they were clad as above described for winter, excepting that they assumed, if they had it, a better great-coat, a neckcloth, and a hat that might be considered as second best. Their Sabbath-day suit for winter was like that last mentioned, excepting that their stockings were commonly deep blue, their leather breeches were clean and of a buff color, they added a straight-bodied plain coat and a white holland cap, and sometimes a wig with a clean beaver hat. For the summer, it was a check holland shirt, brown linen breeches and stockings, single-soled cowhide shoes with buckles, a plain cloth and sometimes a broadcloth and velvet vest, without sleeves; the shirt-sleeves tied above the elbows with arm-strings of ferreting of various colors, a white holland cap or wig, and beaver hat; and on Thanksgiving days and other high occasions a white holland shirt and cambric neckcloth.

"The women have been, till within about thirty years past, clothed altogether in the same style, with a moderate allowance for the taste of the sex. A minute description will not be attempted; a few particulars will characterize the whole. They wore home-made drugget, crape, plain cloth, and camblet gowns in the winter, and the exterior of their under dress was a garment lined and quilted, extending from the waist to the feet. Their shoes were high-heeled, made of tanned calf-skin, and in some instances of cloth. In the summer they wore striped linen and calico gowns, cloth shoes, and linen underdress; and every young lady when she had attained her stature was furnished with a silk gown and skirt if her parents were able, or she could purchase them by dint of labor. Their head-dress has always occupied a great share of their attention while in youth; it has always been varying, and every mode seems, in its day, the most becoming. Within the period just mentioned, the elderly women have worn check holland aprons to meeting on the Sabbath, and those in early life and of the best fashion were accustomed to wear them in their formal visits.

"The same simplicity has been conspicuous in their diet, their houses, and their furniture. Equipage they had none; pleasure carriages and sleighs were unknown. In attending the public worship, or in short excursions, a man usually rode with a woman behind him, mounted on a pillion; and even to this day this practice is not wholly laid aside.

"The people of this town, as farmers, have had some advantages above most of their neighbors, but they have had their disadvantages; among which, their compact settlement is one. Two things induced this mode of settlement: fear of Indians, and a wish to place themselves in a situation convenient to improve the meadows. The inhabitants have their home-lots in the town plot; their lots, as usually happens, in various parts of the meadows, distant from a quarter of a mile to nearly three miles; and their pastures for their cattle and horses in perhaps an opposite direction, and as far or farther distant. In this situation, the time spent in taking the cows to pasture, and fetching their teams in the morning, and going to their fields, in returning home, turning out their teams and fetching their cows at night, must be, in most cases, a considerable part of the day, which is worse than lost, and is more than saved by those who live on their farms in a central situation."

Soon after the War of the Revolution, with the returning activities of peace this town became the seat of an extensive trade. The town which had guarded the frontier undauntedly for three fourths of a century in face of an Indian village and the dark forest of the Mohawks beyond, now began to command the trade of the new towns which were springing up in every part of that forest. From along the Litchfield turnpike on the west, — the turnpike which, as long as New York and its vicinity was held by the English, was the high road from Boston and Hartford to the Middle States, — down the valley of the Tunxis from the northwest toward Pittsfield and Albany, up the Farmington from the north and beyond the Great Plains from the south and southeast, there was gathered an active mercantile trade which was first set in motion by John and Chauncey Deming, who were followed by the five sons of Elijah Cowles, Seth, Elijah, Jonathan, Gad, and Martin, and the two sons of Solomon Cowles, Solomon and Zenas. Some of these merchants set up branch houses in the neighboring towns. Some, not content with buying their goods at Hartford and New York, arranged to import them, and in their own vessels. The signs on the numerous stores bore the inscriptions of "West India and East India goods," and in some instances these goods came directly to the hands of the Farmington merchants. At one time not less than three West India vessels were owned in Farmington, which were despatched from Wethersfield or New Haven. One at least was sent to China, and brought from the then far-distant Cathay, silks and teas, and china-ware bearing the initials of these enterprising importers. The Indian corn which was raised so abundantly in the meadows and on the uplands was extensively kiln-dried and sent to the West Indies, and with the horses and the staves which the then new near West could so abundantly furnish, was the chief export, which brought back sugar, molasses, and Santa Cruz rum. At a somewhat later period an active trade in tin-ware and dry-goods was pushed into the Atlantic Southern States, and employed the energies and excited the ambition of many of the young men of the village and the town. Large fortunes were occasionally the results of these ventures. Not infrequently the young man who went forth in the maturity of strength and the confidence of hope never returned.

The old meeting-house began to rustle with silks and to be gay with ribbons. The lawyers wore silk and velvet breeches; broadcloth took the place of homespun for coat and overcoat, and corduroy displaced leather for breeches and pantaloons. As the next century opened, pianos were heard in the best houses, thundering out the "Battle of Prague" as a *tour de force*, and the gayest of gigs and the most pretentious of phaetons rolled through the village. Houses were built with dancing-halls for evening gayety; and the most liberal hospitality, recommended by the best of cookery, was dispensed at sumptuous dinners and suppers.

This period of active business and mercantile enterprise and the rapid accumulation of wealth extended from 1790 until about 1825. In 1802 Governor Treadwell records that "a greater capital is employed in [trade] than in any inland town in the State." Mr. Chauncey Deming was first among these merchants for strength and positiveness of character and for business ability. He was foremost in enterprise, and was an active and influential director in one of the banks of both Hartford and Middletown. During the War of 1812, all the banks of the State except the Hartford Bank suspended payments in specie, and it is confidently asserted that Mr. Deming held large specie reserves in Farmington, which he produced from time to time to save its credit. No one who ever saw him in his vigorous old age as he galloped along the street upon his strong and elegant horse, or as he sat in church, with his powdered queue and his bright blue coat and gilt buttons, will forget the impression.

The decline of this trade began with the opening of a more ready communication with Hartford, by the extension of the Litchfield and the Albany turnpike roads over the Talcott Mountain. The Farmington capitalists were large owners in the stock of both these roads. They did not foresee that by making it easier for themselves to go to Hartford they would make it easier for their customers to do the same.

The military spirit of the town was fostered by its wealth and enterprise. Upon the meeting-house green on the first Mondays of May and September, and some one or two other days in the autumn, there were gathered the three military companies of the town, — the Grenadiers, select and self-respecting, glorying in the buff and blue of the Revolution, with a helmet of more recent device but of Roman model; the Infantry, or bushwhackers, numerous, miscellaneous, and frolicsome, whose straggling line and undisciplined and undisciplinable platoons were the derision of the boys and the shame of all military men; and a small but select company of cavalry, or "troopers," as they were called in contrast with the "trainers." These last consisted of "the horse-taming" young men of the community, more commonly sons of farmers in the remoter districts, who delighted in the opportunity to show their horsemanship, and thus vie with the aristocratic grenadiers, who were more largely from the village. In the autumn also was the annual "field day" for the regiment, which was summoned to meet once a year on one of the immense rye-fallows that stretched out upon the Great Plains. To these military organizations the meeting-house was in some sense the centre. The minister was summoned yearly to offer prayer upon the Green amid the assembled three companies, and invited to dine with the officers and those aspiring privates who chose to indulge in the expense of a dinner for a trifling sum. Should it rain beyond endurance on training-day, the meeting-house was opened to protect the soldiers from a drenching. Its sacred walls have many a time reverberated to drum and fife and the tramp of files along the aisles, while excited boys looked down from the gallery with wonder at so strange a spectacle, breathless with misgiving at the disturbance of their wonted associations with the place.

Around the meeting-house were gathered representatives of all the population on the three or four days of election week in the spring, and the two days after the annual Thanksgiving in the autumn. The election days were usually devoted to ball-playing, in which adults participated with the zest of boys, and delighted to show that their youthful energy was not extinct, and that the tales of their youthful achievements were not mythical exaggerations. Wrestling matches, throwing of quoits, and other feats were by-plays to the principal performances.

Between 1783 and 1802 one hundred and forty-seven families emigrated from Farmington, besides a number of unmarried persons of both sexes, in all about seven hundred and seventy-five individuals. The most of them settled in the States of Vermont and New York; "a few in different parts of the Northwestern Territory." Since that time there has been a constant stream of emigration in every direction, into almost every State of the Union.

In 1802 there had but three of the inhabitants been convicted of high crimes; one was executed for murder thirty-five years before; two were sent to Newgate Prison for a number of years; they were all Indians. There were in 1802 fifteen paupers supported by the town, at an expense of $718. In that year there were thirty free blacks in the town. The number of dwelling-houses was four hundred and thirty-eight. (The town then included the present town of Avon.)

In 1775 the Hon. John Treadwell and Martin Bull engaged in the manufacture of saltpetre, a material then needed in the preparation of gunpowder. They prosecuted the business with success till the French espoused the cause of the United States, when the demand for the article ceased.

In 1802 and 1803 there were manufactures in the town of Farmington of the following articles: checked and striped linen, 15,000 yards per year; hats, 2,500 per year; leather in four establishments, 1,500 sides, 500 skins; tin-ware in five shops, 200 boxes tin plate per year; potash, three establishments, 15 tons; muskets, 400 stands.

Stephen Bronson manufactured the linen with enterprise and success, employing foreigners to assist in weaving and dyeing. The yarn was spun in private families.

Asa Andrus carried the art of preparing japanned ware to a high degree of perfection, and realized from his efforts considerable profit.

These were the days of prosperity and pride for this always beautiful village.[1] For reasons already given, its active trade was gradually diminished. Some unsuccessful efforts were made to introduce manufactures here and to invest in manufacturing enterprises abroad, but with little success. The fortunes that had been accumulated under more favorable circumstances have been greatly diminished, until agriculture has seemed to be the chief reliance for the inhabitants. Many of the hamlets and villages that formerly were the dependencies of the mother town have rapidly increased in wealth and population by the manufacturing industries to which they were compelled by necessity, while the decaying splendor and wealthy respectability of the formerly brilliant village has occasioned their wonder and criticism. The canal, from which something was expected, proved little more than a costly and troublesome convenience, and the railway was unfortunately allowed to leave the village far enough in the distance to suggest thoughts of what it might have been had it passed near its centre, while it stimulated what were formerly two school districts into the rapidly growing communities of Plainville and Unionville.

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[1] The social aspects of the village, as they were some fifty or seventy years since, are graphically depicted by the late E. D. Mansfield, of Cincinnati, Ohio, in "Personal Memoirs at Cincinnati," 1879, pp. 79–84. Mr. Mansfield became a student of Mr. Edward Hooker, of the Red College, in 1815.

While these villages have shot up into vigorous life, a few abortive attempts to introduce clock-making and other industries into the central village were made and relinquished. The gambrel-roofed buildings that once were the scenes of busy traffic on the village street have one by one, with two or three exceptions, been removed into the back streets, and become solid and comfortable dwellings; and the village itself is left to be the pleasant retreat of the remnants of its older and once numerous families, or the lovely sojourn for the gay inmates of the school, which almost calls the town its own. Meanwhile some stimulus has been given to its agricultural industry, and the soil, and its nearness to markets, destine it to become sooner or later a thriving agricultural community, and a lovely retreat from the battle and strife of manufacturing and commercial towns.

The Farmington Savings Bank was organized May, 1851, and has been very prosperous. The Farmington Creamery Company was established in 1870, and has stimulated and rewarded the agricultural enterprise of the community. In 1884 it received 1,201,000 quarts of milk.

We resume our sketch of the moral and religious life of the old town, with the pastorate of Dr. Porter, who was ordained Nov. 5, 1806, and died Sept. 24, 1866, after a pastorate of nearly sixty years. During this period the town passed through some of the most eventful experiences of its history. He was in every sense closely identified with the intellectual, ethical, and religious history of the town. His ancestor was one of the original proprietors, and also one of the original members of its carefully selected church; his father was deacon of the same. He was fitted for college in the family of Mr. Washburn. He had scarcely known any other home than Farmington except during his college life. His church and parish embraced the entire population, and with the exception of six or eight families, it was Congregational. Far and near, in lonely hamlets, and beyond rough and rocky paths, he was the one pastor for all these households, whatever were their needs or longings for human or Christian sympathy. His Sunday congregation, for many years, was from six hundred to nine hundred souls. During the first third of his pastorate he was zealous for Orthodoxy, having inherited the New England sturdy confidence in a fixed formula of doctrine as the only faith once delivered to the saints, which he did not fail to proclaim in its sterner as well as its milder features. In the last two thirds of his ministry his enlarged views of the spiritual adaptation of the gospel to the soul of man imparted a new interest to his preaching and his conceptions of the gospel. He welcomed new thoughts, and had them to the very end of his life. He was not afraid of any new light which might break forth from the Scriptures, because he was so saturated with its great truths and its prevailing spirit that he had no misgivings that the truth would ever fail. It was characteristic of this spirit that at eighty-six some of his latest reading was devoted to "Ecce Homo;" and his Greek Testament was found open on his study table at his death. In his meridian activity, and even after the beginning of old age, his regular weekly meetings were as follows: Three services on Sunday, involving two written discourses, and a familiar lecture or exposition in the evening, with an occasional attendance at the Sunday school, a weekly lecture on Wednesday evening, and another, in some outlying school-house, on Thursday afternoon or evening. For all these services more or less definite preparation was made.

As an *ethical teacher* and guide he was bold and fearless and outspoken. In the early part of his ministry intemperance was a prevailing vice, and social drinking was universal, and even countenanced by the ministry. There were not a few of the greater and lesser immoralities against which he was expected to protest, and he did protest most earnestly. Some of these were especially prominent in the wealthy and gay community which at that time swarmed in the streets and houses of Farmington. In the early part of his pastorate an association was formed in the State for the promotion of Christian morals, before which, early in his ministry, Dr. Porter preached one of the annual sermons. He had been nearly twenty years in the pastorate before the first temperance movement commenced. Twenty years before this time a hogshead of rum had been sold at retail in a single day in the village, and eight or ten retail shops had been actively sustained by respectable traders. Most of the farmers depended for ready money on the sale of cider at the many numerous small distilleries. The evil was so serious that Dr. Porter, in connection with most of the Congregational pastors of Connecticut, acted with promptness and energy in furtherance of the first Temperance Reformation. He subsequently gave his cordial adhesion to the movement to abstain from all intoxicating drinks, and was far in advance of his people in both these enterprises. Then came the Antislavery excitement, which very sharply divided the pastors of the State. Dr. Porter did not hesitate from the first to denounce slavery as a system, and to dwell, in his sermons and other discourses, on the evils which must inevitably attend it; but he did not accept the abstract theories adopted by the originators of the movement, nor did he sympathize with their indiscriminating denunciations, and for these reasons did not join himself to their association. It so happened that his parish became one of the minor, but very active, centres for Antislavery propagandism. Some of the prominent men in the church were zealous propagandists of the extremest doctrines. Not a little money was contributed to the cause. Frequent conventions were held, at which "laggard churches" and "temporizing ministers" were unceremoniously rebuked. An earnest and persistent effort was made to bring into use very extreme doctrines as tests of Christian fellowship, and to bring all the churches to utter protests, by resolution and by other methods, to debar from the communion of the Lord's Supper those who could not purge themselves from all complicity with slavery. A majority of votes was obtained in Dr. Porter's own church for a series of resolutions of this description, and the pastor was requested to announce them at every communion service. These proceedings were offensive to his conscience. He regarded these votes as doing violence to the teachings of the New Testament and to the very spirit of Christianity. With great boldness, but with still greater patience and gentleness, he reasoned and expostulated, but failed to convince. Perhaps no phase of his life as a pastor was more fruitful in Christian instructiveness than the manly dignity and patient sweetness which he manifested during these trying years in which old age was beginning to gather around him, and its sombre darkness was made more gloomy by a wild storm like this. The storm passed away; the last of its lingering clouds vanished into air, and long before his death the entire church and parish rejoiced in the mild and benignant rays of the sun which had blessed them so long, and shone out again before its final setting.

In respect to revivals of religion, the pastorate of Dr. Porter was somewhat peculiar. For the first fifteen years there was no great awakening to religious things. Of a population of 2,400, only 200 were communicants, and of these very few belonged to the gay and wealthy families of the village. In 1821, in connection with a general awakening in the State, and with the preaching of Dr. Nettleton the evangelist, some 240 were added to the church. Such special movements occurred very frequently after this until the pastor's death, as in 1823, 1826, 1828, 1831, 1834, 1838, 1840, 1843, 1851, and not infrequently afterward. In the first fifty years of this pastorate 1,138 were received as communicants, 866 on profession of faith.

Dr. Porter's relations to the public deserve some notice. Though he seemed to be chiefly occupied with his own flock, and more than usually engrossed by its duties and cares, he was eminently a *public soul.* He cared earnestly and zealously for the whole Church of Christ.

Most of the movements of modern benevolence originated during his pastorate. For many years the only collections taken up in the church were those authorized by law, for the help of feeble congregations in Connecticut, and that of a Female Cent Society, each subscriber to which made an annual collection of fifty cents, and an annual contribution for the churches in the New Settlements. Every other contribution for the progress of the kingdom of God came into being under his eye. Almost every one was greeted by his sympathy. He gave liberally himself to these associations after a fixed method, and he solemnly impressed upon his people the duty of abundant gifts. He cared for every one of these societies which had won his confidence, as though it were under his personal care, and recognized a response to its claims as part of his duty as pastor. With the missionary enterprises of the American Board, which was organized at his house, and of the American Home Missionary Society, he maintained the closest sympathy, and by his influence large sums of money were directed to their treasuries. In the establishment of the Doctrinal Tract Society, of the "Monthly Christian Spectator," and of the "Connecticut Observer," in the founding of the Theological Seminary at New Haven, in the raising of money for Yale College, he was most efficient, and considered that all these services to the Church of Christ were but the natural and necessary outflows of his office as a pastor.

His increased catholicity of feeling in respect to differences in doctrine and rite and organization was manifest in his later years. The sturdy pertinacity with which he stood almost alone among his peers in defending the rights of his association to judge of the orthodoxy of Dr. Bushnell, and the catholic construction with which he was disposed to measure and interpret his doctrinal expositions, were evidences of his sincere concern for the freedom of the ministry as essential to the life of the church, and of the duty of the ministry to enforce no divisive tests of communion.

His end was eminently peaceful. His remains were providentially detained from burial, by a severe storm, in the old church in which he had preached for sixty years, where during a dark and dismal night they were watched by a few faithful men of his flock. On the following morning the sun came forth and he was laid in the grave, near the river that waters the meadow over which he had so often feasted his eyes with so much delight, and over against the hills beyond which he had so long looked for the city of God.

Oct. 9, 1861, the Rev. Levi Leonard Paine was ordained and installed colleague pastor. He was dismissed March 22, 1870. The Rev. James Fiske Merriam was ordained and installed Sept. 13, 1871. He was dismissed July 1, 1873. The Rev. Edward Alfred Smith was installed May 5, 1874.

In 1810 Mr. Solomon Langdon gave two thousand dollars to the Ecclesiastical Society as a fund for the support of the gospel. In 1820 he gave in addition five hundred dollars, on condition that the society would increase the amount to ten thousand dollars, which was accomplished. In March, 1823, he made another subscription of three hundred dollars, to increase the fund to twelve thousand dollars. In his will, after certain bequests, he left to the society the residue of his estate, amounting to some thousands of dollars. These bequests were the fruits of his own industry. He died May 10, 1835.

In 1825 a Methodist Episcopal church was organized, which in 1834 erected a house of worship. An Episcopal Mission (St. James) has held stated worship since Oct. 5, 1873.

For nearly forty years Roman Catholic worship has been observed in the village. In March, 1868, the edifice which is now occupied was purchased, and subsequently fitted for Christian worship.

The moral and religious history of the original parish church and the community in which it has been the central force may be summed up as follows: From 1640 to 1700 it was trained under the teachings and animated by the fervor of Roger Newton and Samuel Hooker, — the first the son-in-law, the second the son, of the eminent Thomas Hooker. The ministry of the latter continued for nearly forty years, and was elevating and quickening in an eminent degree, making itself felt on all the extensive town, and all the infant parishes into which it was then and subsequently divided. From 1706 till 1751 it was favored by the solid and sagacious Whitman, who administered the so-called Halfway Covenant, if we may judge from the records of the church, in an energetic spirit, and saved the community from the disastrous divisions and controversies which followed the Great Awakening. He was followed by the fervent and florid Pitkin, who sympathized with Whitefield, invited him to preach in his pulpit, and long after his dismissal, till his death, in 1811, was a living example of a godly life. His ministry was quickening to many; although it is evident, from many indications, that in connection with the demoralization of the wars for nearly forty years and the attraction of French Infidelity, and the steady accession of wealth, many influences were unfavorable to earnest Christianity. From 1790 to 1800 there were many active efforts for the revival of spiritual religion, in which Mr. Olcott probably sympathized, and which partially accounted for the opposition which finally drove him away. The same antipathies were aroused by the fervid and pointed preaching of the fervent Griffin (then in his youth and afterward so distinguished as a preacher), which excited the hostility of a large party in the parish. The gentle influence of Mr. Washburn doubtless preserved the parish from division and from sectarian strife. During his ministry, as has been noted elsewhere, there were two remarkable religious awakenings. During the first fifteen years of Dr. Porter there was no general religious revival. The village grew gay and wealthy, and the embargo and the war occupied the attention of the community. Two years of fatal disease also agitated and occupied the people. In the mean time the new missionary movements, at home and abroad, with the Sunday school (1819), were introduced with reasonable energy. The American Board of Commissioners for Foreign Missions was organized at the house of the pastor in 1810, with Governor Treadwell as its president. In 1820 there was a general religious awakening, which almost revolutionized the once gay and pleasure-loving village, and added two hundred or more to the communion of the church, — one hundred and fifteen on one occasion. This was followed by many similar experiences at very frequent intervals. In connection with these influences, the various movements for moral reformation excited the attention of the community, kindled their zeal, were most liberally supported by their money, and occasionally aroused the animosities of hostile parties. The temperance movement, beginning about 1825, finally succeeded in putting an end to the use of distilled liquors and cider as a beverage, and the destruction of as many as fifteen or twenty distilleries of cider-brandy. The Antimasonic movement was also once a prominent interest in the town, — more against the recollections of previous generations, however, than any very present interest in Masonry as an active power. The Antislavery movement in its very early stages excited no little interest, and divided the church and community into what in any other place would have been called active parties.[1] This was owing in part to the very early interest taken in the movement by the Rev. Amos A. Phelps, a native of the town, and a brilliant and able speaker. The differences of opinion, with the criminations and recriminations, were not all of the happiest influence. Much that was said and done, if it were recorded, would be a history of wasted energy which tended to little good either at home or abroad. That the church and parish survived all storms of feeling, and never was sundered or half-cloven by permanent parties, is an argument for wonder and thankfulness.

Indeed, the unity of the old church and parish for nearly two hundred and fifty years past, which is scarcely now broken by sectarian divisions, with their manifold inconveniences and scandals, is a marked feature of its almost unique moral and religious history.

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[1] The fact is worthy of record here that a sermon was preached in the meeting-house to "the Corporation of Freemen," in Farmington, at their meeting on Tuesday, Sept. 20, 1774, by Levi Hart, of Preston, in which the slave trade, as it then was practised in Connecticut, was boldly assailed, and slaveholding was severely criticised. This Levi Hart was doubtless a descendant of the original settler, Deacon Steven Hart.

The interest of the town in general and special education may not be omitted. We have already referred to the early action of the town. In 1772 the parish was divided into separate school districts, and a petition was presented to the legislature to authorize each to tax itself to manage its own concerns. It was not till 1795 that the legislature constituted special school societies throughout the State. In the year following, this newly formed school society digested a system of regulations for the visitation and discipline of the schools. In 1798 a bill with similar provisions was reported by John Treadwell, of this town, afterward Governor, and adopted for the entire State of Connecticut. The town deserves especial honor as the place in which the school system of Connecticut was first matured and adopted.

The town of Farmington provided very early and very liberally for a special town fund for the support of public schools in all its societies, by the sale of lands reserved for highways. In the old meeting-house were held the annual school exhibitions, in which the highest classes from all the schools, each in turn, appeared on the stage to try its skill in reading, spelling, and defining before the assembled community. The late Professor Olmsted records his remembrance of one of these exhibitions which must have taken place before 1809. In February, 1793, it was voted that John Treadwell, John Mix, Timothy Pitkin, Jr., and Seth Lee be a committee to devise a plan for the formation of a new school in the society, to give instruction in some of the higher branches of science not usually taught in common schools, and report. There is no record that any report was ever made. It is probable that the fierce ecclesiastical strife which had begun to agitate the community preoccupied the attention of the public.

In the year 1816 the academy building was erected by an association of gentlemen who contributed a thousand dollars, to which the society added some six or seven hundred, thereby securing to itself the use of a convenient lecture-room, and to the community apartments for a higher school. Such a school was maintained with great success for some twenty years, and was of great service to this and other towns. To this movement may be directly traced all that has been subsequently done for special education in the village.

Of this academy the most distinguished principal was Deacon Simeon Hart, who not only devoted himself with singular painstaking and probity to the education of the youth committed to his care, but was in all his years of residence in this town a public-spirited citizen and an ardent servant of Christ and his church.

The Old Red College, as it was called, should not be forgotten, as its inmates at one time made themselves very conspicuous in the community. It stood on the ground now occupied by the Female Seminary, and was originally the residence of Colonel Noadiah Hooker. His pure and noble-minded son, Edward Hooker, used it for lodgings for a number of students from the Southern and Southwestern States, whom for several years he prepared for college and for public or professional life.

In the palmy days of the village these well-dressed and showy young men, ten to fifteen in number, for several years made themselves conspicuous at all times, and especially on Sundays, when with iron-shod boot-heels they tramped to the highest pew in the gallery and made themselves the observed of all observers.

In the year 1844 Miss Sarah Porter opened a school for a few girls and young ladies of the village, with two or three from other towns. Out of this beginning has grown the very flourishing school which still continues.

Social or public libraries have been successfully sustained in the village and some of their outlying hamlets. One of these for a long time satisfied the literary wants of the north end of the village, but was subsequently absorbed into what was called the Phœnix Library, which has existed since early in the present century. There was also a Mechanics' Library in the village, and still another library on the Great Plain. One of these libraries, probably the oldest, originated in a horse-shed with a few boys, who organized a plan of joint ownership and exchange for the very few juvenile books which came within their reach. It became a very flourishing institution, and was for many years sustained by a large number of proprietors. They met for many years on the first Sunday evening of every month at the house of Deacon Elijah Porter. This library meeting was the village lyceum, at which its educated and professional men and the more intelligent citizens would freely compare their views in respect to the affairs of the village and the nation, to which thoughtful and curious boys listened with unnoticed attention. After this free interchange of opinion, which went on while the books were received which had been taken at the previous meeting, at the appointed hour the drawing began, which was now and then interrupted by an active bidding for any book which was especially desired.

On the records of the Farmington Library Company there appears on page 1 a "Catalogue of the Library begun in 1785." On the 1st of January, 1801, without any apparent change in the organization, it began to be called the Monthly Library. From 1796 to 1813 Elijah Porter was the librarian. During the year 1813 the office was filled by Luther Seymour, after which the library was dissolved, and on the 12th of February, 1814, the Phœnix Library was formed by a selection of the more valuable books from the old library. Elijah Porter was again appointed librarian, and retained the office until March 17, 1826, when the Village Library, of which Captain Selah Porter had been librarian since January, 1817, was united with the Phœnix, and both remained under the care of Captain Porter until he resigned, April 4, 1835, and Simeon Hart, Jr., was appointed in his place. It appears by the record that "The Farmington Library Company was formed Feb. 18, 1839, designed to supersede the Phœnix Library Company, which proved defective in its organization and was accordingly dissolved."

The old library still survives in the hands of a very few of the original proprietors. It is an instructive memorial of the past as well as a valuable collection of standard books. It is to be hoped that it may never be dispersed, but may become the property of the town. It would not be honorable to the town or the village at a time when so many towns in New England are collecting and supporting public libraries, if these books should be sold for a pittance, and its standard histories and solid treatises should be distributed no one knows whither.

Among the most distinguished men who have been resident in Farmington, two deserve especial notice; namely, the Hon. John Treadwell and Dr. Eli Todd. Dr. Noah Porter writes thus of Dr. Treadwell:

"The Hon. John Treadwell was born in Farmington, Nov. 23, 1745. His parents, Ephraim and Mary Treadwell, were highly respected for their piety. Having finished his education at Yale College, where he was graduated in 1767, he pursued a thorough course of study in legal science, but such was his aversion to professional life, that he never offered himself for examination at the bar. In the autumn of 1776 he was chosen a representative of the town to the General Assembly; and by successive elections from that time till 1785 he was continually, with the exception of one session, a member of the house. He was then elected one of the Assistants, and to that office was annually chosen till 1798, when he was appointed Lieutenant-Governor. In the autumn of 1809, on the decease of Governor Trumbull, he was chosen by the legislature to the office of Governor; and by a renewal of the appointment at their session in May, he continued in the discharge of the high duties of that office the following year. At this time he had been twenty years judge of the Court of Probate, three years judge of the County Court, twenty years a judge in the Supreme Court of Errors, and nineteen years a member of the corporation of Yale College. The greater part of this time he was also one of the prudential committee of that corporation, and took a zealous part in whatever pertained to the prosperity of the seminary. Among other public services, it also deserves particular mention that he had an early agency in negotiating the sale of the New Connecticut lands, and in constituting from the sale our school fund. Having, in connection with others, accomplished that laborious and difficult trust, he was appointed one of the board of managers; and in this office was continued till 1810, when, by a different arrangement, it was superseded. He drew the bill for the application of the fund, and is probably to be considered more directly than any other person the father of the system of common-school education in this State. In these various offices his reputation was unsullied. He was known to act uprightly, and was generally acknowledged to act judiciously. Probably no man was better acquainted with the internal policy of the State; and having begun his fostering care over it when it was in the cradle of its independent existence, and been almost exclusively devoted to its concerns, in offices so various, and some of them so important, for thirty years, he contributed to its order and improvement in a degree which, in other periods and circumstances, would have been hardly possible for any man. In the church his labors were scarcely less important than in the State. In the church of Farmington, of which he became a member in the twenty-seventh year of his life, his counsels and example always, and more especially in several trying periods of its history, were exceedingly valued. More than twenty years he was a deacon of that church, and while adorned with the highest dignities of the State, he continued to perform the ordinary duties of that office. Of ecclesiastical councils he was a frequent and useful member. Of the Missionary Society of Connecticut he was one of the original trustees; of these trustees he was the first chairman; and this station by successive appointments he continued to fill till on account of advanced years he declined a reappointment. He was also one of the Commissioners who formed the Constitution of the American Board of Commissioners for Foreign Missions, and who devised the incipient measures for carrying into effect the important design of their commission. Of that Board he was the first President, and in that office he continued till his death. No magistrate of New England probably, since the time of Haynes and Winthrop, engaged a greater measure of confidence in the

John Treadwell

church, was more useful in it, or more venerated by its ministers. He was not a man of brilliant genius or extended erudition or commanding elocution. He had no superior advantages of birth, of patronage, of personal attractions, or courtly address. He had no peculiar power of delighting the social circle with the sprightliness of his fancy, nor of swaying public assemblies by the eloquence of his appeals. He was not, in the common import of the term, a popular man; yet he had an intellectual and moral greatness which carried him superior to all obstacles in the path to eminence; so that with no advantages above what thousands enjoyed, he united in himself, in a perfection rarely found, the characters of a jurist, a civilian, and a divine. In the ordinary scenes, as well as in the higher sphere of life, his piety shone with steady lustre. His attendance upon divine ordinances was steady and exemplary. The retired circle for prayer and Christian conference, as well as the solemn assembly, could command his presence and engage his warm affections. Familiar as divine truth was to his contemplations, he was always entertained and often melted under the plainest and most unadorned exhibitions of it. He could safely appeal to all who knew him, that in simplicity and godly sincerity, not by fleshly wisdom, but by the grace of God, he had his conversation in the world. With serene hope in Christ, he died Aug. 18, 1823, in the seventy-eighth year of his age."

Dr. Asahel Thomson says of Dr. Todd: —

"Dr. Eli Todd, the son of Michael Todd, an enterprising merchant of New Haven, Conn., and Mrs. Mary Todd, a lady much and deservedly respected for her intelligence and piety, was born in that city in 1770. At an early age he entered Yale College, where he graduated in 1787. Subsequently, after spending some time in the West Indies, he pursued a course of medical study under the direction of Dr. Beardsley, an eminent physician of New Haven, and came to Farmington to enter upon the practice of medicine in September, 1790. He continued to reside in Farmington till October, 1819, when he removed to Hartford. On the establishment in that city of the Retreat for the Insane, an object which he had long contemplated with high interest, and to which he contributed largely by his influence and exertions, he was selected, as if by general consent, to carry into effect the benevolent plan of its founders, as its physician and superintendent. This situation he retained from the period of his appointment at its first organization, in 1824, till his decease in the autumn of 1833.

"Dr. Todd was a man of rare mental endowments. He possessed in a high degree the various characteristics of superior genius. His intellect was strong and vigorous, capable of readily comprehending, mastering, and illustrating any subject to which his attention was directed; his judgment was profound, clear, and discriminating, his apprehension remarkably quick, his memory strongly retentive, his imagination and fancy brilliant and ever awake, and his taste delicate and refined, the source of much enjoyment to himself and the means of much pleasure to others. His conversational powers were uncommon. Though unusually affable, and often inclined to sprightliness and gayety in his intercourse with others, yet his mind was naturally of a highly philosophical and speculative turn. On other occasions, when the subject required or admitted of it, he would give utterance to his sentiments and feelings in a style vivid, bold, and figurative, abounding in striking imagery, interesting and picturesque description or narrative, and lively sallies of wit and humor. No one on such occasions could be long in his presence without being sensible of, or paying homage to, the vigor of his understanding and the brilliancy of his imagination.

"But while his rare intellectual powers inspired sentiments of respect and admiration, his moral and social qualities, the attributes of the heart, secured to him the strongest attachment. Many who were his patients or patrons can testify to his kind-hearted sympathy in the sick-room, to the unwearied assiduity with which he watched at the bedside of the sick, to his anxious solicitude to devise and adopt, as well as his ready ingenuity in contriving, every possible measure for their relief, and to the affectionate language and manner with which he aimed to allay their sense of distress, when it could not be at once removed. They can also bear testimony to his frequent outpourings of heartfelt delight on seeing them relieved and restored again to the enjoyment of health.

"As a practitioner he long and extensively enjoyed the confidence of the community in an enviable degree; perhaps none of his contemporaries in the State attained a higher rank. He evinced uncommon sagacity in investigating the causes, seats, and nature of diseases, and was usually remarkably accurate in his predictions of the changes they would undergo, and of their terminations. In his intercourse with society, his manners and general deportment were unusually courteous and gentlemanly; he was ever frank, open-hearted, and sincere, exhibited a high sense of honor, always despised what was mean and disingenuous, and was ever attentive to all the decorums of time, place, and character. Though affable and condescending to individuals in all situations in life, and though he aimed, and with almost uniform success, to avoid giving offence, yet he was fearless and independent in expressing his sentiments and pursuing the line of conduct he chose to follow.

"In physical conformation Dr. Todd was of medium size, well-made and muscular. In early life he possessed great bodily strength and agility, and delighted in all those exercises which called them into action. Dr. Todd was twice married, but left no children.

"No biographical notice of Dr. Todd should be concluded without some reference to his religious character. Though born of pious parents, yet till late in life the Bible and the Christian religion are believed to have occupied little of his attention, and he was generally reputed a sceptic. In 1825 his first wife died in the triumphs of faith, and on her death-bed urged and entreated him to attend to and investigate the subject of religion, expressing her undoubting conviction that if he would do so in the same thorough and impartial manner in which he examined other topics, the result would be most happy. In compliance with her dying request, he commenced the study of the Bible; and by the blessing of God the effect proved as Mrs. Todd had anticipated. All the doubts, difficulties, and prejudices which had so long stood in the way of his embracing the Christian faith were dissipated; and Dr. Todd became a firm believer in the great doctrines of revelation, and a sincere and ardent disciple of Christ; and through the remainder of his life, and particularly during his last long and distressing illness, enjoyed in a high degree the peculiar supports and consolations of the gospel."

The following additional list of men distinguished in the history of the town, including its parishes, has been gathered from its records and other sources: John Steele, Thomas Judd, Stephen Hart, William Lewis, Anthony Howkins, John Hart, Dr. Daniel Porter, John Wadsworth, John Lee, Deacon Thomas Bull, Captain Thomas Hart, John Hooker, Captain William Wadsworth, William Judd, Colonel Fisher Gay, Colonel Noadiah Hooker, Chauncey Deming, Edward Hooker, Governor John Treadwell, the Hon. Timothy Pitkin (M.C.), Lemuel Whitman (M.C.), Jared Griswold, Samuel Richards, John Mix, Horace Cowles, Solomon Cowles, and Zenas Cowles (brothers), Jonathan, Elijah, Seth, Gad, and Martin Cowles (brothers), James Cowles, John T. Norton, Asahel Thomson, M.D., Simeon Hart, Samuel Hooker Cowles, Elnathan Gridley, John Richards, D.D., the Rev. Amos A. Phelps, Professor John Pitkin Norton.

For several years after its settlement the town was dependent on Hartford for a physician. In 1652 the General Court authorized Dr. Thomas Lord to charge for a visit "to any house in Farmington, six shillings." The resident physicians have been: —

Samuel Porter, born Oct. 24, 1665; died March 25, 1736. Thomas Thomson, born June 3, 1674; died July 17, 1748. Ebenezer Lee. Samuel Richards, born Oct. 22, 1726; died Nov. 10, 1793. Thomas Mather, born Sept. 7, 1741; died Aug. 10, 1766. Asa Johnson. Timothy Hosmer, born August, 1745. Theodore Wadsworth, born Oct. 5, 1752; died June 2, 1808. John Hart, born March 11, 1753; died Oct. 3, 1798. Adna Stanley, born Jan. 28, 1763; died Dec. 30, 1725. Eli Todd, born July 22, 1769; died Nov. 17, 1833. Harry Wadsworth, born May 23, 1780; died April 25, 1813. Asahel Yale. Asahel Thomson, born April 16, 1790; died May 2, 1866. Zephaniah Swift (practised from 1815 to 1830). Chauncey Brown, born March 14, 1802; died Aug. 9, 1879. Edwin Wells Carrington, born July 8, 1805; died Feb. 8, 1852.

There are now practising in Farmington village Drs. Franklin Wheeler and Charles Carrington; and in the village of Unionville, Drs. Everett A. Towne, W. W. Horton, E. C. King, and E. M. Ripley.

N. Porter

UNIONVILLE.

BY JAMES L. COWLES.

LONG before the birth of the modern village of Unionville, the tumbling waters of the river and of the brooks in the neighborhood had been in a measure utilized by the settlers for their rude manufactures. On the left bank of the river, a short distance from the old Perry's bridge, and located on Zack's Brook, was Hammond's gun-factory, where firelocks were made for the soldiers of the Revolution and of the War of 1812. Some of the large grindstones there used were of red sandstone, and were quarried in Scott's Swamp. It was at Hammond's factory that Mr. Colton — one of the early superintendents of the Springfield Armory — learned his trade.

Twelve to fifteen tenements stood in the neighborhood, to give shelter to the operatives; but with the peaceful era that followed the War of 1812 the demand for weapons of war diminished, and before 1832 the business was entirely abandoned. Some of the old tenements, however, still remain, silent witnesses of the industry which brought them into being. The business must have been quite brisk, for it seems to have been beyond the capabilities of Zack's Brook to furnish sufficient power: and a part of the works was run in connection with the grist and saw mill which stood farther to the north and is now known as Richards's Mill. In 1832 George Richards bought this property of Thomas and Joshua Youngs. It is probable that this mill, or one on the same site, has been in existence for more than a century.

In the Farmington town records there is to be found the following instrument connected with the name of Joshua Youngs, which will hardly fail to be of interest, reminding us as it does of the brevity of the period since slavery was one of the institutions even of Connecticut. The record reads as follows: —

"On Application of Capt. Joshua Youngs of Farmington, in Hartford County, made to us, one of the civil authority and two of the Selectmen of said Farmington, we have examined into the health and age of Titus, a black man, now or late a slave of said Youngs, and we do find upon such examination that said Titus is in good health and is not of greater age than forty-five years, nor of less age than twenty-five years, and upon actual examination of said Titus we are convinced that he is desirous of being made free.

"Certified this 10th day of January, A.D. 1816, by us,

"JOHN MIX, *Jus^t Pacis.*
SAMUEL RICHARDS, } *Selectmen.*"
EZEKIEL COWLES, }

"Whereas, on application made by me, Joshua Youngs, of Farmington, in the county of Hartford, to one of the civil authority and two of the selectmen of said Farmington, they have signed a certificate that Titus, a black man, now or late my slave, is in good health and is not of greater age than forty-five years, nor of less age than twenty-five years, and upon examination of said Titus they are convinced that he is desirous of being made free.

"Therefore be it known to all whom it may concern, that I have and hereby do completely emancipate and set at liberty the said Titus, so that neither I nor any claiming under me shall hereafter have any right whatever to his services in virtue of his being my slave.

"Done at Farmington this 10th day of January, A.D. 1816.

"JOSHUA YOUNGS.

"In presence of John Mix, Samuel Cowls.

"JOHN MIX, *Register.*"

On Roaring Brook, upon the site of Sanford's wood-shop, stood formerly a clothier's establishment, where the wool of the farmers in the vicinity was carded, spun, and woven. The old weaving-room is still standing, and is occupied as a tenement; but this business, too, had been abandoned before 1830. At the mouth of the brook stood Langdon's grist and saw mill, well known the country around for good work, and in full tide of successful operation.

It is probable, however, that, when the Farmington Canal was built, the inhabitants of Union District were fewer in number than earlier in the century. The building of the canal placed Unionville at the head of the canal navigation on the Farmington River, and to that circumstance the modern village owes its birth. Mr. Henry Farnam, the engineer of the Farmington Canal, had taken the levels of the river, when the project of continuing the feeder canal to New Hartford was under consideration. It was very likely owing to his suggestion that Thomas and Joshua Youngs, John T. Norton, and Abner Bidwell joined with Messrs. James and Augustus Cowles in building the dam and canal, which were designed to furnish power for the manufacture of cotton, wool, and iron. These gentlemen applied to the General Assembly for a charter, and in May, 1831, the Farmington River Water-Power Company was chartered, — the capital stock not to exceed $200,000. The Youngs, however, soon sold out their interest, and the early leases were made in the name of Norton, Cowles, & Bidwell. The first dam and canal cost about $9,000, and were completed in 1831 or 1832. About that time Messrs. James & Augustus Cowles built the store near the new bridge which is now occupied by H. K. Vosburgh and owned by the Cowles Paper Company. A wharf was built on the river, back of the store, for the convenient loading and unloading of canal-boats. In 1832 Messrs. Cowles & Co. completed the Patent Wood-Screw Factory for Messrs. Sherman Pierpont & Elisha Tolles, of Litchfield. Mr. Pierpont was brother to the Rev. John Pierpont, of Boston. This building is still standing, and is occupied by the Ripley Manufacturing Company. The screw business was abandoned after about three years. During the half-century that has intervened, the old factory has been used for many different purposes: for the manufacture of clocks, rivets, and spoons, oyster-tongs, axe-helves, mouse-traps, and gunstocks. To-day mouse-traps are still made on the premises; but the Ripley Manufacturing Company (organized in 1872) has added a fine brick structure to the old building, and is also extensively engaged in the manufacture of a heavy paper for binders' boards.

The spoon business, which was begun in the old screw-factory, is now carried on by Mr. Howard Humphrey in a small shop run by steam, and built within the past year. As long ago as October 13, 1832, Frederick J. Stanley, Seth J. North, and Horace Cowles met at the tavern of Noah L. Phelps, in Farmington, to act as arbiters in settling a difficulty which had arisen between the proprietors of the water-power and Messrs. Pierpont & Tolles, with reference to damages occasioned by an alleged short supply of water. Notwithstanding the fact, however, that the first establishment on the water-power had been troubled for lack of water, Messrs. Rufus Stone & E. K. Hamilton, on the 8th of July, 1837, leased land and power for a paper-mill. The firm afterward became Stone & Carrington, and continued in operation until 1848, when it sold out to William Platner and Samuel Q. Porter, under whose management the business was for many years very successful. In 1853 and 1855 these gentlemen leased additional power, and not long after built a second mill. The new mill and tenements erected by Messrs. Platner & Porter were models of neatness and good taste. These gentlemen gave a tone and character to the village which up to that time had been wanting. In 1860 the Platner & Porter Manufacturing Company was organized, with a capital of $85,000, and with varied fortunes the company has continued manufacturing writing and book papers. As early as 1844 the manufacture of furniture was begun by Lambert Hitchcock in the factory near the new river bridge. Up to the period of the war it was carried on with fair success. After that time the business gradually declined, and a few years ago the old factory was bought by what is now known as the Upson Nut Company.

About 1835 — perhaps a year or two earlier — Mr. L. R. Groves began the manufacture of saws, and Messrs. Seymour, Williams, & Porter entered into the business of making clocks, on Roaring Brook, on the site of the factory lately occupied by the Cowles Hardware Company. A capital of some $30,000 was then invested, but a destructive fire in 1836 or 1837 seriously interrupted both enterprises. The clock business never seems to have flourished in Unionville after the fire, although it was carried on in the screw-factory after the abandonment of the screw business by Pierpont & Co.

Mr. David A. Keyes finally obtained possession of the site occupied by Groves and others, and there, he says, made the first mincing-knives manufactured in America. He was also among the first Americans to make screw-drivers. This business continued on the same ground for over forty years, and has only within a few months removed to Bridgeport. In Bridgeport the company has erected a factory that will give employment to one hundred hands.

The saw business managed by Mr. Groves was continued by other parties, and in 1854 Mr. Albert Hills and Mr. Frederick W. Crum built a small factory on the Cowles Canal. The business continued until the rise of the great saw-factories in Pennsylvania, during the war period, made competition too severe for small concerns. They sold out their factory to the Union Nut Company.

A new dam was built by Mr. James Cowles about the year 1856, and a few years later an immense reservoir was made at the head of the river, most of the different owners of water-power on the stream sharing in the expense.

In 1869 the head gates and canal were enlarged by James L. Cowles, who in 1877 sold out the entire water-power to the different manufacturers holding leases thereon. These gentlemen, under the name of the Union Water-Power Company, have raised the dam, and, owing to various improvements, the power, which in 1835 could hardly be depended upon to furnish water for a single small shop, now runs the wheels of five paper-mills, besides the extensive works of the Upson Nut Company and the large factory used by the Standard Rule Company and the Upson & Hart Cutlery Company.

Dwight Langdon began the manufacture of nuts and bolts in Unionville in 1857. On his death, a few years later, the business fell into the hands of Andrew S. Upson and George Dunham. These gentlemen obtained possession of an invention for the manufacture of nuts. In 1864 the Union Nut Company (of late changed to the Upson Nut Company) was formed, with Andrew S. Upson as president. The ownership of this patent, and the able management of Mr. Upson and his associates, have served to make this company the most successful of all the concerns in the town. It has stores in New York and Chicago, besides extensive manufacturing interests in Cleveland.

The Cowles Paper Company began the manufacture of wrapping-paper in 1866. In 1870 the Delaney & Munson Manufacturing Company was located in the village, and began the manufacture of collar and book paper. This company bought out the factory of Ditson, Pond, & Co., who in 1866 had begun the manufacture of flutes.

In 1864 the new turning-shop was built by the estate of James Cowles, for John N. Bunnell. Mr. Bunnell did not succeed in the enterprise, and in 1872 the Standard Rule Company was organized for the manufacture of rules and levels, and occupied the turning-shop.

In 1880 the Meach & Hart Cutlery Company was formed for the manufacture of cutlery. The business had already been undertaken by private parties. This concern was changed to the Upson & Hart Cutlery Company, who bought the turning-shop and very much enlarged it. It manufactures solid steel knives and forks, silver-plating a large part of its production on the premises. The Rule Company occupies the second story of the building. The oldest merchants in Unionville are the firm of Tryon & Sanford; they have been established about thirty-two years; they now occupy a very handsome brick building, and do a flourishing business. There are now in the place, besides this old firm, three or four new stores devoted to general business, besides two drug-stores and two hardware-stores. After the abandonment of the Farmington Canal the village suffered for some time for lack of facilities of transportation; but in 1850 a branch of the New Haven and Northampton Railroad was constructed from Farmington station through Unionville to Collinsville. Under the able management of Mr. Yeamans, the president of the road, this branch has become of great importance to the main line of the Canal Road, while it has given value to property which, without railroad facilities, must have long since gone to decay.

Previous to 1841 the inhabitants of Unionville, or Union District, attended church services in the Old Church in Farmington or in the Congregational Church in West Avon. The Farmington Canal was then in operation, and during the navigable season it was customary to use a yawl to take the people to church. Starting from the wharf at the store of James and Augustus Cowles, they rowed down to the head of the canal. Here they passed through the head gates, horses were attached to the boat, and the company enjoyed a pleasant ride to the mother settlement.

The Congregational Church was organized March 30, 1841, and has enjoyed the services of the following ministers and deacons. Pastors: Rev's Richard Woodruff,[1] installed June 30, 1842, dismissed May 13, 1846; Jairus C. Searle,[1] installed Sept. 6, 1848, dismissed April 15, 1851; Giles M. Porter, installed Oct. 14, 1852, dismissed Oct. 29, 1856; Hiram Slauson, installed Dec. 9, 1857, dismissed Dec. 7, 1858; Charles Brooks,[1] installed Dec. 21, 1864, died June 11, 1866; T. E. Davies, installed May 12, 1869, dismissed Jan. 14, 1883. Stated preachers: J. R. Keep, through whose instrumentality the church was gathered and organized; James A. Smith, from January, 1859, to May, 1863; B. A. Smith, during the years 1863–1864; Henry L. Hubbell, from the spring of 1866 to the spring of 1868. Deacons: Edward K. Hamilton,[1] chosen in 1841, resigned in 1859; Cornelius R. Williams, chosen 1841, dismissed December, 1849; Walter H. Cowles, chosen Nov. 24, 1851, dismissed May, 1859; William Platner, chosen 1859, dismissed September, 1864; Eber N. Gibbs, chosen November, 1859; Seymour D. Moses, chosen September, 1864. Present pastor: C. S. Lane, installed May 27, 1884.

The Rev. Noah Porter gave the charge at the installation of the first pastor; George Richards, Eber N. Gibbs, Edward K. Hamilton, Eli D. Preston, William Bradley, and David B. Johnson constituted the church. Twelve other persons were soon after admitted. E. K. Hamilton and R. Williams were appointed deacons. The first church edifice was erected on the Park, but was removed to its present site and enlarged in 1852. The congregation has now outgrown the old edifice, and a very handsome stone structure is in process of erection adjacent to the residence of Mr. Samuel Q. Porter. The membership now numbers two hundred and fourteen, — seventy-two males and one hundred and forty-two females.

The parish of Christ Church (Episcopal) at Unionville was organized 1845. Occasional services were held in various places until June 29, 1871, when the corner-stone of the church now standing was laid; the edifice was completed in the December following. On August 12, 1880, all indebtedness having been removed, the church was consecrated by Bishop John Williams. Since 1868 there has been a rector settled over the church: E. K. Brown from 1868 to 1878; William Lusk from 1878 to 1879; and A. E. Beeman from 1879 to 1885.

The Methodist church in Unionville was built about nineteen years ago. It has a congregation of about one hundred and fifty, and a membership of seventy; the pastor is the Rev. Nelson Edwards.

The Rev. Luke Daly inaugurated the first Roman Catholic services in the village in 1854. He continued to serve the people until 1856, when he was succeeded by the Rev. Patrick O'Dwyer. The Rev. John Fagan came next in 1861, and remained until 1868. Then came the Rev. Lawrence Walsh, who was succeeded in 1870 by the Rev. B. O'R. Sheridan, the present incumbent. A large and attractive church was built under his direction, at a cost of from $25,000 to $30,000. It was dedicated in 1876. The Roman Catholic population is from five hundred to six hundred.

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[1] Deceased.

According to the last enumeration, there are in Union District four hundred and sixty-five children of school age.

The first bridge across the river on the road now leading to the depot was built in 1846. The new covered bridge in the same place was built in 1860. The first bridge at Richards's Mill appears to have been built in 1837 or 1838.

James L. Cowles

XIII.

GLASTONBURY.

BY WILLIAM S. GOSLEE.

ON the 8th of May, 1690, the General Court of the Colony of Connecticut, on the petition of Ephraim Goodrich, Joseph Smith, John Harrington, Thomas Brewer, Ebenezer Hale, John Strickland, John Hale, William House, Samuel Hale, Sr., Patrick Stearne, Richard Treat, Sr., Thomas Treat, Richard Smith, John Hollister, Jonathan Smith, Samuel Hale, Jr., Samuel Smith, John Hubbard, Joseph Hills, John Kilbourn, Samuel Welles, Thomas Hale, Richard Treat, Jr., and William Wickham, residents of Wethersfield, and owners of land belonging to that town, on the east side of Connecticut River, by consent of that town, given the preceding December, granted them an act of incorporation, "that they may be a township of themselves, and have liberty to provide themselves a minister." In granting their petition the General Court advised them "to be cautious how they improve it," and stipulated that until they should have a good orthodox minister settled among them, "they should pay their full proportion to all public charge to Wethersfield."

With this caution, the persons above named and their associates seem to have proceeded deliberately in the work of organization, having previously[1] located their meeting-house on the ground afterward known as the "Green." The founders of the town having come from the neighborhood of Glastonbury in England, the General Court, in June, 1692, with a disregard for correct spelling, in which the succeeding generations down to the present have sympathized, named the "town at Nabuc, over against Wethersfield," "Glassenbury."[2] The name is practically unique in this country, there being no other post-office of that name, and only one other town, Glastenbury, situated among the Green Mountains in Vermont.

The Rev. Timothy Stevens came here to reside April 15, 1692. The inhabitants met in town-meeting on the 28th of the succeeding July, and expressed their unanimous desire that Mr. Stevens should continue and settle in the work of the ministry among them; made a generous provision town-wise, and by the grants of individuals, for his settlement, including the building a residence for him; and appropriated for his salary £60 "current money" per year. Joseph Hill,

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[1] February, 1690.

[2] This method of spelling the name continued to be used in the records until about one hundred years ago, when it was changed to "Glastenbury," and so written until 1870, when the town, by vote, made it "Glastonbury," by which name it is now known in the State and nation.

Ephraim Goodrich, and Eleazar Kimberly were chosen townsmen (or selectmen), and Eleazar Kimberly, town clerk. Mr. Kimberly continued as town clerk until his death, Feb. 3, 1708–9, and in his penmanship and method of keeping records has not been surpassed by any of his successors. He was also secretary of the colony from 1696 until his decease, and was the first deputy from this town to the General Assembly, May session, 1694.

Glastonbury was the first town in the colony of Connecticut formed by the division of another town. Its earlier history and traditions are inseparably a part of those of the mother-town, and as such are amply treated in Mr. Adams's history of Wethersfield. We have the satisfaction of knowing that territorially we sprang from, and are connected with, the oldest town in this Commonwealth, and that nothing but the ceaseless tide of the Connecticut River was the occasion of our separation. The territory included in Glastonbury is six miles in width from north to south, and eight miles in length from east to west. These measurements are by estimate, and probably are actually exceeded by a large fraction of a mile, especially as to length. In 1803 a part of the southeast corner was detached, to form, with portions of Hebron and Colchester, the town of Marlborough; to which another small portion was added some ten years later, and in 1859 a small farm owned by Henry Finley. Aside from these, no change has been made, except by a resolve of the General Assembly in 1874, fixing the river as the boundary on the west between the towns of Wethersfield and Glastonbury. The town is bounded north by East Hartford and Manchester; east by Bolton, Hebron, and Marlborough; south by Marlborough, Chatham, and Portland; west by the Connecticut River, or the towns of Wethersfield, Rocky Hill, and Cromwell. It has almost every variety of surface, from the level plains of its northwestern portion, the elevated table-land of Nipsic, to the rugged ridges of Minnechaug, Seankum or Dark Hollow, and Meshomasic, and the hilly region approaching the river at Red Hill in Nayaug. The activity of the fathers in "lifting up their axes upon the thick trees" at an early period denuded the country of its forests, so that miles in extent could be swept with a glance of the eye. Its soil is as varied as its surface,—from the fertile meadows on the river to the beautiful and productive second lift of land between these and the meadow hill, and the lighter, sandy, and loamy lands upon the higher ground extending to the foot of the hills. In the eastern and southern portion it becomes more rocky, with occasional patches entirely free from stones. In the northeastern portion its fertility is principally confined to the valleys between the rugged hills of Minnechaug and Kongscut and the table-land to the north and west; and in the southern part along the valley of the Roaring Brook adjoined by the table-lands in the romantic vale of Wassuc, and the higher grounds in the southern part of the town. The mountains, as they are called in this State, together with their spurs, are connected with the great eastern range which comes down from the valley of the Chicopee River in Massachusetts and is broken through by the Connecticut River at the "Straits" below Middletown. They afford, from their summits and declivities, unsurpassed views of the Connecticut valley. The streams which flow through the town, following the natural course of the valleys from northeast to southwest, form a pleasing feature in the landscape.

Roaring Brook is also famous in its upper part as the habitation of the trout, though many of its seekers have often proclaimed themselves the victims of misplaced confidence. Still farther east lies the lake known as Diamond Pond, from the shining rocks sprinkled with garnets found near its banks. This is fed by springs clear as crystal, and abounds in fish.

The organization of this town was in great part the work of Eleazar Kimberly, assisted, as it is said, by the wise counsel, among others, of the Rev. and Hon. Gershom Bulkeley,[1] an ancestor of the Bulkeley family in this country. By the intermarriage of his daughter Dorothy with Thomas Treat, of Nayaug, grandson of Richard Treat, one of the first settlers of Wethersfield, he became also the ancestor of a large part of the descendants of the ancient families of this town. He was a man of marked ability, possessed in a large measure of the learning of that day, being clergyman, physician, and lawyer. His attachment to monarchy, as shown in that most curious document, "Will and Doom," a copy of which, obtained from the archives of the English Government, is deposited in the library of the Connecticut Historical Society, does not seem to have affected the wisdom and prudence of his counsels as one of the founders of our municipality, which show him, notwithstanding his prejudices, to have been worthy of his birth as a true American. He died in this town Dec. 2, 1713, aged seventy-eight, while on a visit to his daughter Dorothy (Mrs. Treat).

The ancient surveys of the lots in the west three miles were made prior to 1684, under the auspices of Wethersfield. By that survey each proprietor had a strip of land assigned to him of a certain number of rods in width, fronting on the river, and extending back three miles to the eastward. Each share included a section of the meadow, the fertile and arable lands adjoining it on the east, and the "wilderness" at the end of his lot. An ample measure of land was reserved for the "country road," or main street, then, as now, six rods in width, and other convenient highways to intersect the same from the east; while, to make up for the land taken for the street, an extension of many times its width was annexed to the east end of the lots, and bounded by land left for a highway of ample dimensions running from the north to the south bounds of the town. Still farther east were measured out the "five large miles," which, soon after the organization of the town, were assumed as the property of the town and its proprietors, and regarded as undivided public lands, to be held for future distribution to its citizens, as their interests might require. Claimants from other towns were evicted, and the interests of the town in the lands and the lumber thereon were protected by votes of the town, and by suits when required. The westernmost mile of this tract was established as common land, but grants were made from it to settlers from time to time before the year 1700. It was, however, too valuable to be held in this way, including as it did the beautiful and fertile section of Nipsic, with its mineral spring, and Nipsic Pond (long since drained by the adjoining proprietors). Finally it, with all the other eastern lands, was divided among the town inhabitants from time to time, in proportion to their lists and position, by the proprietors and the town. In 1768 the whole matter was closed from all further controversy. All the grants were made in fee. Two hundred acres near Nipsic Pond were given to the First and Second societies in equal shares, which were immediately leased by them for nine hundred and ninety-nine years.

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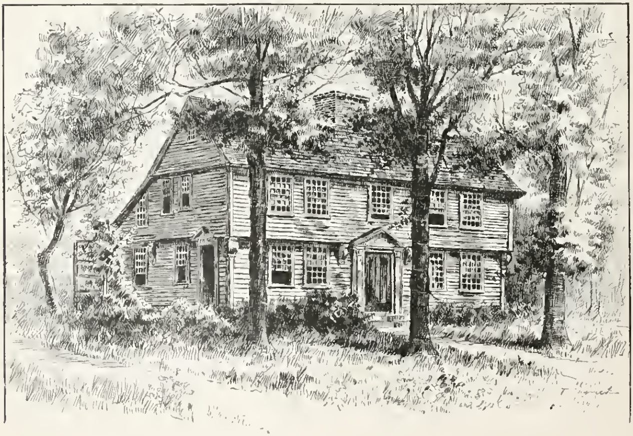
[1] His autograph may be found in the Wethersfield history.

Many of the farms on the "street" are now held by the lineal descendants of the first settlers; and in the case of the Welles family, descendants of Governor Thomas Welles, the descendants of George Hubbard, Frances Kilbourn, and John Hollister, the titles go back to the survey of 1640. The descendants of Richard Smith, Samuel Hale, Samuel Talcott,[1] William Goodrich, Thomas Treat, and Edward Benton still own a portion of the lands their ancestors improved in 1684. Wright's Island has been in the family of James Wright ever since the first allotment in 1640. In the East Farms, now comprising what is known as East Glastonbury and Buckingham, the land was taken up at a later period, but the families of Andrews, Curtis, Dickinson, Goslee, Hills, Hodge, Hollister, House, Howe, and Strickland trace their titles for nearly two centuries.

The material used for building was wood, so that there are few of the dwellings now standing that are more than one hundred years old.



THE HOLLISTER HOUSE, 1675.

The old Hollister house at South Glastonbury is said to have been built in 1675, in which case it was probably erected by John Hollister, the second of that name, son of one of the early settlers of Wethersfield. He is said not to have lived constantly on this side, although he owned and improved land here. He is distinguished as having been the defendant and the vanquished party in a lawsuit before the General Court, with the redoubtable Gershom Bulkeley as his antagonist. This mansion is said to be the oldest wooden house now standing in this State, and is in excellent repair; and bids fair, accidents not preventing, to stand as long again. Another famous dwelling was the old Talcott house, built about 1699, which occupied the site of the present residence of the venerable Jared G. Talcott, and was built by Samuel Talcott for his son Benjamin Talcott, grandson of the first settler, John Talcott, who came from England in 1632. This house was fortified in the earlier part of its history, and bore the sharp compliment of an Indian tomahawk upon one of its doors. The house now standing near Welles Corner, formerly occupied by Jared Welles, was built by Samuel Welles for his son Thaddeus, a great-grandson of Governor Thomas Welles, and brother of Colonel Thomas Welles, who occupied the old mansion removed by David C. Brainard within a short time. Welles Corner, with its elegant and ancient elms, is the site of the domicile of the first ancestor of the Welles family resident in Glastonbury, though the present house has hardly completed the century. Besides the ancient houses built by John Goslee, Samuel Talcott, and Thomas Hollister, in the eastern part, there are a number of very respectable antiquity in different parts of the town.

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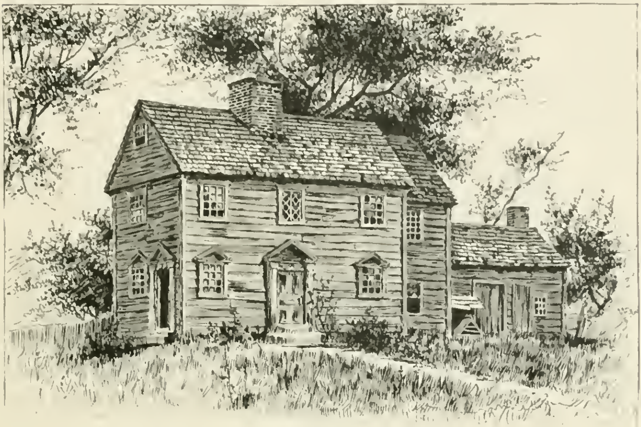
[1] Often in the records spelled "Tallcott."



THE TALCOTT HOUSE, 1699.

Jared G Talcott

The first meeting-house was erected on the Green, at or about the time of the Rev. Mr. Stevens's ordination, in October, 1693. It was enlarged in 1706, and stood until destroyed by fire on the night of Dec. 9, 1734. The second meeting-house, by compromise between the north and south, and by the decision of the General Court, was erected on the main street, about one fourth of a mile south of the Green, standing half in the street, just north of the old Moseley tavern,[1] where David H. Carrier now lives. It was used as a church for more than a century, having been built in 1735. On the division of the society in 1836, by the establishment of the society at South Glastonbury, it was abandoned as a meeting-house, and during the year 1837 was demolished. The town, on the establishment of the East Farms as a society, had no further care of ecclesiastical matters, neither did it resume the charge of schools and cemeteries until a hundred and twenty years later. The meeting-house spoken of was forty-four feet wide and fifty-six long, and twenty-four feet in height between joints. It was clapboarded without and ceiled within, the walls being filled (a very proper thing in those stoveless days), and the whole "finished in a manner suitable for a Christian people to worship God in." It was furnished with a high pulpit, overshadowed by a sounding-board at the west end, pews for the dignitaries, and seats and galleries on three sides for those of lesser magnitude, and included a seat in the southeast corner, somewhat raised, for the colored servants.

The number of people at the East Farms having increased, and the space between them and the western people being too extended for continuous attendance on public worship, they petitioned the General Court in 1730 for the establishment of a separate society. David Hubbard, Thomas Hollister, and others represented them. The petition was granted, and those inhabiting the East Farms, and certain other residents on the mile of common, with their farms, were allowed to be a distinct ministerial society, called Eastbury. Stephen Andrews, the ancestor of the Andrews family, was the first clerk of the society. In 1765 the mile of commons was wholly annexed to the East Society. Upon the petition of David Hubbard and others in their behalf to the General Court in May, 1732, a committee was appointed to view the selected site for their place of public worship, "being near a certain rock near a pond called Little Nipsick." This committee made its report, which was accepted in October, 1732, locating the place "upon the northerly part of a plain in said society, being northeasterly of a pond called Little Nipsic, about ten rods southeasterly of a small pine marked on the southeasterly side with the letter 'H,' — to be set on the highest range of a plain where there is laid a small heap of stones." The order was thereupon made that "said inhabitants forthwith proceed and set up the same at said place." The meeting-house was begun during the next year, but not finished until three years later. In architecture it was similar to the house erected in the First Society about the same time, though it was somewhat smaller, being "forty feet long, thirty-five feet wide, with eighteen-feet posts." Neither had steeple or bell, and both were of the "barn order" of building, which, however well adapted to shelter a public assembly, does not afford much scope for the gratification of architectural taste. The location was extremely lonely, no dwelling, except for the sleeping dust of our ancestors, having

Stephen Andrews

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[1] The tract of land on which this house stands was originally ninety-three rods wide, and was purchased by Joseph Maudsley (afterward written Moseley) in 1718. His descendants now own a portion of it.

ever been erected near by. In 1821, after an agitation of more than twenty years for a new location, the society accepted a meeting-house from the proprietors, having in 1819 voted to sell the old one and the land on which it stood. This new meeting-house, aside from being ample in size, was, after many improvements, not much more "a thing of beauty" than the first. So in 1867 a new meeting-house was erected, with steeple and bell, which is a landmark among the hills of Buckingham, — as the society has been named, from the post-office established there in 1867.

By the division of the First Society in 1836, and the dilapidation of its ancient edifice, a new meeting-house became a necessity for the mother organization, and it was so voted in society's meeting January 17, 1837. This was located farther to the north, on land which in 1640 was owned by the Rev. Henry Smith, the first settled minister of Wethersfield (from 1641 to 1648), and later (in 1684) by Samuel Hale, the ancestor of the Hale family. It was built in 1837, under the supervision of David Hubbard, Josiah B. Holmes, George Plummer, Benjamin Hale, and Ralph Carter, as a building committee. It was a very tasteful edifice, with tower, bell, and clock, especially attractive after its enlargement and thorough repair in 1858, which made it a most fitting and beautiful sanctuary. It was burned on the morning of Sunday, Dec. 23, 1866. The church which takes its place was erected in the year following, and with its graceful spire (rebuilt in 1880) forms a prominent object in the views of the valley.

The Congregational meeting-house at South Glastonbury was erected in 1837. It occupies a commanding position in that village, and has, among other improvements, a large town clock.

The Episcopalians organized St. Luke's Parish about 1806, and built their church soon after, — a quaint and modest edifice in what, measuring on the main street from north to south, is the old historic centre of the town. It was occupied for church purposes until about 1838, when a brick church was erected in South Glastonbury village. The old edifice was used for various educational purposes until about 1860, when it was removed farther south on the main street, and is now known as Academy Hall. About 1858 the same denomination, at the northern part of the town, including a part of East Hartford, formed the St. James Parish, and erected a church a short distance above Welles Corner.

The Methodist organization was formed in 1796, and in 1810 erected its plain and unpretending house of worship at Wassuc, near the then residence of "Father" Jeremiah Stocking, just north of the school-house. The numbers for many years were few; but incited by the enthusiastic clergymen[1] of their denomination at that day, they

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[1] Among the many who favored the company of believers with their spirit-stirring presence and exhortations was the Rev. John N. Maffitt, afterward a Doctor of Divinity. The Hon. John R. Buck sends to the writer the following reminiscence: —

John N. Maffitt, the elder, came to Glastonbury in 1819, in the early part of the year, and later on in the year his wife followed him from Ireland, where Maffitt had left her, and came to this country alone. She then first met him in Glastonbury at the house of the Rev. Jeremiah Stocking, during the progress of a prayer-meeting which Maffitt was conducting. Maffitt, who had rare natural gifts of oratory, somewhat of the coarse quality but matchless in effect, preached not only in Glastonbury but in many adjoining towns for some time afterward. In that year both his wife and infant son were taken sick in Hartford and were conveyed to more than made up in zeal and fervency of spirit what they lacked in numbers.

On the removal of the ancient Congregational place of worship to its present location, their attendance increased so that in 1847 the old house was taken down and a new one built near Roaring Brook, in the present village of East Glastonbury. This is a beautiful edifice,[1] and with its sister church farther up the valley in Buckingham rings forth the sound of the "church-going bell" as the fathers in this portion of the town never heard in their generation.

A Methodist church at South Glastonbury was erected in 1828. This is a brick edifice, and is the only one in town without spire or bell.

A Baptist meeting-house is said to have been erected on Matson Hill about fifty years ago. It has long since disappeared, and its exact location is known to but very few people.

As in most country towns, the subdivision into various ecclesiastical organizations has been a source of weakness to each. The thoughtful care of the fathers furnished the several Congregational churches with limited funds by which they are materially assisted in their proper work.

The Roman Catholic church, St. Augustine, at South Glastonbury, was built in 1878, and supplies a long-felt want of a large number of people in devotional exercises. The edifice is finely situated on the rising ground overlooking the village, and of very tasteful model.

Our ancestors at an early day provided a school for the children of the town, the selectmen having hired one Robert Poog as schoolmaster in 1701, at the expense of the town and by its direction. Schools were then established at the Green, at Nayaug in 1708, and at the East Farms in 1714. They were supported half by taxation and half by assessment upon the children between six and twelve years of age, "whether they attended school or not." Before the close of the eighteenth century an academy was located on the Green, and in the early part of the present century at South Glastonbury. Both these buildings were destroyed by fire. Efforts have been made from time to time to secure the establishment of academies; but owing to lack of permanent endowments, notwithstanding the expense of their inception on the part of public-spirited individuals, they have in all cases maintained a sickly and temporary existence, though a great benefit to our educational interests while they lasted. The Glastonbury Academy, established in 1869, is the only one which remains in existence, and only waits for a small portion of the funds that are lavished on foreign objects, to become a permanent educational institution worthy of the town whose name it bears. The eastern people for a long series

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the residence of Halsey Buck (Mr. Buck's father), in Glastonbury, where they were both cared for in his family. Mrs. Maffitt soon recovered, but the lad continued ill for many months. However, he finally recovered and again joined his father, who had in the mean time continued visiting his wife and sick boy at the residence of Mr. Buck as opportunity offered. This incident acquired an additional interest when afterward the elder Maffitt became chaplain of the Lower House of Congress; and when, still later, the little sick boy became known to the world as John N. Maffitt, commander of the Rebel privateer "Florida," sailing in the service of the late so-called Southern Confederacy.

[1] Burned June 14, 1885, but rebuilding began at once.

of years had a select school during a part of the time in an academy building near the homestead of David E. Hubbard, Esq., which was attended by a large number of our older citizens, including many from the adjoining towns of Bolton and Manchester. The basement of the Methodist Episcopal church in East Glastonbury was also used for that purpose for some time after its erection.

Columbia Lodge, No. 25, F. & A. M., located first at Stepney (now Rocky Hill) in the latter part of the last century, is one of the oldest country lodges in the State. It was removed to South Glastonbury in the early part of the present century, and has ever since held as its property the building on the corner near the present residence of George Pratt, formerly owned by Stephen Shipman and Jedidiah Post in succession. Many of our prominent men — including Jonathan Welles, Deacon Asa Goslee, Henry Dayton, and George Merrick — have been members and Masters. Daskam Lodge No. 86 was established at the north part in 1857, and has recently finished and occupied its own building for lodge purposes, and a small public hall in the lower story.

The population of this town in 1790 was 2,732, and in 1880, 3,580. The farming population has evidently decreased within the last hundred years, but the advent of manufactures has rather increased the total. At present farming is profitable, and it only requires the attention which is bestowed on other business to make it more so.

Oswin Welles

The pioneer in packing and marketing Connecticut seed-leaf tobacco was Oswin Welles, Esq., a native and resident of this town.

John Welles.

In the early history of this town, and down to within living memory, large amounts of corn, potatoes, rye, oats, and other farm products were shipped to the West Indies, with horses and mules, salt pork and beef. Ebenezer Plummer, Samuel Welles, and others at the north part of the town, John Welles, Lyman Munger, Henry H. Welles, Russell C. Welles, and others at South Glastonbury, had not only a large domestic commerce, but also carried on a large trade with the West Indies, some of it in articles not now regarded with favor for ordinary consumption.

Ship-building was also pursued at Pratt's Ferry until within the last sixty years. The ancient ship-yard has long since become the bed of the river. The Welleses, Sellews, and Hales were extensively engaged in that business; and later, between 1840 and 1850, Captain Chauncey

Philip Sellew Justice Peace

Gaines built four large sailing-vessels. At South Glastonbury Captain Roswell Hollister and others built a large number early in this century, and the last (a barge) was built by Captain Martin Hollister about 1870.

Martin Hollister

Previous to the incorporation of the town a grant was made by the General Court to Thomas Harris of forty acres for a mill-site, which was in the present limits of this town. This grant was afterward assigned to Joseph Bull and John Bidwell, Jr., who in 1669 received an additional grant of two hundred acres for the same purpose. This, I judge, must have been on Salmon Brook, probably at or near where the village of Eagle Mills now stands. Provisions were also made by the town for the encouragement of those disposed to erect mills, by grants of sites and land. In 1706 permission was given to Sergeant John Hubbard, Thomas Hale, Sr., John Gaines, and William Johnson, "to erect a saw-mill upon Roaring Brook, where it may not be prejudicial to any particular person, and to get timber from the commons for the use of said mill." I do not identify this location. In 1712 permission was given to Gershom Smith, Thomas Hollister, Jonathan Judd, Samuel Brooks, Ebenezer Kilbourn, and Thomas Kimberly "to build a saw-mill on the northernmost branch of Roaring Brook" at Wassuc, and confirmed to the above with John Kilbourn and Joseph Tryon a year or two later. The site of this mill is now occupied by the mill of the Roaring Brook Paper Manufacturing Company.

The several streams were occupied at an early day by mills, many of which have become by the lapse of years nothing but a memory or an indistinct tradition. On Salmon Brook, having its source in Lily Pond, on the summit of the Hill Minnechaug, was the carding-machine of Stephen Hurlburt[1] and his predecessors, the stream just below being now used for a similar purpose by the heirs of George A. Hurlburt, on the site of an ancient still. Below is the saw-mill of W. H. & W. E. Howe. Farther down were the casting-works of Captain Jared Strickland, maker of a patent hand coffee-mill, used in families before the days of ground coffee and spices. Between this and the Eagle Mills, so far as I can learn, no other site was occupied. The Eagle Mills site was originally a saw-mill; then, soon after the Revolution, used for a clothing and fulling mill by Fraray Hale, Jr., and others; and then operated by the Eagle Manufacturing Company, organized under special act in 1822, with Samuel Welles, Robert Watkinson, Daniel H. Arnold, Fraray Hale, Jr., and Aristarchus Champion as corporators. By them and their successors a small wooden mill was erected and enlarged, and in 1832 a brick mill was erected a short distance below. The company went through varying stages of prosperity in the manufacture of woollen goods, until it failed in 1848. Since then the mills have passed through the hands of several proprietors, until now the whole property is owned by the Glastonbury Knitting Company (A. L. Clark, president), whose trade-mark on their goods is considered, as it should be, a full guarantee of their excellence. Below is the site (now disused) of a saw-mill, formerly operated by Messrs. Osman and Otis House; and still farther down is the site of an ancient grist-mill, granted by the town in 1715 to Ephraim Bidwell and Richard, Joseph, and Gershom Smith. This use was continued until 1876, when the property was purchased by the "Case Brothers" of Manchester; and the mill, enlarged and improved, with auxiliary steam-power, is now devoted to the making of binder's board. Nearer the river was an ancient saw-mill belonging to the Welleses, and used by Oswin Welles in his younger years for that purpose, and as a manufactory of woodenware until 1846. Then it was conveyed to Frederick Curtis, and, with the land and buildings connected therewith by succeeding conveyances, was subsequently used as an extensive manufactory of plated silverware by him and his successors, F. Curtis & Co., the Curtisville Manufacturing Company, the Connecticut Arms & Manufacturing Company (they adding thereto the making of firearms), until, by various changes, it is now held by the Williams Brothers Manufacturing Company, and used for the manufacture of cutlery and plated ware with good success. The Island (Wright's) anciently extended northerly to about opposite the mouth of this brook, with a long stretch of meadow intervening. The brook, or creek, instead of going to the west across this meadow, turned to the south and followed the track now known as "Crooked Hollow," and emptied into Roaring Brook (at that point called Sturgeon River) near its mouth. At an early date in this century (I am unable to state the exact time) a channel was cut from the southward bend westerly to the river, which the stream has followed until the river, by its continued wear at that point to the eastward, has reached the meadow hill above and below.

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[1] Mr. Hurlburt was the pioneer in, and inventor of, the art of making felt hats by machinery.

The stream next below rises in the region of Nipsic, and was utilized for the site of tanneries by John Cleaver at an early date, and by David and Norman Hubbard, their predecessors and ancestors. One tannery still exists, on the New London and Hartford turnpike road, owned by Isaac Broadhead, the excellence of whose product (hog-skins for saddlery) is noted in our foreign as well as domestic trade. Just below Messrs. Chauncey & William H. Turner, some sixty or more years ago, succeeded John Cleaver (also a tanner) in a clothing works, which the changed methods of housewifery has long since caused to be disused and pass away. A short distance farther down was a grist-mill, on land anciently belonging to John Hubbard, and also a bark-mill and tanneries belonging to David Hubbard about fifty years ago. This privilege is now owned by the J. B. Williams Company, successors of Messrs. James B. & William S. Williams, who established themselves here about 1850 in the manufacture of soaps of all kinds, ink, and shoe-blacking. Their business is now confined to the former articles. Their success, consequent upon a career of active intelligent business, is such as to have greatly benefited themselves, their town, and all good enterprises. Just east of the main street, known to but few, is the site of an old distillery, which the changed ideas as well as habits of the community have long since caused to disappear. A large brickyard was also located near this point. This stream empties into the great meadow-drain whose waters, increased by the intervening streams, debouch into the Connecticut at Red Hill, at a point formerly known as Brooks Island.

The main street crosses the next brook, over a bridge with a handsomely turned brick arch, which has stood for more than a century, and bids fair to stand as much longer. Robert Moseley has a small sash-and-blind factory a short distance above.

Zeph H Smith

The next, or Smith brook, crosses the main street just south of the ancient Kimberley mansion. Zephaniah Hollister Smith, Esq., successively minister, doctor, and lawyer (in which last capacity he was only known officially in this town, although born here), occupied this house from about 1790 until his death, in 1836. His widow, Mrs. Hannah H. Smith, and her five daughters, remained here until her decease in 1851, and the latter during the remainder of their lives, — except Miss Julia E. Smith, the fourth daughter, who, soon after the decease of her last surviving sister, was married to the Hon. Amos A. Parker, of Fitzwilliam, New Hampshire, and removed to Hartford in 1884. The youngest two of the family were the "Smith Sisters," with whom the town, in collecting its taxes, was obliged to contend. It was a contest in the newspapers and the courts, lasting from 1875 to 1879; and notwithstanding all the trouble and expense, and the unreasonable and undeserved abuse and misrepresentation heaped upon the town, its officers, and citizens, it taught us so to make out our assessment lists and rate-bills as not to require a "healing act" to make them legal and collectible. The ladies were somewhat distinguished as linguists, Miss Julia having translated the Bible from the original languages, and published the same at her own expense.

Joseph Stevens

Thomas Stevens Jr.

On the brook near the house, west from the main street a short distance, in the early part of the present century, Messrs. Joseph and Thomas Stevens, Jr., erected a forge, with a trip-hammer, on an ancient water-privilege. Being active, hard-working men, possessed at that time of considerable means, they soon had a very profitable business in making and furnishing ship irons, anchors, etc. In an evil and ill-advised hour, it is said, they were persuaded by Esquire Smith to sign a paper, or make an acknowledgment amounting to a lease of his land, which their pond had covered for many years without question. Then they were in his power as tenants at will, their dam had to come down after multiplied actions at law, their business was ruined, and they were financially destroyed. They "were compelled to abandon the enterprise;" not, as has been stated elsewhere,[1] "by the neighbors," "on the ground that a trip-hammer was a nuisance in the midst of a village," but by the force of law, consequent upon their unwitting sacrifice of their rights. Rightly or wrongly, the sympathy of the people was with them in their troubles; and the town itself, at its annual meeting on Nov. 1, 1813, "voted, that the town, on the petition of Joseph and Thomas Stevens, Jr., to join by a committee in their petition to the General Assembly against Zephaniah H. Smith, do grant said petition, and do appoint Messrs. Oliver Hale and Benjamin Hale [one of the representatives] a committee." But nothing availed to loosen the grip of their powerful antagonist; and the delicate ears of the "neighbors" were soothed by the continuous silence, and their æsthetic tastes were no longer disturbed by the jar of the trip-hammer, or their slumbers disquieted by the croaking of the frogs.

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[1] Glastenbury Centennial, p. 126.

The small stream next south has been improved by Francis Taylor for many years past as the motive-power for a saw and grist mill. Mr. Taylor and the Messrs. Howe, in Buckingham, did formerly a large business in coopering, but the disuse of cider and of wooden powder-kegs has made it much less.

We now come to Roaring Brook, which, rising in the extreme northeast corner of this town, nearly bisects it diagonally to its mouth at South Glastonbury. Although its power is well improved now, the review of its former labors will compare favorably with the present in number. Near its head was formerly a saw-mill run by Nathaniel Hubbard. Still further down is the site of another and ancient saw-mill on the noted if not valuable "Coop farm." It is now owned, with other lands on the stream below, by Charles H. Owen, Esq. About a mile farther down are the vestiges of another saw-mill. Still farther, and the old blacksmith shop on the Hebron road, remembered by many yet living as the place of the true and faithful work of Deacon Asa Goslee and his son Asa, which formerly, with its large undershot wheel and trip-hammer, took advantage of the water-power and is now abandoned. Hardly a vestige remains of the dam still farther on, which was connected with a clothier's shop some seventy years ago. Passing up the branch known as Slab Brook, we are on the site of the saw-mill grant to Jonathan Treat, used in the early part of the century by Fraray Hale, Jr., as a place for a carding-machine. Some of the dam-logs and the excavation for the raceway are there, but no one living ever saw the building. Still farther east, in a lot carved from the farm a portion of which is owned by the writer, are a cellar and wheel-pit, which the traditions of more than a hundred years fix as the site of a linseed-oil mill. Below, on the main stream, were the saw-mill and carding-machine of Elijah Covell, where for so many years he counselled the boys and praised the girls of succeeding generations. The old stream now passes it unvexed by any wheel. The reservoir of the Crosby Manufacturing Company comes next, furnishing the power for their mill in East Glastonbury village, a short distance below. This mill is a substantial edifice of stone, and was built about 1840 by the Roaring Brook Manufacturing Company for the making of cotton and woollen goods, — that is, satinets. William C. Sparks was the agent until its dissolution in 1862, when the mill passed into the hands of Edwin Crosby and Sereno Hubbard, and was operated by them during the war with great profit, having been considerably enlarged. After the death of Mr. Hubbard it passed to Edwin Crosby, thence to E. Crosby & Sons, and is now owned by the Crosby Manufacturing Company. Auxiliary steam-power has been put in, and with the latest and best machinery a very excellent quality of goods is made. The place has been greatly improved by the enterprise and public spirit of its proprietors, who are all residents in the village. A wise and prudent expenditure has produced its usual effect in promoting the prosperity not only of those who make it, but of the surrounding community. Below is a mill for grinding feldspar and flint, which is not in use. Next comes the establishment of the Roaring Brook Paper Manufacturing Company, occupying the site of the ancient mill which has been already mentioned. The family homestead of the Hon. John R. Buck is just to the south, on the turnpike and adjoining the Wassuc Green, with its venerable oak and trees of a younger growth. About a mile below the stream receives a noble affluent known as the "south branch," or Flat Brook. It begins in the rough and romantic region of Dark Hollow, associated with legends and weird stories of treasure, both buried and natural, which no human eye, according to tradition, has ever been permitted to see more than once. On or near the meadows on this stream was "Sadler's Ordinary," a noted house of public entertainment on the old road from Hartford to New London two hundred years ago. Nearly south of the old "gate-house," on this stream was formerly a manufactory of firearms, occupying probably the site of an ancient mill, where the best of guns were made, but which, like their report, has become simply a memory. A glass-factory formerly stood near the turnpike north of this point, where the vestiges of broken glass may still be found. By the time the brook reaches the main stream, increased by branches from Mott Hill and the northerly sides of rugged Meshomasic, it is nearly as large, and assists in forming a fine water-power for the mills below. The first is a large cotton-mill built by the Hartford Twine Company, since owned by the Wassuc Mills, and now in lease by the Wassuc Manufacturing Company and owned by the brothers Plunkett, of Pittsfield and Manchester. This mill occupies the site of the Forge, built by Talcott Camp soon after the Revolution for the manufacture of bar-iron from the ore. He was succeeded in the iron business by Samuel and John Hunt, and by Robert Hunt and Henry Dayton, until the location was sold to the Hartford Twine Company. A short distance below is the village of Hopewell, where the large woollen-mill, with steam-power in aid, owned by Franklin Glazier, of Hartford, is situated. The proprietor keeps up with the times, and through the good and bad seasons has run his mill with enterprise and profit. This mill was established by Horatio Hollister and his sons more than fifty years ago. The anchor-factory comes next, operated now by George Pratt, with good help and his own clear head and strong arms producing articles for which the demand is constant and the pay good. He succeeds the Glastonbury Anchor Company, and Jedidiah and John H. Post. Below this place the stream breaks through the hills with a sharp descent into the lower grounds near its mouth at Nayaug. In this deep valley, shut in on either side by precipitous hills, is Cotton Hollow, for more than eighty years improved as the site of cotton-mills. It has been owned by many proprietors in succession, — the Hartford Manufacturing Company, John H. Post, Green Brothers, Glastonbury Manufacturing Company, and at present by Abraham Backer, of New York. Two large mills, one of brick and the other of stone (the interior of the latter having been burned out about forty years ago and since rebuilt), occupy the successive benches of the ample fall, while steam is used as an auxiliary power. The water-power, formed by a heavy high stone dam and shut in by the high banks above, is one of the finest and best in the county. Prior to the Revolution, and until 1777, gunpowder was made here. An explosion occurring Aug. 23, 1777, caused the immediate death of George Stocking and his three sons,— George, Hezekiah, and Nathaniel,

— and of Isaac Treat: and of Thomas Kimberly, Esq., great grandson of Eleazar Kimberly, on the following day. Between this and the Main Street bridge was an ancient saw-mill, as also a saw and grist mill farther down, all of which have been disused. On the site of the latter is a large mill for grinding feldspar, which is used in the making of pottery and paints, now under control of the London White Lead and Color Company. The crude material was discovered a few years since to exist in large quantities in a range of hills coming north from Portland through the southern part of this town, and crops out at intervals for a number of miles. A large quarry sold by George S. Andrews to the grantors of the company, situated in the rear of his house, is being very extensively mined. Mr. Andrews has also other quarries, and a spar-mill just over the Portland line. The material is said to have a large commercial value.

Subsequent to the location of the meeting-house as already mentioned, and to the date of the act of incorporation, but prior to the first meeting of the people under its provisions and the naming of the town, Samuel Smith and John Hubbard, by a grant under their hands, dated the 4th day of May, 1692, "having a desire to promote the settlement of the public worship and ordinances of God among the inhabitants of Wethersfield that are on the east side of the Great River, and to the intent that the said inhabitants . . . may hereafter possess and enjoy a suitable and convenient piece of land for the erecting of a meeting-house upon, as also for a public burying-place," conveyed to said inhabitants "a piece of land containing by estimation ten acres, . . . to be twenty rods in breadth from north to south, and fourscore rods in length from east to west." The stone bearing the oldest inscription is that of Eunice (daughter of John Chester, of Wethersfield), wife of the Rev. Timothy Stevens, who died June 16, 1698, in her thirty-first year. Generally the cemetery is well cared for, though undoubtedly a careful probing of the soil in the western and oldest part would reveal monuments not suspected by many. As the erection of gravestones at an early day was not as common as now, the spaces apparently unoccupied have really been fully used. Here lie the ancestors of the old families, — the Hales, Hollisters, Kimberlys, Moseleys, Talcotts, Welleses, and many others, some of whose names have faded from this region. The yard was enlarged in 1867 by the purchase of two acres from Mr. James R. Hunt, which has been carefully laid out, and already has quite a number of elegant and expensive monuments.

The burying-place near the site of the old meeting-house in Buckingham was not used much if any before 1745, as the first two ministers (pastors) of that society rest in the Green Cemetery. This cemetery is well fenced, and in the appearance of the ancient memorials bears the marks of honorable and zealous attention, creditable not only to the town, but to others more immediately interested.

The cemetery located at South Glastonbury, on the summit of the hill on the main street below Roaring Brook, was purchased in 1776 of Samuel Goodrich. It has been twice enlarged, and contains the dust of many of our worthiest and best citizens.

The Wassuc Cemetery was established in 1810, in connection with the Methodist Episcopal Church, and has since been enlarged.

The cemetery (Centre) near the site of the old Episcopal Church was opened in 1823, and enlarged in 1858.

The cemetery near the Congregational meeting-house at Buckingham was established about 1820, and enlarged to the south in 1865.

The burial enclosure on the "Hill" has been used for about a hundred years as a place of sepulture for that neighborhood.

Nipsic Cemetery was opened about 1845, and enlarged in 1884.

The foregoing are all cared for by the town, to its great honor. All are enclosed, and are yearly mowed and kept in order.

The St. James Cemetery, laid out in 1859, is pleasantly located, east of the church of that name, and has many elegant monuments.

The Hon. David E. Hubbard and his wife, Mrs. Pamelia (Hollister) Hubbard, are buried near their homestead. Besides this there are but two private yards, — one in East Glastonbury, on the Harmel Weir place, and one at South Glastonbury, near Lyman Hollister's residence.

The "main street" is a continuation of the "country road," which passes through and along the east side of the Connecticut valley. Tradition has it that it follows mainly the Indian trail. For but a short distance compared with the whole length of the route does it require causeways to avoid the ordinary river freshets. The General Assembly in May, 1676, granted power to the selectmen of the towns holding plantations on the east side to lay it out six rods wide. It was probably located at an earlier day; for in March, 1706–7, the selectmen, Samuel Hale, Sr., John Hubbard, and Joseph Hollister, surveyed said highway, not by courses and distances, but by evidently following the fences on the west side of an ancient way, but stipulating for the full width (six rods) east of the west line thereof. The landmarks — trees, etc. — are hardly now discoverable. A more careful survey was made in December, 1762, by Samuel Talcott, Ephraim Hubbard, John Kimberly, William Welles (surveyor), and Jonathan Hale, Jr., selectmen, in which the whole course of it is set out by metes and bounds. The "white oak tree by Gideon Hale's house," mentioned in that survey, is still standing in its venerable youth just north of the house of Mrs. Pamelia Hale, and is still growing, common to us and our fathers. Other bounds referred to in that document can be definitely located along its west side. And what a street it is, — the pride of every resident and the admiration of every visitor! Fixed and laid out before the straight and rectangular ideas of highways had come in fashion, every position, as it winds along, gives new views; while the noble trees, the growth of a century, authorized to be planted by the town before the Revolution, greatly add to their elegance.

Glastonbury is left outside of railways. There have been hopes at times for the construction of a horse-railroad from Hartford, long since chartered; and the Connecticut Central was chartered from Springfield to Portland, but stopped short at East Hartford. The State constitutional amendment preventing towns from engaging in railroad-building came just in time to prevent us from making investments town-wise. The ancient ferry called "Pratt's" has been long disused. An attempt to revive a ferry between Glastonbury and Wethersfield some forty years ago failed after a short trial. The ferry at Rocky Hill is well patronized, especially since the opening of the Connecticut Valley Railroad.

Our general history has but few salient points. Early it has reference to matters of settlement, churches, and schools. The unanimous call of the Rev. Timothy Stevens (son of Timothy Stevens, of Roxbury, Mass.), a young man of twenty-six, as pastor in 1692, his acceptance thereof, and identification with his people in his family connections, and his growth in worldly prosperity along with them, seeming to have been a quiet, discreet, peace-loving man, living, so far as any records show, in the kindest relations with all his parishioners, until April 14, 1726, when he died, having previously buried his two wives, surviving all his children by his first wife, and leaving but three[1] of the eight children borne to him by his second wife, Alice Cook, — all this is a quiet history, in marked contrast with the early annals of the mother town. Perhaps there were no other ministers resident here.

Timothy Stevens

Eleazar Kimberly (as has been mentioned), was town clerk from the organization of the town till 1708, when he was followed by Samuel Smith, one of the donors of the Green. Mr. Smith had many peculiarities of orthography and chirography, but he seems to have been assisted in the work of his records by his neighbor, the Rev. Timothy Stevens, who possessed a very characteristic handwriting, plain, but not very forceful.

Eleazar Kimberly

He held the office until 1713, when he was succeeded by Thomas Kimberly (surveyor), son of Eleazar, who, in addition to this office, held by him until his decease in 1730, represented this town in the legislature nearly every session from 1708 to 1730, and the last five years was Speaker. His writing, after the lapse of nearly two hundred years, is as clear and correct as an engraved plate.

Samuell Smith Regester

Tho. Kimberly

The Rev. Ashbel Woodbridge, son of the Rev. Timothy Woodbridge, of Hartford, a young man of twenty-four years, was the second ordained minister. He remained as pastor until his decease, Aug. 6, 1755. "A man of eminent piety and distinguished worth, a ripe scholar, sound divine, and successful peacemaker."

Ashbl: Woodbridge

During the ministry of Mr. Woodbridge the society at the East Farms, or Eastbury, was organized (1731), and after calling several clergymen finally secured the Rev. Chiliab Brainard as pastor in 1736. He died Jan. 1, 1739, in his thirty-first year, after a three years' pastorate. His successor was the Rev. Nehemiah Brainard, settled January,

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[1] Timothy, Joseph, and Benjamin Stevens.

1740, and died Nov. 9, 1742, in his thirty-second year. Both these young men are buried in the Green Cemetery, side by side. The next to assume the duties of the pastorate was the Rev. Isaac Chalker, who was installed October, 1744, and died May 21, 1765, in his fifty-eighth year. Financial troubles almost crushed him, but the intervention of kind friends saved him from further annoyance, and he passed the evening of his life in quiet.

Thomas Welles, son of Samuel, grandson of Samuel, and great-grandson of Thomas Welles, the third Governor of Connecticut Colony, was the successor of Thomas Kimberly as town clerk. He was a man of great ability, colonel of the militia, representative in 1725 and nearly every year succeeding, and for the larger part of the time every session until 1751, Speaker for the last two years, and Assistant from October, 1751, to October, 1760. He retained the office of town clerk for thirty-six years, until 1766, when it is sadly apparent from his official signature in our records that his "right hand had lost its cunning." He died May 14, 1767, in his seventy-fifth year.

Thomas Welles,

The Rev. Ashbel Woodbridge's successor in the First Church was the Rev. John Eells, ordained pastor June 27, 1759, in his twenty-third year, and remaining here in his office until his death, in 1791. He was a son of the Rev. Nathaniel Eells, of Stonington, and cousin of the Rev. James Eells, afterwards settled at Eastbury. Under his wise and prudent leadership no dissension seems to have arisen; and the people were so united in patriotic sentiment that it is reported that only one left his country to become the associate of the Rev. Samuel Peters, formerly rector of St. Peter's Church in Hebron, in the London colony of Tory malcontents headed by that bitter champion of kingly power.

John Eells

Soon after the decease of the Rev. Mr. Chalker, the Rev. Samuel Woodbridge, a son of the Rev. Ashbel Woodbridge, was ordained pastor of the Second Society. Mr. Woodbridge was then a young man of twenty-six years. Unremitting study, in his case, produced insanity, and after preaching about a year he was dismissed, to the "great sorrow" of the church and society. He was succeeded by the Rev. James Eells, son of the Rev. Edward Eells, of Upper Middletown (now Cromwell), who was ordained Aug. 23, 1769, and remained with his people until his death, Jan. 23, 1805, aged sixty-three, and in the thirty-fifth year of his ministry. Prior to the pastorates of the Messrs. Eells the church records seem to have been regarded as private property, and no one has given any information where they or any part of them may be found. If ever they should come to light they would undoubtedly elucidate many points which only exist in the misty traditions of the past.

The history of our town during the Revolution and the years immediately preceding is of the greatest interest, and is calculated to foster the respect and admiration which our citizens have for our fathers and our town. So early as June 18, 1770, a town-meeting was held at which measures were taken for the support of the non-importation agreement, and at which Messrs. Jonathan Welles (a son of Colonel Thomas Welles) and Ebenezer Plummer (long time from 1747 a successful merchant in this town and a prominent and patriotic citizen) were appointed their representatives to attend a meeting of the mercantile and landholding interests to be holden at New Haven on the 13th of the next September, to concert and prosecute "such plans and measures as are necessary for the defending of our just rights, our common liberties, and peculiar privileges, which we (under God) have heretofore long enjoyed." At the same time, "in order to carry into effect the measures proposed," a committee of three (Major Elizur Talcott, Jonathan Hale, Jr., and Ebenezer Plummer) were appointed "to inspect that there be no goods imported into this town from New York until the revenue acts are repealed." The records show comparative quietness until June 23, 1774, on the reception of the news of the act of Parliament closing the port of Boston, when a meeting was held which passed a ringing series of votes, setting forth the opinion of that statute as "subversive of the rights and liberties of *American* citizens, unconstitutional, and oppressive;" and making common cause with the city of Boston and the Province of Massachusetts Bay in *resistance* "to the designs of our enemies to enslave us;" recommending the continuance of the non-importation agreement for that purpose. And they also expressed their approval of a General Congress as "the most probable method to cement the colonies in a firm *union*, on which (under God) our only security depends." Colonel Elizur Talcott, William Welles, Captain Elisha Hollister, Ebenezer Plummer, Isaac Moseley, Thomas Kimberly, and Josiah Hale were chosen a "committee of correspondence to answer and receive all letters, and to procure and forward such contributions as shall be made in this town for the relief of our distressed friends in Boston, and to transmit a copy of the proceedings of this meeting to the committee of correspondence at Boston as soon as possible." The letter, signed by these gentlemen and sent to Boston enclosing these proceedings, is to be found in Dr. Chapin's "Glastenbury Centennial, 1853" (page 94). Ebenezer Plummer was probably its author.

The intelligence of the affairs at Concord and Lexington reached here by express on the Sunday following, and was announced by the reverend and patriotic cousins from their respective pulpits. The rest of the day was spent by the members of the militia in casting bullets, replenishing their cartridge-boxes, and repairing their firelocks. On Monday morning a large company assembled at the house of Captain Elizur Hubbard, in Eastbury, and under his command started for Boston. During the Revolution the town's frequent votes making provision for food and supplies to the army and families of soldiers, recruitment of men by bounties and drafts, and providing guns for the soldiers, show that the general sense of the people was fully enlisted in the work of achieving our national independence. Barracks for recruits are said to have been erected in the meadows on land long since swept by the river. Tories banished from other towns for safe-keeping found place for repentance and reform among our patriotic eastern inhabitants, and breathed the air of freedom, under surveillance, among the rocks and hills of Eastbury. Tradition has it that at different times nearly every able-bodied man of the proper age was in the service, so that the crops were made and harvested by the women. Especially so in the summer and autumn of 1776, when the series of engagements took place which ended in the occupation of New York by the British.

The lists are not at present accessible which show the full number of our citizens who were in the army; but we have the names of 151, which must be increased at least 50 per cent. 23 are mentioned as enlisted for three years, or during the war, — a number which the truth will largely increase, — and 31 as having been killed or died in the service. Many of those named in the account of Wethersfield's soldiers were inhabitants of Glastonbury. Colonel Howell Woodbridge (son of the Rev. Ashbel Woodbridge) was the highest ranking officer, and afterward, as then, one of our first men, representative from 1789 to 1795 inclusive, and dying in his fifty-first year, in 1796. Colonel Elizur Talcott commanded a regiment which served in the early part of the Revolutionary War. Captain Elizur Hubbard survived to his eighty-second year, dying Sept. 14, 1818. Captain Wait Goodrich, noted for his energetic bravery as well as being a man of affairs, is said to have been a privateersman. Captain Samuel Welles (son of Thaddeus Welles and nephew of Colonel Thomas Welles), as well as his son, Samuel Welles, Jr., were in the service during a portion of the time.

Samuel Welles Capt

William Welles, having succeeded his father as town clerk in 1766, retained that office until his death, April 19, 1778. His son William succeeded him, and held the office until July, 1781, when he is said to have removed from town, and was followed by his brother-in-law, Josiah Hale, son of Benjamin Hale, who continued in that office until 1803. Mr. Hale resided in the south part of the town. His successor was Colonel John Hale, from 1803 to 1817, the date of his decease. Jonathan Welles (son of Jonathan Welles, Esq., and his wife Katherine, a daughter of Roswell Saltonstall, eldest son of Governor Gurdon Saltonstall, and grandson of Colonel Thomas Welles) was then chosen town clerk, holding the place till 1829. Mr. Welles is remembered by our older citizens as a dignified gentleman of the old school, who recognized his position and all that it implied. He lived in the ancient house on the east side of the main street on the summit of the hill just south of the Smith Brook, the site of which is now occupied by David Brainard's house, and which was the residence of his father and grandfather. His uncle, William Welles, lived in the house now standing on the opposite side of the street, where a portion of Yale College was quartered during a part of the Revolution. Jonathan Welles, Sr., had been a tutor in that institution from 1754 to 1756. Mr. Welles's son, the Hon. Henry Titus Welles,

William Welles

Wm. Welles

Josiah Hale

John Hale

Jona Welles

after breaking in 1851 the chain of Democratic successes here for more than a generation, removed to Minnesota in 1854, after the death of his father, and is one of the foremost men of that State. Another son of Jonathan Welles, Sr., named Gurdon Welles, was a zealous preacher, — a very " Boanerges," — the sound of whose ministrations could often, as it is said, be heard a mile.

The French spoliations in the latter part of the last and the beginning of the present century very seriously damaged our navigation interests.

The War of 1812 called quite a number of our people into the field for coast defence. Colonel (afterward Deacon) George Plummer was adjutant of the brigade in service, and spent with the whole or a part of the command " more than sixty days" in " being ready" for a descent of the British fleet and troops upon New London, which never occurred.

George Plummer

The assembling, in 1818, of the convention forming a constitution in lieu of the charter of King Charles II., and the movements preliminary thereto, aroused great interest here. The careful and able management of the Hon. Samuel Welles, assisted by the Hon. David E. Hubbard, both men of great force of character and sterling good sense, resulted in the election of these gentlemen to the General Assembly in May, 1818, the calling the convention, and their election as delegates thereto. That body met Aug. 26, 1818, and completed its work September 16th of the same year. On a submission to the people it was approved by a very small majority. The influence of these men in their own town is shown by the fact that while Hartford County gave a majority of 609 in the negative, Glastonbury was one of the five towns out of eighteen in the county that gave a majority of yeas, — the vote standing 122 yeas to 57 nays.

Sam Welles

David E Hubbard

In the fall of 1829, following the advent of the Jacksonian era, the clerkship was placed in the hands of another branch of the Welles family. Thaddeus Welles, a son of the Hon. Samuel Welles, and brother of the Hon. Gideon Welles, Secretary of the Navy during the War of the Rebellion, was chosen, and retained that office (with the exception of 1840, when Henry Dayton was elected) until 1848. Fraray Hale having held the office two years, Benjamin Taylor held it from 1850 to 1855, when Mr. Welles held it for two years, followed by Mr. Taylor in 1857 for one year, and succeeded by Mr. Welles in 1858.

Thaddeus Welles

Henry Dayton

Fraray Hale

Benjamin Taylor.

Mr. Welles represented this town in 1836, 1837, 1845, 1847, and 1848. He was nominated to the Senate by his party in 1839, 1840, and 1844, and also in 1859, when he was elected, and chosen President pro tem. He held the office of justice of the peace, trying a large proportion of the cases in town for the more than forty years he was in the magistracy. He died Sept. 27, 1876, in his seventy-first year. He was a man of great ability, — a born leader of men, devoted to the interests of his native town; one of those who, while they may have enemies, have the tact to make ardent friends. Known to every one, young and old, he was also acquainted with every one. By a pleasing address he disarmed the prejudiced, and made even those who might at first look upon him askance, fully believe not only in his ability but his integrity. Emphatically a man of the people as well as a man of affairs, his counsel and assistance were constantly sought; and his advice was not only freely given, but was "timely and good."

The War of the Rebellion, which burst upon us in 1861, proved our citizens worthy of their ancestry. Vote after vote upon our records during the terrible four years of civil strife attests the devotion of this town to the life and welfare of the nation, and a resolution to secure by every proper means the perpetuity of the Union. During that war it furnished 10 three months' men, enlisting in April, 1861; 318 men enlisting for three years, or during the war; and 62 nine months' men. Reducing all to the standard of three years, equals 334 men. The commissioned officers were Robert G. Welles, captain in Tenth United States Infantry; Charles H. Talcott and William W. Abbey, captains in Twenty-Fifth Connecticut Volunteers; and Benjamin F. Turner, lieutenant in Twenty-Fifth Connecticut Volunteers. Doctors Henry C. Bunce, Sabin Stocking, and George A. Hurlburt were regimental surgeons. In the navy, Samuel Welles was constructing engineer (killed at Mare Island Navy-yard, California, in 1866); R. Sommers was an ensign; Charles M. Cooley, Henry P. Cooley, and George F. Goodrich were master's mates; and Horace Talcott (died in service in Kentucky) was paymaster.

Until about 1840 the town and electors' meetings were held at the meeting-houses in different portions of the town, but mostly in the First Society. In March, 1837, the old meeting-house being about to be disused, a town-meeting was called to "appoint a committee to buy or build a town-house, or for taking such order respecting a town-house as may be thought proper." That meeting was held April 17, 1737, and at first voted to buy the (old) Episcopal church; but the action was rescinded at the same meeting. Messrs. Jedidiah Post, Fraray Hale, Jr., David E. Hubbard, Parley Bidwell, Thaddeus Welles, Chauncey Andrews, and Abner Dickinson were then chosen a committee "to take the subject into consideration and report to a future meeting as to the expediency of buying a building for a town-house, or erecting one, and fixing a proper location." This committee, or a majority thereof, reported a resolution at an adjourned meeting held April 27, 1837, recommending to build a town-house on the "Green" north of the old meeting-house; but the report was rejected. In January, 1838, another town-meeting was held, but rejected all the propositions submitted to it, and dissolved. However, on the 29th of January, 1839, the town authorized the building of the town-hall on the Green, and appropriated $1,600 therefor. The house was built in 1839 and 1840 as well as possible with the limited appropriation, and the first meeting was held in it Oct. 5, 1840. The controversy was exceedingly earnest and somewhat bitter, and called out a very large vote. But we are to be congratulated, in the light of succeeding years, that the present location of our town-hall, notwithstanding the size of the town, is so convenient of access for our people by reason of converging highways; especially when it is known that a compromise measure came very near being carried which would have placed the building at Buck's Corner, far from the centre of population, though very near the geographical centre.

The two hundredth anniversary of the authority given for a military company on the "east side" of the river, in Hartford and Wethersfield, which came around in 1853, was the occasion of a magnificent celebration, with a "feast of reason and flow of soul" on the old historic Green. The Rev. Alonzo B. Chapin, D.D., rector of St. Luke's parish, prepared an address which was afterward expanded into a book called "Glastonbury for Two Hundred Years." The committee of arrangements consisted of Messrs. John A. Hale, Thaddeus Welles, Jared G. Talcott, David E. Hubbard, Charles Hollister, Edwin S. Treat, Henry Dayton, Joseph Wright, Sidney Smith, Andrew T. Hale, Walter B. Neau, Elisha Hollister, Henry T. Welles, George Plummer, and Leonard E. Hale.

The ancient west line of this town as well as the east line of Wethersfield was the Great River; but, very singularly, the north line of Wethersfield prolonged east across the river does not correspond with the north line of this town, being about one hundred and twenty rods north of it. In the case of Bulkeley *vs.* Hollister, in 1684, the defendant claimed that the north line of the town should correspond with the Wethersfield line, which would have given him his claimed width at Nayaug. We have a suspicion that Gershom Bulkeley, like some of his successors, understood the manipulation of legislative bodies better than Hollister, and that though the General Assembly gave the case to the plaintiff, no injustice would have been done if they had decided in accordance with the claim of Hollister. The river, coming down through the meadows broadside on, makes in the lapse of years great changes, and the boundary was early a subject of question between the two towns, though not until 1769 was there any attempt to establish a line in distinction from the river. Thomas Welles, representing Glastonbury in 1765, petitioned the General Assembly to establish the river by resolution as the boundary, without reference to its wear on either side. Upon this petition being ignored, the town of Wethersfield in 1769 made its petition to re-establish as the line between the towns as the river ran in 1692. This was supposed to be done in 1770 by establishing a line beginning at a place called "Pewter-pot Brook's mouth," in the Keeney's Point meadow, running in a southerly direction to the branch of the river on the east side of Wright's Island and following to the main stream, and thence in the river to the south bounds of the towns. In 1792 Wright's Island was set to Glastonbury, and at that point, by the action of the towns, the river was conceded to be the boundary. In 1870 Glastonbury petitioned the legislature for the establishment of the river as the line, and Wethersfield claimed the old line of 1692–1770. This controversy continued between the towns until in 1874 the Connecticut River, as it now flows or may hereafter run, was established as the boundary between the towns.

The first post-office was established in the old Welles Tavern (now the residence of Charles Chapman) in 1806, and Joseph Welles was postmaster. He retained the position until 1832, when Benjamin Taylor was appointed, retaining office until 1862, when he retired. The office at South Glastonbury was established March 29, 1825, with George Merrick, Esq., as postmaster, who served until the 15th day of June, 1829, when he was succeeded by Oliver Brainard, who continued in office until his death, in 1861.[1] Offices have since been established, at Naubuc in 1856, East Glastonbury in 1863, and Buckingham in 1867. Prior to 1806 the mail for different towns was taken from designated post-offices by post-riders and by them delivered. The Rev. Jeremiah Stocking in his early manhood was a post-rider from Hartford to Saybrook. He began in 1799, delivering the newspapers, and carrying the mail from 1801, and continued in the business twenty-five years, in which time he travelled 150,000 miles, and crossed the Connecticut 8,500 times.

George Merrick

The Hon. Sidney Dean, member of Congress from the Third District of Connecticut in 1855 and 1857, lived in the south part of Glastonbury during all the early part of his life. Some of his family still reside in the town.

The Hon. John R. Buck, member of Congress from the First District of Connecticut in 1881 and 1885, is a native of Glastonbury.

The migratory character of our town-clerk's office, due to frequent changes in the incumbent, resulted, in 1881, in the erection of a Town Records Building on Welles Corner for that and the other town offices, with a large fire-proof vault for safely keeping the records.

William S. Goslee

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[1] At this time Judge Merrick was in the mercantile as well as the law business. He was a descendant of the Rev. Noah Merrick, of Wilbraham, Mass., and his wife, Abigail Fisk, widow of the Rev. Chiliab Brainard, first pastor at Eastbury. Judge Merrick was born at Wilbraham, Feb. 1, 1793, being the son of Dr. Samuel F. Merrick; read law with the Hon. Sylvester Gilbert, of Hebron, and the Hon. Hunt Mills, of Northampton, Mass.; was admitted to the bar in 1815, and continued in practice in South Glastonbury until his death, Oct. 6, 1879. He married for his first wife Nancy, daughter of Roswell Hollister and his wife Elizabeth, by whom he had two sons, — George Hollister, who died before his father, and Roswell E. Merrick, who survives him. Mrs. Nancy Merrick having deceased, Judge Merrick married Miss Betsey Ann, daughter of Thomas and Betsey Ann (Welles) Hubbard, and sister of the Hon. John W. Hubbard, who survives him. He was a true gentleman, always affable, a safe and prudent counsellor, and a good lawyer. He was a magistrate for the whole term of his life here until attaining the constitutional limit of age, judge of the county court for many years, and served in the legislature of 1866 with marked credit and success.

XIV.

GRANBY.

BY WILLIAM SCOVILLE CASE.

ALTHOUGH Granby has existed as an independent township only since 1786, the history proper of the tract enclosed in its present limits antedates that period by considerably more than a century. A hasty *résumé* of the history prior to the final separation from Simsbury is necessary for a complete and satisfactory understanding of the later chronicles. The town, as incorporated in October, 1786, comprised an area of about fifty-nine miles, with an average length of nine and one half miles, and a breadth of about six miles. Still later, in 1858, this territory was in turn divided, — about one third of the eastern part of the town going to form the present township of East Granby, which includes the famous Newgate Prison. The location of Granby cannot perhaps be better described than by saying that it lies adjacent to and directly south of the irregular notch in the Massachusetts and Connecticut boundary line. It consists of a hilly and irregular district, like most of the towns which make up the northern and northwestern portions of the State. Its lowlands are traversed by the waters of two large brooks, with their several tributaries, which, coming from nearly opposite directions, meet near the southeastern boundary of the town, and together flow on to the crooked Farmington River about three miles distant. The soil is generally sandy, although the well-watered lowlands are as fertile as those of the adjacent towns. Farming is the prevailing occupation of the people, the distance from good water-power, as well as from railroad conveniences, rendering the place undesirable for manufacturing purposes. Copper in quantities too small to warrant the expense of mining is an indigenous product, and traces of iron have likewise been found in sufficient quantities to arouse the enthusiasm of enterprising people; but Granby mining ventures, of whatever description, have so far proved most dismal failures to all who have embarked in them. Although nothing definite is known concerning the earliest period of the town's history, yet there is good reason for supposing that the first house in the town stood at the Falls, — now in East Granby, and a little less than a mile north of the village of Tariffville. This was occupied by John Griffin as early as 1664, and he may with reasonable certainty be called the first settler. He held the first Indian deed, given by Manahanoose on account of the Indians having set fire to some of his tar, which he manufactured in considerable quantities.[1] The next settlers in the town located at Salmon Brook,

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[1] See history of Simsbury.

Granby proper, and the first house there stood near the present residence of Mr. Dennison Case. Daniel Hays, of Indian fame, lived, about 1720, in a house which stood "below the hill," and near the present home of Mr. Joseph Sanford. It is also generally supposed that a block-house was erected still farther south, immediately in the rear of the house lately occupied by Mr. Charles Pettibone, where the settlers flocked in times of danger, and when in fear of any outbreak from the savage proprietors of the country.

Little by little the wildness of the country took on a more civilized air. First of all it was necessary that there should be roads. Means of communication must be had with neighbors, and with the adjoining towns. As in all early settlements in new countries, these roads were at first simply footpaths. One of the first public highways was a road from Barn-door Hills, in the western part of the town, to Wilcox's mill, which was located near the present site of the New Haven and Northampton Railroad depot. Another road ran from near the residence of Mr. Dennison Case to the same mill, and still another lay between Barn-door Hills and the house now occupied by Mr. Orlando Smith. These highways were of the most primitive sort, and were constructed only as the strict necessities of the occasion required. Fear of the Indians, which is the one omnipresent and unquestioned factor in all our colonial history, seems to have been present at this period among the settlers, and, unfortunately, with excellent reason. Frequent attacks and murderous outbreaks kept these unfortunate pioneers in a perpetual state of alarm; and their energies at this time seem rather to have been devoted to measures of personal safety than to matters of public interest and improvement.

In the early days of the settlement the Indians were never slow to take advantage of its weak state, and many acts of depredation and malicious deviltry took place. The most noteworthy of these was probably the capture of Daniel Hays,[1] an early settler, alluded to before. Hays, as has been stated, lived at Salmon Brook. At that time a young man of twenty-two or twenty-three years, he was captured on his way to the pasture in search of his horse. The three Indians who had thus lain in wait for him immediately bound their captive and started for the north. A general alarm was soon spread among the settlers, and a party made up of men from his own town and the neighboring town of Windsor was soon scouring the woods in search of the savages. All their efforts were vain, however, and in the mean time the captive was hurried on to Canada, treated with all manner of insults and indignities. After a journey of nearly thirty days he was brought to a great Indian encampment on the Canada border. Here he was compelled to "run the gauntlet," which terrible ordeal he was fortunate enough to pass through alive, and was at length by unusual good fortune adopted into an Indian family. After a lapse of several years he was sold to a Frenchman at Montreal, who took pity on him and allowed him the privilege of purchasing his own freedom after a service of some years. He returned to his family after an absence of about seven years, and lived from that time in an uninterrupted course of peace and happiness. He died in 1756, and was buried in the cemetery at Salmon Brook, where his grave may yet be seen, marked by one of the curious little red freestone slabs of that period.

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[1] The narrative here given is taken, in its essential details, from the excellent account given by Mr. Phelps in his "History of Simsbury, Granby, and Canton."

The work of settlement and population was very slow and discouraging. Records show that as late as 1709 there were only eleven families settled within the present boundaries of the town. It has been affirmed that frequent Indian outbreaks kept the place entirely deserted for considerable periods of time. As the town grew in numbers and strength, however, apprehension of dangers from these sources gradually disappeared, and the population seems to have increased with considerable rapidity, as in 1736 two ecclesiastical societies were established, called respectively the Northeast and Northwest societies. It must be remembered that all public measures prior to 1786 were carried out only with the approval of the town of Simsbury, of which the settlements at the Falls and at Salmon Brook and Turkey Hills were a part. The "meetings" of the Northwest or Salmon Brook Society were held for a time in the house of Daniel Hays, which was also used as a tavern; but in 1739 a meeting of this society was convened to adopt measures for building a meeting-house. Local feeling was strong, and the General Assembly was at length referred to, in order to settle disputes and decide upon a location for the new building. This august body appointed a committee, in accordance with whose report the site finally adopted was upon Seminary Hill, at Salmon Brook. This result of outside arbitration seems to have by no means put an end to internal dissensions, however; for in 1775 the building was taken down and rebuilt on a spot designated by *another* committee of arbitration, some two miles north of its first location. This in turn was taken down, and another building erected in 1834, which is still standing, and is occupied by the First Society.

In these earliest years of the Northwest Society the congregation did not feel able to support a minister, and the "meetings" were conducted by the "brethren" alternately, with an occasional sermon from some ordained minister whenever it was practicable to secure such a *rara avis* for one or more Sundays. This state of affairs lasted for fifteen or sixteen years, until the little parish had so grown in numerical and financial strength that the church-goers felt warranted in keeping a shepherd of their own.

The first settled minister of the original Northwest Society was the Rev. Joseph Strong, ordained 1752 and dismissed 1779. Mr. Strong probably organized the church. He "used Watts' Psalms, and catechized the children," receiving as compensation for his ministerial labors a salary of £50, his fire-wood, and the use of the parsonage, which stood on the site of the old Jewett place, now owned by the Hon. T. M. Maltbie. The magnificent elms which are now standing at this place were probably set out by Mr. Strong. Before his dismissal some trouble arose in regard to his salary, owing to the depreciation of currency during the war. He removed to Williamsburg, Mass., and remained there engaged in his labors until his death.

The Rev. Israel Holly succeeded him in the parish, in October, 1784, remaining until 1793, when he in turn gave way to the Rev. Isaac Porter, who was ordained in June, 1794, and remained in the pastorate for more than thirty-eight years. Mr. Porter experienced many difficulties during his long ministry. It would seem, from appearances, that he was a strict disciplinarian, and ruled his congregation with a rod of iron. Members were disciplined for absenting themselves from church services, and much dissatisfaction followed. At last Simeon Holcomb brought specific charges against the church, criticising the manner in which the sacrament was administered, complaining that the pastor had not been ordained and was not supported "in the Gospel way," and avowing that the church was impure and corrupt in many of its members. After Mr. Porter's dismissal he lost his property, and became dependent for his support upon the generosity of individuals; the church, be it said to her shame, withholding her aid, in spite of his long and faithful pastorate. His successor, the Rev. Charles Bentley, was pastor from 1833 to 1839. Mr. Bentley consented to settle in Granby only on condition that a new church be erected; and the present edifice was completed early in his pastorate.

The next pastor was the Rev. Chauncey D. Rice, who served in that capacity from 1839 to 1841. A new parsonage was built for Mr. Rice, adjoining the present church building. The Rev. Israel P. Warren was his successor. He was ordained in 1842. Mr. Warren was considered rather "liberal" in his theology, and, after the manner of his kind, his pastorate was marked by contests between himself and the more conservative element. He afterward removed to Boston, and rose to considerable eminence in his profession. After his dismissal the pulpit was filled for some time by "supplies," and not until 1855 was the next regular minister ordained. This was the Rev. William Gilbert, who remained in charge until 1863. The Rev. Thomas D. Murphy (Yale, 1863) was ordained in 1866, the Rev. Dr. Leonard Bacon, of New Haven, preaching the ordination sermon. Mr. Murphy was pastor of the church until 1871. Shortly after the organization of the South Church at Salmon Brook in 1872 Mr. Murphy became its pastor, and remained as such until 1880. The Rev. William Hammond succeeded him in the pastorate of the First Church, and remained two years. Mr. Hammond was followed by the Rev. James B. Cleaveland, the present pastor. At the South Church the pulpit was filled, after Mr. Murphy's dismissal, by the Rev. George W. Griffith, at that time a student in the Yale Theological Seminary. Upon his graduation (1881) Mr. Griffith became the pastor of the church, remaining in that position one year. He was succeeded by the Rev. W. D. McFarland, who left at the expiration of a year's service to accept a position upon the staff of "The Gospel in All Lands," a religious paper published at Baltimore. From the time of Mr. McFarland's dismissal the church has had no settled pastor.

The Northeast, or, as it came to be called, the Turkey Hills Society is described in the history of East Granby.

An Episcopal church was begun in 1792, although not finished until 1800, and stood many years on the site of the present building of the Library Association. From the small number of Episcopalians, the parish was always weak in its finances, and never able to support a minister of its own. The pulpit was usually supplied by combining with the people of St. Andrew's Parish in Bloomfield, all together hiring a rector who should do the duties incumbent upon him for both parishes. The church was closed about forty years ago, but to this day traces of its influence are occasionally observed. A movement has been started quite recently to reorganize the Episcopalians of the town, with a view to testing the advisability of again holding services in the place.

The Methodists erected their present church building in West Granby in 1845, and the society is now in a comfortably flourishing condition. There is also a society of Universalists possessing a substantial little church located in North Granby, some few hundred rods above the old North Church of the Congregationalists. They are prosperous and independent enough to employ their own minister, and their numerical strength, although confined almost exclusively to the northern section of the town, is considerable.

The organization of the South Church, alluded to before, took place in 1872, when a division occurred, and the people of Salmon Brook and immediate vicinity, who formed a considerable portion of the congregation, dissatisfied at having to ride two miles over a poor road to get the benefits of public worship, seceded from the mother church and organized themselves into the South Congregational Society. They have never built a church, but have held services in the building of the Granby Library Association, a commodious two-storied structure, which was erected about the time of the formation of the new society, and admirably answers the purposes of a church.

We have spoken of the early ecclesiastical history of the town, and it is proper in this connection to add a few words regarding the early educational history. But little is known definitely concerning the first schools, and we must pass rapidly from the time when the early settlers built their first school-house near Salmon Brook, to the period, a century or more later, when something more systematic was undertaken. In 1874 the entire public-school system of the town was improved and remodelled. The number of scholars in each district was as follows: In district No. 1, 111; No. 2, 34; No. 3, 18; No. 4, 64; No. 5, 17; No. 6, 45; No. 8, 16; No. 9, 30; No. 10, 27; No. 11, 10. Total, 372. It was at this time that the modern high-school methods were adopted by the board for the examination of teachers. The standard then set has been rigidly adhered to, and has resulted most satisfactorily. A better qualified and more competent body of teachers has been the result sought for and attained. For the year 1884 the cost of maintaining the schools of the town amounted to $2,554.94, of which $625.50 came from the school fund and $296.12 from the town deposit fund, leaving $1,452.89 to be assessed by taxation. At present the town ranks fifty-second among the towns of the State, in school attendance according to enumeration, which for the eleven districts is now 264, a decrease of 108 in eleven years.

Private schools of more or less importance have at various periods had a brief existence within the town. A school of considerable note once stood near the present site of the soldiers' monument, at Salmon Brook Street. This was discontinued more than half a century ago. The library building at Salmon Brook was occupied for a number of years by the Rev. Mr. Murphy, who, with an assistant, taught the various branches of the classics, for collegiate preparation, and kept a school of the first order. At Mr. Murphy's departure this school was closed.

We have alluded before to a "block-house" which stood, at the earliest period of the history of the settlement, in Salmon Brook Street. An elaborate map of Simsbury, made about 1730, located another and more important fortification about a mile north of the "street," and near the Southwick road. This was known as Shaw's Fort. It is supposed to have been erected in 1708, and was probably of the most primitive style of architecture, — a rough block-house, protected by the conventional ditches and palisades. In these early days of the settlement no military organization was attempted; and it is probable that this fort was used only on occasions of unusual Indian outbreaks, when the settlers flocked to it *en masse*. At this time there were but fifty-eight houses in the entire tract which afterward became Granby, and they were scattered over several miles of territory. Nevertheless, we must date the military history of the town from this period; and it is not surprising, when we consider the rough training which these people had in their early struggles with savage foes, to find them in after years playing so important a part in the most serious wars which afflicted the country. In the French war of 1756 Simsbury furnished a company in which several Granby men served, and in 1762 a company of forty-seven men, under the command of Captain Noah Humphrey, formed part of the disastrous expedition to Havana under General Lyman. Fourteen members of this company came from the Granby part of Simsbury. Only two of them returned from Havana. Their names were Andrew Hillyer and Dudley Hays. The sufferings of the men who took part in this foolhardy expedition were extreme. Sickness and shipwreck, — every form of disaster, in fact, seemed to be present.

In the War of the Revolution the record of the town was one in which we may well take pride. Volunteers to the cause of freedom came forward from every section, and in the attack on Fort Ticonderoga, in 1775, Granby men were present as members of Captain Phelps's company. It was during this war that the usefulness of Newgate was made apparent, and the place was fitted up and transformed into a prison for Tories and English prisoners. It proved its admirable fitness for the purpose, as a letter from General Washington still bears evidence,[1] and did much good service in the cause of the patriots. After Burgoyne's surrender, detachments of his captured army were sent through to Hartford, and a peaceful little meadow, only a few hundred yards from the spot where the original block-house stood, is still pointed out as the camping-ground of a company of Hessians who passed through the place as prisoners of war. Men from this town participated in nearly every battle of importance during the entire Revolutionary War; and the writer treasures a curious old razor, with its wooden case, which passed through the untold hardships of Valley Forge as the property of Sergeant Seth Hayes.

The part which Granby played in the second war with Great Britain and the Mexican War is lost to us, although there were doubtless natives of the town who enlisted in each of these struggles. No companies were formed from this place exclusively. After the latter war, and during the period of "militia" excitement, there was much interest manifested in military matters, and many of the older citizens remember, with a thrill of the same old patriotic ardor that fired them then, the "general training day." This was an occasion of extraordinary interest to the dwellers in the rural districts, who flocked in great numbers to the village which had been previously selected as the gathering-ground of the volunteer companies for miles around. Granby was often selected for this honor, and the broad "street" seems to have been especially adapted for the warlike manœuvres which characterized such gala-days. In the War of the Rebellion the town furnished her full quota of men.

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[1] See the historical sketch of East Granby, p. 80.

Everett Griswold joined the service April 19, 1861, and was probably the first Granby man to enlist, although his example was quickly followed by seventeen more enlistments in May. Twenty more men were enrolled in the service before the end of the year. The number of enlistments during the following year was thirty-eight, and in 1863 and 1864, nineteen. Of these men, the greater part enlisted as privates, and never rose above the positions of minor officers, though there was at least one brilliant exception in the person of Colonel Richard E. Holcomb, who rose rapidly by promotion and was finally put in command of the 1st Louisiana, the first white Union regiment from that State. He was killed at the battle of Port Hudson, June 14th, 1863, while at the head of his men and urging them on. Colonel Holcomb was a man of great bravery and determination, and his brilliant record as a soldier gave promise of a bright future.

Since the exciting events of the Civil War little has occurred to disturb the tranquil sleepiness of the staid old town. With the memory of their dead heroes fresh in their minds, the people of the town immediately after the war voted to erect a soldiers' monument. Voluntary contributions were forthcoming, and in a short period the amount requisite for a handsome memorial was pledged. Then came the inevitable wrangle over the location of the proposed monument. Every section of the town came forward with its own particular claims to recognition. There were apparently insurmountable objections to its erection in one place, and unanswerable reasons for its being located in another place, and *vice versa.* The upshot of the whole affair was the dedication, July 4, 1868, of the handsome brown stone monument which stands at the northern end of Salmon Brook Street.

In 1786 the town was incorporated, with Judah Holcomb, Jr., as the first town clerk. Colonel Ozias Pettibone and Colonel Pliny Hillyer were the first representatives to the State legislature. Until 1794 the town was allowed but one representative in the legislature. In that year, and thereafter, *two* were sent, and the two gentlemen who first went together were the men who had up to that time alternated in representing the town, — Messrs. Pettibone and Hillyer.

In 1858 the town was subdivided, East Granby forming itself into an independent town, as Granby had done before. During the campaign of 1840 political excitement in Granby ran very high, and a spot near Stony Hill is still recollected by many people as the site of the log cabin of the Harrison and Tyler men.

The Granby Water Company was incorporated in 1868, with Dr. Jairus Case as president. Water is brought from Bissell's Brook, and is supplied at present to almost every house-owner in the vicinity. A visionary scheme to construct a railroad from Granby to Tariffville, distant some four miles, also upset the minds of the villagers a few years ago. After going to the trouble of securing a charter from the legislature, the upholders of the scheme decided it to be impracticable, and it was abandoned.

In December, 1876, the place was visited by a disastrous fire which destroyed the principal hotel, the store of Loomis Brothers, together with the post-office, and the adjoining buildings. A high wind was blowing at the time, and a general conflagration was apprehended. This, however, was happily averted. The burned buildings have not been rebuilt.

In 1882 disputes arose between Granby and Suffield regarding the town boundaries upon Manatic Mountain. The trouble was referred to a committee of three persons appointed by the Superior Court, who decided the matter in favor of this town, after a personal examination of the disputed territory and a full review of the evidence.

In manufacturing, the town has never held a prominent place. West Granby has acquired some note as a centre for cider-brandy distilleries, and there was, at one time, a brass foundry, on the present site of Forsyth's grist-mill.

Pegville, one of the small villages of the town, derived its name from quite an extensive shoe industry once located there; and a building was erected at Salmon Brook a few years ago for the purpose of manufacturing toy pistols and other "notions" of like character. The place was subsequently occupied by another company for the manufacture of knife-handles; but it has been unoccupied for a considerable period. In politics, Granby has been variable. At present the town is very strongly Republican, giving a Republican majority of between forty and fifty on a total vote of about three hundred. The town is in the Third Senatorial District, and has been represented in the State Senate by Edmund Holcomb, Republican, in 1866, Dr. Jairus Case, Democrat, in 1868, and Theodore M. Maltbie, Republican, in 1884. William C. Case, Republican member from the town, was Speaker of the Connecticut House in 1881.

The population of the town is decreasing. Every census shows a loss of some scores, and the "Ricardian acre" is only too common a sight on the hillsides and among the mountains in the northern and least settled portions of the town. The census of 1870 gave Granby a population of 1,517, and that of 1880 reduced the number to 1,340.

Wm. Scoville Case

XV.

HARTLAND.

FROM NOTES BY LESTER TAYLOR.

HARTLAND is bounded north by Massachusetts, east by Granby, south by Barkhamsted, west by Colebrook. It is about seven miles east and west and about five miles north and south, containing thirty-four square miles. This township was part of "those lands on the north of Woodbury and Mattatock and on the west of Farmington and Simsbury," etc., granted by the General Court, January, 1687, to the towns of Hartford and Windsor, "to make a plantation or villages thereon." This grant, with others made at the same session, was intended to put the vacant lands west of Connecticut River beyond the reach of Sir Edmond Andros or other governor appointed by the Crown. "The expedient was, in its immediate results, effectual; but at a later period this grant was the occasion of a long and angry controversy between the towns and the Colony."[1] The controversy was settled in 1726 by an agreement that the tract covered by the grant should be divided, and that one half of it should be confirmed to Hartford and Windsor. By deeds of partition executed by these towns in 1732, "four parcels of land lying within said large tract was set out to the patentees of the town of Hartford;" and by an act of the General Assembly in May, 1733, one of these parcels, "called the Northeast Part, containing by estimation seventeen thousand six hundred and fifty-four acres," was named Hartland, — a name easily derived from "Hartford land." The first proprietors' meeting was held in Hartford, July 10, 1733.

The surface of the township is broken by a double range of hills north and south, and through it flow the east and west branches of Farmington River. The east branch rises in Norris Pond, near Tolland Centre, Mass.; the west branch in Nichols Pond, in Becket, Mass. The town is liberally supplied with unfailing springs, and cold, clear streams that flow east and west. Hartland Pond covers about eighty acres in the northwest part of the town. The soil is a gravelly loam, except in the alluvial deposits of the valleys. Here and there coarse granite crops out on the hills. The climate is cool, with a dry, bracing atmosphere. The natural woods are maple, beech, birch, ash, chestnut, cherry, and hemlock.

There is no evidence of any permanent settlement of Indians within the town, though arrow-heads and other implements found in the valleys show that they hunted here. The first white settler was John Kendall, who came from Granby and built his cabin in the south valley, east of where the old Bates house stands, now owned by Leonard Dickinson. His twin daughters were the first white children born in the town. He moved away in about a year, and the first permanent settler was Thomas Giddings, who came from Lyme, June 12, 1754. He made his home on the land so long owned by the late Willis Wright, in the southeast part of the town. Simon Baxter[1] came next. Joshua Giddings, brother of the first settler, came in 1756 from Lyme and located in the east parish, south of the centre, on the farm now owned by H. Searles. Joshua Giddings had three sons, John, Joshua, and Benjamin. John was the first white male child born in Hartland. Joshua, the second son, left Hartland for Pennsylvania, where, soon after, his son Joshua R. Giddings, the famous Abolitionist, was born. The third son, Benjamin, was the father of the Rev. Salmon Giddings, who in 1817 organized the first Protestant church in St. Louis and was installed over it.

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[1] See Trumbull's "History of Connecticut," vol. ii. pp. 95–99; and "Colony Records," vol. iii. p. 225, note.

Moses Cowdrey came from East Haddam in 1756, and after several changes finally settled in the northeast district in the east parish. He left three sons, Asa, Ambrose, and Moses. In 1760 Jonas Wilder and Consider Tiffany, also of East Haddam, settled on the West Mountain, and Thomas Beman, of Simsbury, made his home in East Hartland. Daniel Ensign, of Hartford, came in 1761. By that time the place had thirty-seven families, numbering two hundred and twelve persons. Uriel Holmes, another of the East Haddam people, arrived and built his house at the southeast corner of the green at the centre of East Hartland. It stands now, the oldest house in town. Colonel Holmes was a prominent citizen, and represented the town in thirty-six sessions of the legislature. Other early settlers were Josiah and Stephen Bushnell, from Saybrook, Phineas Kingsbury and Nehemiah Andrews, and a number of young men from East Hartford, among them Reuben Burnham, whose wife, Chloe Fitch, was a sister of the inventor of the first steamboat.

The first doctor in the town was Dr. Jeremiah Emmons, who came from East Haddam and settled in East Hartland. In 1775 Uriah Hyde, from Windsor, built the first blacksmith's shop in West Hartland, though before this, Jehiel Meacham had worked at the trade in East Hartland. The first tavern in the west parish was kept by Eldad Shepherd, who came from Hartford in 1770. About 1780 two brothers, Caleb and Timothy Olmsted, came from East Hartford to West Hartland. Timothy Olmsted was considered the most popular teacher and composer of church music in Connecticut at that time. He published a work of church music, "The Musical Olio," containing many original tunes, such as London, Vernon, etc., long familiar to lovers of church music.

The town was incorporated in May, 1761. The first town-meeting was held at Simon Baxter's house, July 14, 1761. Joshua Giddings was chosen moderator, and Joseph Gilbert town clerk. Until 1795 Hartland belonged to Litchfield County; in that year it was annexed to Hartford County. This was an important event to the people, for many of them were from Hartford, and from the beginning the chief business interests of the place had been connected with Hartford. The population at different dates has been: 1756, 12; 1774, 500; 1810, 1,284; 1880, 647.

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[1] He enlisted in the British army, and died in Halifax.

March 1, 1775, at a town-meeting it was

> "Voted, That the town will hear read what the Continental Congress did in their Association, — this meeting being sensible that the liberty of every freeborn American is most atrociously invaded, and having duly considered how the Association of the Continental Congress is most happily concerted to relieve our fears, to recover and preserve uninjured our invaded rights and privileges — we heartily approve of and acquiesce in it, and will to our utmost faithfully adhere to and observe the same, and acknowledge to our worthy delegates who attended that Congress, that we have a most grateful sense of the service they have done us and our country in the wise and noble resolutions they adopted."

The list of Revolutionary soldiers from the town is not preserved; but there was no lack of patriotism. In 1776 a tax was levied to buy stockings and clothing and tents for the Continental Army, and in 1781 it was voted by the town to keep their quota in the army full.

Hartland for many years belonged to the Simsbury probate district. In 1807 Hartland and Granby were made a district; and in 1836 Hartland itself was made a district, with Phelps Humphrey for its first judge.

The first church in Hartland was organized May 1, 1768; but as early as 1761 the Rev. Ashbel Pitkin was employed to preach and hold services in private houses. The Rev. George Colton succeeded him. The first pastor of the church was the Rev. Sterling Graves, who was ordained June 29, 1768, at an open-air service a mile south of the present church. He was given seventy-five acres of land and £100 as a settlement; and his salary, beginning at £35, was to rise gradually to £75, two thirds payable in wheat, pork, beef, etc., at the stated rate. He died in 1772, and the next year the Rev. Aaron Church was made pastor. He served till his death, in 1823, and was a man held in the highest regard. He was made a delegate to the convention that adopted the new constitution of 1818. Other pastors of the first parish have been the Rev's Ami Lindsley, Aaron Gates, J. C. Houghton, Nelson Scott, David Beales, John B. Doolittle, Lyman Warner, Nathaniel Bonney, Merrick Knight.

Starling Graves

Because of the deep valley through the middle of the town, a division between east and west seemed desirable and natural; and, on petition, a committee was appointed for the purpose by the General Assembly. They were Colonel Seth Smith, of New Hartford, Daniel Humphrey, Esq., of Simsbury, and Colonel Nathaniel Terry, of Enfield. They made the west parish include the South Hollow west of the river as far north as Samuel Bassett's, now S. P. Banning's. The second church was thus organized in 1780. In 1782 the Rev. Nathaniel Gaylord, of Windsor, was ordained to a successful pastorate which lasted until 1841. He was a graduate of Yale, first in his class. Since then the pastors have been the Rev's Adolphus Ferry, John A. Hempstead, Luke Wood, Charles Grosvenor Goddard, Rodney L. Tabor, Rolla G. Bugbee, Frederick A. Balcom.

The interference, or rather the regulation, of the town in society matters in early days is illustrated by such votes as these, recorded in 1776: —

> "Voted, To sing the last singing on the Sabbath or Lord's day, without reading."

Also

> "Voted, Lieut. Eleazer Ensign and Mr. Joseph Wilder assist in reading the Psalm on the Lord's Day and other public meetings."

A Methodist "class" was organized in the west parish during the early part of this century, holding its meetings in private houses. The church building was not put up until 1833. The first meeting-house of the first ecclesiastical society was built in 1764, by vote of the town. It was used until 1801, when the present building was put up, and it was remodelled in 1875 at considerable expense, so that it is now as attractive a church as is often found in rural New England. The burying-ground, near by, was laid out in 1765 by Joshua Giddings and Jason Millard, selectmen. The meeting-house in the West, or Second, Society was erected in 1775, a very large, substantial structure. Its steeple was put on in 1837, with a bell presented by Mr. Stephen Goodyear. In 1844 a new church building was put up on this site, and dedicated in June, 1845.

The first post-office was located at East Hartland; the second in West Hartland in 1827. First there was a weekly mail from West Hartland by Barkhamsted, North Canton, Simsbury, to Hartford. In 1850 this was made a semi-weekly service. In 1879 a daily mail was established between New Hartford and West Hartland, and Hartland Centre (the Hollow) was also made a post-office. It has four mails a week. The others have theirs daily.

In 1782, the custom was established of holding town-meetings alternately in East and West Hartland. This held until 1860. In 1859 the town voted to build its own town-hall at the Hollow, near the geographical centre; Jonathan A. Miller gave the land for the site, and other citizens contributed liberally. The first meeting was held in it in October, 1860.

Hartland was not allowed representatives in the General Assembly until October, 1776, when Phineas Kingsbury and John Wilder were admitted.

Among natives of Hartland there should be mentioned a number whose names have come to be well known elsewhere.

The Rev. Selah B. Treat, D.D., was born in Hartland, Feb. 19, 1804. He was the only son of Selah and Anna (Williams) Treat. He received the advantages of a good academic education, and entered Yale College at the age of sixteen, graduating in the class of 1824. Subsequently he studied law, practised in East Windsor, and Penn Yan, New York. His prospects in the profession were full of promise, but he gave up the law and entered the Andover Theological Seminary to prepare for the ministry. He graduated in 1835. He was soon settled over a church in Newark, New Jersey, where he remained four years. Subsequently he became Secretary of the American Board of Commissioners for Foreign Missions, holding that office for many years. He died in Boston, March 28, 1877, aged seventy-three years.

Judges Horace and Eli T. Wilder, sons of Colonel Eli Wilder, went from Hartland to Painesville, Ohio. The former graduated at Yale, in 1823, and both became lawyers and judges. Horace Wilder was six years judge of the Common Pleas Court and for a time judge of the Supreme Court of Ohio. Subsequently they left Ohio and made their homes in Redwing, Minnesota.

Judge Lester Taylor, of Claridon, Ohio, was born in West Hartland, in the latter part of the last century, and settled in Ohio when twenty years old. He was elected county judge in 1846, and in 1856 he was chosen to the State senate by the counties of Geauga, Ashtabula, and Lake, and the senate chose him for its presiding officer. He had also been a member of the lower house of the Ohio legislature.

Samuel Edwards Woodbridge was born in Hartland in 1788, son of the Rev. Samuel and Elizabeth Woodbridge, who were originally from Hartford. He was superintendent of schools in his native town, and in 1825 opened a boys' school which acquired considerable popularity. In 1834 he took charge of a large school on Long Island for neglected children, which had about eight hundred inmates. Leaving there, he established a school for boys at Perth Amboy, which proved very successful. He died in 1865.

Hartland
1780
Samuel Woodbridg

The principal industry of Hartland has been agriculture, the soil being especially adapted to grass and grazing purposes. Formerly a great deal of cheese was made in the town. Of recent years buttermaking has taken its place. Cattle-raising is quite extensively carried on, and in the fields there are grown the cereals and tobacco.

In manufacturing, Hartland has had the usual run of grist-mills, saw-mills, and fulling-mills, and besides these, wagon-shops, tanneries, a print-factory, and a paper-mill. Uriel Holmes built the first saw and grist mill in the North Hollow on the east branch of the Farmington. In 1777 Stephen Bushnell built a grist-mill on Mill Brook, and also a saw-mill. There was another saw-mill higher up the same brook. Samuel E Woodbridge in 1818 built the saw-mill now owned by Watson E. French. S. Roberts has a saw-mill on the East Mountain. These and portable steam-mills have largely reduced the amount of timber. Most of the mills have gone to decay. Thomas Fuller, and afterward his son Luther, had a fulling and clothiers' mill in the North Hollow. Thomas Sugden had a tannery in East Hartland, and Deodate

I. Ensign had one in West Hartland, which his sons carried on for many years.

Wagon-making was begun in 1824, in East Hartland, by Ezekiel Alderman, from Granby. He was succeeded by Uri Holcomb, and he by Lester H. Gaines. In 1840 Elias E. Gilman began the same business in West Hartland, but went to Winsted in 1854. His brother Samuel carried on the manufactory till his death, in 1869.

In 1836 John Ward and his sons, James and Michael, from Adams, Mass., built large print-works on the west branch of the Farmington, near the Barkhamsted line. They made from two hundred thousand to three hundred thousand dollars worth of goods a year, but in 1857 the firm dissolved. Little was done with the property until 1874, when the sons of Michael Ward began there the manufacture of paper. They are making about two tons of fine manila paper a day.

XVI.

MANCHESTER.

BY THE REV. S. W. ROBBINS,

Pastor of the First Congregational Church.

MANCHESTER is one of the four towns whose territory was originally included in the town of Hartford. It was incorporated in 1823, and its separate history is comparatively brief; yet it claims its inheritance in the historic treasures of the ancient town, in the wisdom and valor of the early settlers whose bequest to posterity renders illustrious the record of two hundred and fifty years. Though the Earl of Warwick gave to the Connecticut Company the entire domain from Narragansett Bay to the Pacific Ocean, prudence and equity required the confirmation of the title by the original possessors of the land; the good-will of Chief Joshua being even more essential to a peaceful settlement than the favor of King Charles. The first purchase made after the arrival of the Rev. Thomas Hooker and his company from Newtown, Mass., comprised a tract extending six miles west of the river and three miles east of it, bounded north by the Windsor settlement and south by Wethersfield. The tract west of the river was divided into two sections each three miles wide, east and west. The plantations east of the river were known as the Three-mile Lots, and were supposed to extend as far east as the Hillstown road, in Manchester.

The land lying east of the Three-mile Lots was known as the Commons, and belonged to and formed a part of the hunting-grounds of Joshua, sachem of the western Niantic Indians, who was the third son of Uncas, sachem of the Mohegan Indians. About the year 1675 or 1676 Joshua sold to Major Talcott of Hartford, for the use and behoof of the town of Hartford, a tract of this common land extending from the aforesaid Three-mile Lots five miles still farther east the whole width of the town of Hartford, and bounded east by other land claimed by Joshua, which now constitutes the town of Bolton; but the conveyance was not made till after Joshua's death, which occurred in May, 1676. The Governor and Council, or General Court, nevertheless claimed and exercised authority over this land under and by virtue of the charter of King Charles II., and in 1672 had passed an order extending the boundaries of Hartford five miles farther east, for the encouragement of planters to plant there, covering the same ground afterward sold to Major Talcott by Joshua. In 1682, after Joshua's death, Captain James Fitch, of Norwich, and Thomas Buckingham, of Saybrook, administrators on the estate of said Joshua, sachem, conveyed the same by deed to Mr. Siborn (Cyprian) Nichols, Sergeant Caleb Stanley, and John Marsh, selectmen of the town of Hartford; and from that time onward till 1772 it was known as the Five Miles.

By the act of incorporation the western boundary of the town of Manchester was placed half a mile west of the west line of the Five Miles. The town therefore included, in addition to the Five Miles, a section, half a mile wide, of the original Three-mile Lots. In 1842 a portion of East Windsor, comprising an area of nearly two square miles, and including Oakland district, was annexed to this town, making its present area about twenty-eight square miles, bounded north by South Windsor, east by Bolton and Vernon, south by Glastonbury, and west by East Hartford. The face of the country east of Connecticut River for a considerable distance is generally level, rising into broken uplands in the northern part. Near the centre of the town of Manchester the land gradually rises into a moderately elevated plain, along which extends the broad avenue which is the continuation of the old "country road" from East Hartford Street, beginning at the corner near the mouth of the Hockanum River. This plain gradually terminates on the east in the high range of hills which, sweeping round to the southwest, encloses the extensive valley that forms the southeast part of the town.

The Hockanum River, the outlet of Snipsic Lake, in Vernon, flows through the entire northern portion of the town, receiving as chief tributaries Hop Brook and Bigelow Brook. In the vicinity of these streams the manufactories are located. The chief centres of business and population are North Manchester and South Manchester. Other settlements are Manchester Green, Lydallville, Parker Village, Oakland, Buckland, Hilliardville, and the Highlands.

The first settlers of the Five Miles located in the western part, in the vicinity of Hop Brook.[1] Here, as early as 1711, Thomas Olcott was appointed to keep a house of entertainment, which stood just across the road from the residence of the late Sidney Olcott. Subsequently a tavern owned by John Olcott was kept on the corner, a few rods farther south. Tradition tells of the great droves of cattle which in the early days passed this point on the way to market, and of numerous emigrants from Rhode Island making the journey to the Western Reserve, which was the westernmost point that anybody then sought.

The first general division of lands in the Five Miles occurred in 1731, when the proprietors appointed a committee to lay out three miles and one hundred rods on the east side, next to Bolton, the whole width of the town of Hartford, to be divided to the original proprietors or their heirs, according to their rate as it stood recorded on the town-book, including necessary ways. The same year this committee laid out four strips or tiers of this land, each tier being two hundred and forty rods wide, running north and south, parallel with Bolton town line from Windsor to Glastonbury. Each of these tiers was divided among the proprietors in proportion to their rates, by parallel east and west lines, reserving a strip thirty rods wide for a highway between the first and second tiers, also a forty-rod highway between the second and third tiers, and a thirty-rod highway between the third and fourth tiers. Of these four highways running north and south, the first passed about half a mile east of the Green. The road running north from Oak Grove mill over Academy Hill to the Bryant place corresponds nearly to the western line of the second or forty-rod highway; while the main street from North Manchester to South Manchester indicates the place of the third, which separated the third and fourth tiers of land. The balance of the unappropriated five-mile tract, lying between the Three-mile Lots on the west and the fourth tier of lots in the former division on the east, remained common and undivided till 1753, when it was distributed among the proprietors and their representatives by Mr. Samuel Wells, Nathaniel Olcott, and Josiah Olcott, a

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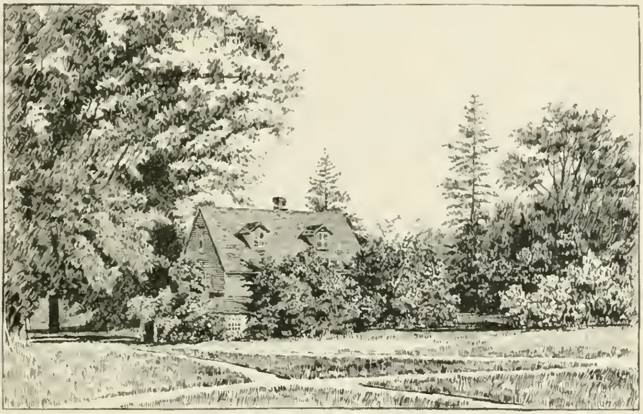
[1] Prior to any general division, lands in this section were, in some instances, assigned by the General Court to individuals for meritorious services rendered to the colony. For example; in 1666 the General Court ordered that four men and horses be speedily sent to Springfield to accompany such as should be sent by Captain Pynchon to Fort Albany or farther, as should be judged meet to "atteine certeine understandinge concerninge y^e motion of y^e French." Corporal John Gilbert was one of the men sent. For this service the General Court in 1669 granted him two hundred acres of land, whereof twenty acres might be meadow. In October, 1672, the Court appointed James Steele and Nathaniel Willett to lay out to Corporal John Gilbert his grant, and they, in March, 1673, laid out to him two hundred acres on the east side of the Great River, about two miles eastwardly from Mr. Crow's saw-mill, upon a brook called Hop Brook. This land came into the possession of Joseph and Thomas Gilbert, sons of Corporal John Gilbert; and in 1707 one hundred acres of it were deeded to Thomas Olcott, Jr., by Joseph Gilbert as administrator of Thomas Gilbert's estate. This land, or a portion of it, has remained in the Olcott family one hundred and seventy-five years.



THE CHENEY HOMESTEAD, SOUTH MANCHESTER.

Nathl. Olcott, Lieut.

Josiah Olcott

committee appointed to distribute said lands and lay out suitable roads thereon.[1]

The years between 1731 and 1753 witnessed the gradual occupation of the lands assigned in the first division. Many names in the list of the early settlers of Hartford designate families whose residence for several generations has been within the limits of the five-mile purchase. On the north side of the street, extending east from the Centre, a hundred years ago were the farms and residences of the brothers, Timothy, Benjamin, and Silas Cheney. On the south side of the same street, also west of the north and south highway, tracts of land were owned by Richard Pitkin. Near his residence, a mile east of the Centre, was the chief place of business at the time of the Revolution. The settlement contained a store, a tavern, a blacksmith's shop, a pottery, and a glass-factory.

Timothy Cheney

Benja Cheney

Silas Cheney

In 1783 William Pitkin, Elisha Pitkin, and Samuel Bishop were granted the sole privilege of making glass in the State for twenty-five years. The glass-factory was an object of curious interest to many who resorted hither to witness the process of manufacture. Its ruins still remain, — the vine-clad walls and graceful arches of the old stone structure being an attractive subject for the artist's pencil. Some years later the business centre was at the Green, now the oldest village in the town. The store had a large trade, much of it from the country lying to the east. The post-office was established here in 1808.[2] The growth of the village was promoted by the opening, about 1794, of the Boston and Hartford Turnpike, running directly west from this point midway between the

Richard Pitkin

Deodat Woodbridge

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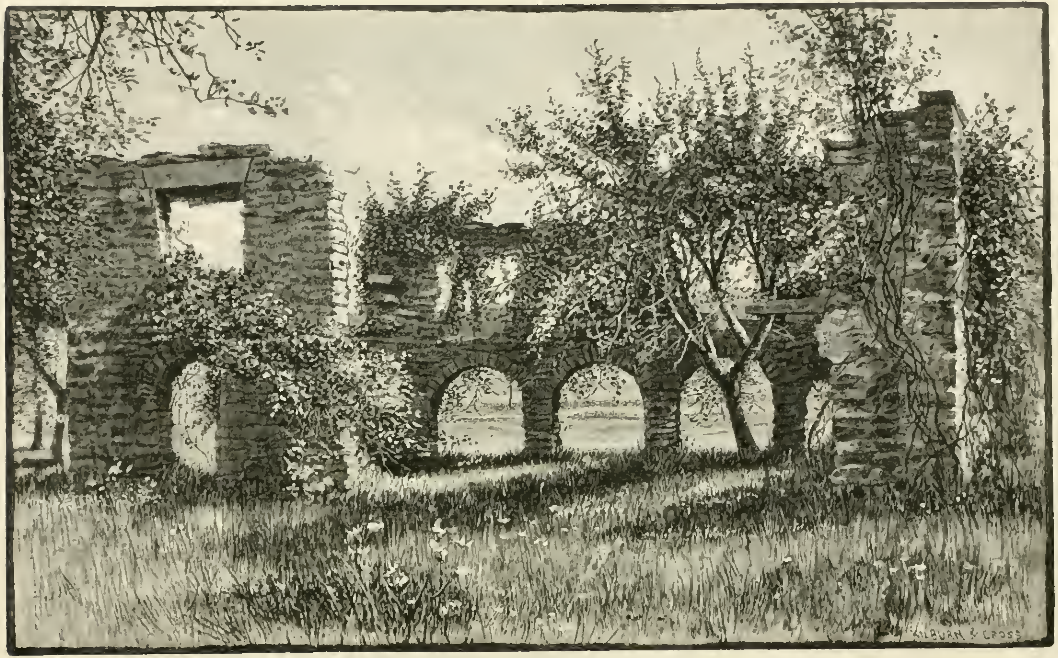
[1] For the account of the division of the land, also of the purchase of the same, as previously noted, see the Historical Address delivered by Deacon R. R. Dimock at the one hundredth anniversary of the First Church of Christ in Manchester, which has been published in pamphlet form.

[2] Wells Woodbridge, the first postmaster, held the office twenty-six years. The post-office bore the name of Orford Parish till the town was incorporated, when the name was changed to Manchester. At Oakland the post-office was established in 1841. It was removed to Union Village in 1850, taking the name of Manchester Station, which was afterward changed to North Manchester. At Buckland, previously called Buckland's Corners, the post-office was established in 1840; at South Manchester, in 1851.

Wells Woodbridge



RUINS OF THE GLASS-FACTORY.

north road[1] and that by the Centre. This was an important route for the stage-lines from Boston and Providence to New York. The public-house kept by Deodat Woodbridge, and afterward by his son Dudley Woodbridge, was a notable stopping-place for numerous travellers, including judges, statesmen, and high military officials. This point was in the direct course from Hartford to Lebanon, the headquarters of military operations for the State and the home of Governor Trumbull, — Washington's "Brother Jonathan." The people here, therefore, had the opportunity of seeing men noted in the country's history, especially during the period of the Revolution. A daughter of the proprietor of the hotel was accustomed to relate, as an interesting incident of her childhood, that she gave a glass of water to General Washington at his request, and received his thanks for the favor. The hotel building, now and for many years used for a private residence, is kept in excellent condition, and is a pleasant memorial of the past. It needs only the hanging out of the old sign to recall the bygone time when the frequent stage arrivals not only brought welcome guests but summoned from the neighborhood eager inquirers for tidings of great affairs going on in the world. Few stop now to think what grave questions of national and local interest were here discussed with the practical wisdom and common sense which characterized the men of that time. This village, known as "The Green," — after the fashion of naming the villages in the former days, — has not shared the growth of some other parts of the town since the convenience of water-power and railroad transportation has given the advantage to other localities. It, however, still retains the aspect of thrift, and for a place of residence its healthful atmosphere and the commanding views from its graceful slopes are a permanent attraction. A single stage-line does good service connecting the old post-office with the trains on the New York and New England Railroad at the Manchester station, a mile away.

Dudley Woodbridge

Manufacturing enterprise had an early beginning but a limited development in this section as compared with others. Timothy Cheney, as well as his brother Benjamin, was notable as one of the first clock-makers in New England. In those days the usual time-piece was the noon-mark on the kitchen floor, and clocks were rare and costly. Those made by Timothy Cheney and his brother had tall carved cherry-wood cases and wooden works, some of which, after

Benjamin Lyman

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[1] The north road was known in the older time as the Tolland Turnpike, which also had its lines of stages. One of the lines by the Green turned at that point, proceeding to Hartford on the Tolland Turnpike by Buckland's Corners, where for many years in the early part of the century a tavern was kept. This was the rallying-point for the people of this region to pay honor to General Lafayette when on his way to Hartford during his visit to the United States in 1824.

the lapse of a century, are still keeping good time. In their workshop John Fitch, whose invention of the steamboat antedates that of Fulton, was an apprentice and received his first lessons in mechanics. Subsequently Richard Pitkin started a cotton-mill, which went into operation only a few years after that at Union Village.[1] Still later, Benjamin Lyman was a manufacturer of ploughs, carts, and wagons. He was the first in the State to manufacture cast-iron ploughs in place of those having the old wooden share and mould-board, and he was the inventor of the iron hub, which went into extensive use in drays and other wheel-vehicles. The excellence of the ploughs and wheels now in use is due in no small degree to the merit of these inventions. Mr. Lyman was also the first in this region to manufacture light one-horse wagons, — light for those days, — whereby the good wives of that time were saved the necessity of going on foot or choosing between the ox-cart and the pillion. Marvin Cone, also, during his long life was engaged in a similar line of manufacture. The carriages and wagons from his factory were in extensive demand for their finish and durability. To this business the present firm — Cone & Wadsworth — succeeded. In 1851 a stockinet-mill was erected by the Pacific Manufacturing Company. In 1861 this company was succeeded by the Seamless Hosiery Company, — Keeney & Colt. The mill was burned, a new one was built, and the business conducted by C. G. & M. Keeney. Addison L. Clark became associated with the Keeney Brothers in 1871, and since 1877 has been the sole owner and manager of the mill, now called the Manchester Knitting Mill.

Early manufacturing enterprises on the Hockanum River created the settlement called Union Village. Near the present paper-mill of the Keeney & Wood Manufacturing Company was built the first paper-mill in Connecticut, with one exception.[2] The news of the battle of Lexington was printed in the "Connecticut Courant" on paper made at this mill, then owned by Ebenezer Watson and Austin Ledyard.[3] In 1778 the mill was burned by an incendiary,[4] and the legal representatives of Watson & Ledyard brought their memorial to the General Assembly, stating their loss to be $20,000, and claiming that this mill had supplied the press of Hartford with eight thousand sheets weekly, and had made a great part of the writing-paper used in this State, besides large quantities for the Continental army and its officers. Permission was granted to hold a lottery to raise the sum of $7,500. In 1784, on a site a little farther west, Butler & Hudson erected a mill which afterward came into the control of John Butler. Of this mill Timothy Keeney, father of Timothy Keeney of the present company, was foreman. After Mr. Butler's death Increase Clapp, Timothy Keeney, James B. Wood, and Sandford Buckland, who a short time before (in 1838) had formed a partnership under the name of Clapp, Keeney, & Co., purchased the mill property of John Butler's estate. This firm was the first to use paper shavings in the manufacture of paper. These shavings, which before had been taken from the book-binderies in New York to the beach and burned, were bought at a very low price and converted into paper at a great profit. On the death of Mr. Clapp this partnership was dissolved, and in 1850 it was succeeded by the Keeney & Wood Manufacturing Company.

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[1] Richard Pitkin, who started this cotton-mill, was a son of the Captain Richard, of the Revolution, mentioned elsewhere in this article. He followed his father into the army, a mere lad acting as teamster. In 1818 he was one of the delegates to the Convention which formed the present State Constitution. He was the father of the late Deacon Horace Pitkin, of Manchester.

[2] In 1769 Christopher Leffingwell, of Norwich, was allowed a premium of 2*d.* a quire for the manufacture of letter-paper, and 1*d.* for printing-paper.

[3] The deed of the land and privilege was given to Watson, who, to secure it from his creditors, made it wholly over to Ledyard. After Watson's decease the administrators applied to the General Assembly for a committee to adjust their accounts, and liberty to grant a deed of one half to Watson's heirs. The committee reported that there "is due Ledyard on the expiration of the partnership, Jan. 30, 1779, £171, 17*s.* 3½*d.*," and that on settlement a deed of release of one half should be given to Watson.

[4] Fire has always been the persistent foe of the paper-mills. Not less than thirteen have been burned here during the last forty years.

Timothy Keeney

J B Wood

In 1794 the first cotton-mill put into successful operation in Connecticut was built in Union Village. Of this mill Samuel Pitkin was the principal owner, John Warburton the chief designer and operator. The machinery was made under his supervision, and would be considered at this day a prodigy of clumsiness. Sometime previous to this undertaking Mr. Warburton brought from England some valuable secrets about cotton-spinning which were of great service to the enterprise Tradition says that he brought important designs concealed in a false bottom of his trunk. The spinning of cotton was a success; and people came from afar to see the wonderful machine capable of making the fabulous amount of twelve pounds of good yarn in a single day. At first the yarn was put out to be woven by hand-looms in the families of the neighborhood: afterward power-looms were introduced and cloth was made in the mill. In 1819 David Watkinson and brothers, of Hartford, having purchased this mill with a tract of land adjoining, erected a large stone mill, and a company was incorporated under the name of the Union Manufacturing Company. In 1854 this company erected a fine brick mill, which is operated in connection with the stone mill.

At Oakland, in 1832, Henry Hudson, of Hartford, purchased of Joseph Loomis the privilege already occupied by a saw-mill and grist-mill. These he converted into a paper-mill. In 1842 the property was deeded to his son, Melancthon Hudson, and in 1844 a second mill was erected. The Hudson paper-mills were managed by the Hudsons for thirty years, Melancthon Hudson being succeeded by his sons, William and Philip W. Subsequently the Cheney Brothers came into possession of the property, rebuilt and enlarged the old mill, putting into it the best modern machinery, improved the dwelling-houses, and adorned and beautified the grounds, making Oakland an attractive village. In former years the Hudson paper-mill filled large orders for the United States Government. In 1878 the property was sold to the Hurlburt Manufacturing Company, which has since been reorganized under the name of the Oakland Paper Company. Between Oakland and Union Village, in 1831, William Jones started a silk-mill, which was used afterward for the manufacture of satinet, and still later was sold to G. H. Childs, who has converted it into a grist-mill.

Within the present limits of Parker Village a settlement was started in 1808 by John Mather, who built a small glass-factory and powder-mill. It required, it is said, twelve men to operate these establishments; and Mather was regarded the aristocrat of the region, on account of his ability to give orders to such a multitude. The powder was made by using hand-mortars for working the materials. Two kegs of twenty-five pounds each were the daily product of the mill. When fifty kegs were produced, they were loaded into the team-wagon and started on the old turnpike for Boston, to be sold for part cash and part New England rum. In the old time the latter article was deemed an important force in building and running the mills. Some veteran manufacturers remember their apprentice days, when one item of their duty was to go to the store at eleven o'clock for the supply necessary for "dinnering the men." In 1830 Mr. Mather sold this property to Hazard, Loomis, & Brothers, then the powder monopolists of New England, who built a new powder-mill and introduced new methods of manufacturing. They also bought of Daniel W. Griswold another small powder-mill on the same stream, nearer Union Village. The latter privilege was sold, in 1840, to Keeney, Marshall, & Co., who erected thereon a paper-mill, which was burned a few years later, and then a new mill was built, now owned by White, Keeney, & Co. The Mather privilege, sold also in 1840 by the Powder Company, was bought by Lucius Parker & Co., who erected a cotton-warp mill, which is still in operation. Nearly all the powder-mills have had their destructive explosions. The last occurred in 1834, in the mills above mentioned, resulting in the death of six men.[1]

John Mather

In 1850 the Pacific Manufacturing Company bought of Daniel Lyman a privilege three quarters of a mile east of Parker Village, and erected a mill to be used in connection with their mill at the Green. This mill was burned, and the privilege was subsequently purchased by Lydall and Foulds, who have a paper-mill and needle-factory here, and also a paper-mill at Parker Village.

In Buckland the first paper-mill was erected in 1780 by Richard L. Jones, who already had in the vicinity a powder-mill and an oil-mill, used afterward as a grist-mill, and later as a wire-factory. During the succeeding forty years the property passed to various owners, among whom were Joseph Chamberlain, who held it in 1825, Colonel Henry Champion, of Colchester, Samuel C. Maxon, and William Debit, by whom it was sold in 1836 to George, Henry, and Edward Goodwin. Subsequently it came into the possession of the National Exchange Bank of Hartford, and was sold, Oct. 15, 1868, to Peter Adams, who has expended a large sum in rebuilding and providing the best manufacturing facilities. The mill is devoted chiefly to the making of writing-paper, and is said to be one of the largest in the country.

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[1] The record of deaths kept by the pastor of the First Church gives the names of these persons, and adds: "All but Bivins were killed instantly, and most of their bodies were shockingly mangled. A leg of Avery was carried about thirty rods against the roof of a barn with such violence as to break a hole through."

A short distance southwest of the Adams mill Aaron Buckland, in 1780, built a woollen-mill, in which he manufactured plain cloth, woven by hand-looms. Mr. Buckland sold the property, Sept. 28, 1824, to Andrew N. Williams and Simon Tracy, who sold the same, March 13, 1828, to Sidney Pitkin, of Lebanon. Elisha E. Hilliard, of Mansfield, first an employé, then a partner, of Mr. Pitkin, afterward became the owner of the mill. He was also principal owner of the Charter Oak Mill, in South Manchester. Later, F. W. Clark was associated with Mr. Hilliard in the ownership and operation of the latter, which was sold, in 1881, to Cheney Brothers.

The pioneer manufacturer on Hop Brook was Charles Bunce. Having served his apprenticeship in a paper-mill in New Haven, he came to Hartford in 1788, and was employed by Hudson & Goodwin, printers and paper-manufacturers. He afterward worked in Butler's mill, and for four years was superintendent of a mill in Andover. He then purchased of Elisha Pitkin an unfinished building designed for an oil-mill, which he completed; and there he began the manufacture of paper. His oldest son, George, worked in his father's mill till he became of age, in 1811, when he became a partner in the business. The other sons, Heman, Charles, Walter, Lewis, and Edwin, engaged in paper-making; other mills were built, and for more than sixty years an extensive business in this line was carried on by members of the family. Lewis Bunce, with his sons, Henry C. and Edgar, had a flourishing mill, which was destroyed, with great loss, by the flood of 1869. For nearly twenty-five years George Bunce owned a mill on a site purchased of George Cheney. On retiring from business, in 1850, he sold it to Cheney Brothers.

Charles Bunce

George Bunce

Another notable paper-maker was Peter Rogers, who in 1832 leased of Robert McKee a privilege occupied by a powder-mill, which he converted into a paper-mill, making press-boards and binder's boards. Mr. Rogers came to this country a poor boy from Amsterdam, in Holland. He worked for a time in Butler's mill, and was a partner, in 1825, with William Debit in the mill at Buckland. He died in 1841. The same year his son, Henry E. Rogers, purchased the property on the expiration of the lease, and in 1849 erected another mill, which was burned in 1869. The Atlantic Mill was erected on the same site in 1881. The first mill was twenty-four feet by thirty, with two stories, and produced

Peter Rogers

Robert McKee

but one ton of paper per week. The second mill produced one and a half tons per day, and was the first in the country to use printed-paper stock in making white paper, extracting the ink by a novel process. Two other mills were built by Mr. Rogers farther east,—the first in 1852, the second in 1860. The former was purchased by D. T. Ingalls & Co. It was afterward burned, and the present Oak Grove Mill was built on its site.

In the vicinity of the mills last named are the cotton-warp mills of the Globe Manufacturing Company. This company purchased the privilege in Globe Hollow, previously occupied by the satinet-mill of the American Company, and in 1844 erected there a mill which was used for several years in making cotton warp, and afterward sold to Cheney Brothers. In 1853 the Globe Company purchased the Eagle Hill Mill, erected in 1836 by another company for making satinet, and continued the manufacture of cotton warp. After the decease of Joseph Parker, agent, the mill owned by F. D. Hale, on the site of the old cotton-mill of Richard Pitkin, became also the property of the Globe Manufacturing Company.

At the Highlands, once included in the old Wyllys farm, the Case Brothers have established their business. In 1862, A. Wells Case purchased the privilege, and a mill built by Salter & Strong. In twelve years three mills were destroyed by fire and one by water. Two, built respectively in 1874 and 1884, are now in operation, making press-boards, binder's boards, and manila paper. Two others are operated by the same proprietors in the west part of the town on the sites formerly occupied by Bunce's mills, in which the Case Brothers learned in boyhood the art of paper-making. The romantic beauty of the Highlands is surpassed by that of few other localities in New England. On the south-

WYLLYS FALLS.

east the hills are crowned with forest; in other directions a full view is afforded of Manchester, Hartford, and an extensive portion of the Connecticut valley. Here the stream falls sixty-five feet over the rocks into the valley below, grass-covered, and enclosed for some distance by wooded bluffs, — a miniature Yosemite, admired by all observers. At the base of these bluffs are excavations that have been made for ore (sulphide of copper), which, being found in limited quantity, was once supposed to indicate the existence of valuable mines. In the original division of the land, the place where the copper-mines were supposed to be was to remain undivided, "to lye for the general benefit of the proprietors." Above the falls are the mineral springs, containing — according to analysis by Professor Barker, formerly of Yale College — a large percentage of bicarbonate of iron, with sodium, calcium, magnesium, and other elements. In 1869 enterprising parties erected here a commodious house, intending to make the place a pleasure-resort. This building, just as it was completed, shared the fate of the mill below the falls, as well as of much other property that was swept away at the same time by the flood.

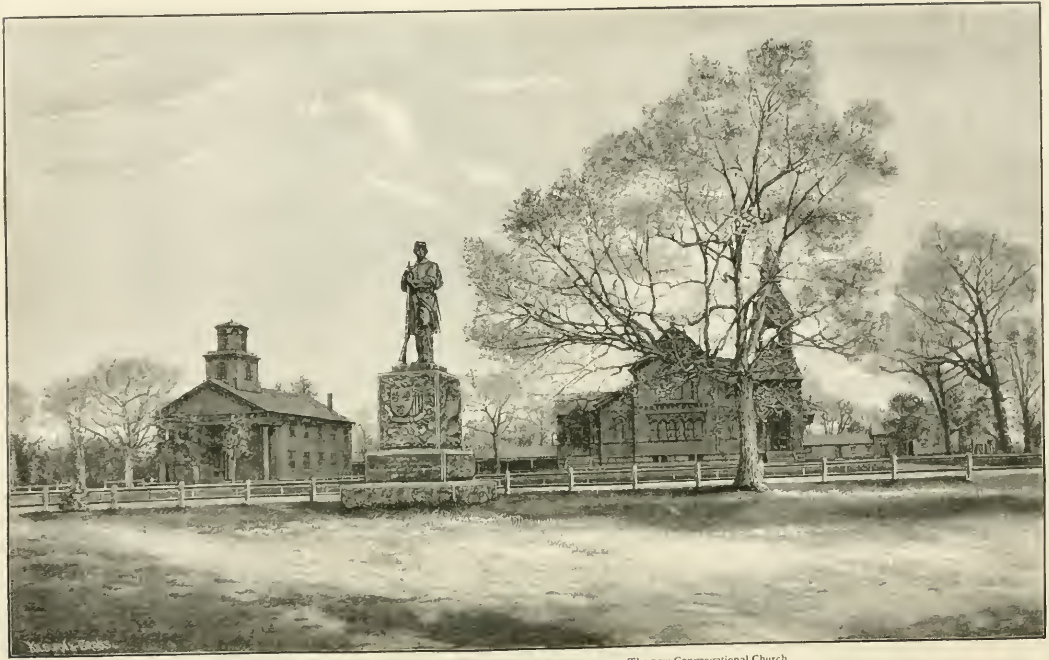
The manufacturing enterprise most remarkable for its growth is that of the Cheney Brothers. Near the close of the last century Timothy Cheney removed to a farm about a mile south of his former home at the Centre, and, improving the water-power, built a saw-mill and grist-mill on the stream, and near it the house yet known in South Manchester as the Cheney homestead. When he died, in 1795, his son Timothy returned to the former home at the Centre, while George, another son, occupied the later house, and there passed his life, an influential citizen in his generation, as his father had been before him. George Cheney was married to Electa Woodbridge, Oct. 18, 1798. Their children were George Wells, John, Charles, Ralph, Seth Wells, Ward, Rush, Frank, and Electa, wife of the Hon. Richard Goodman, of Lenox, Mass. Several of the sons, after the manner of New England boys, left home in youth to engage in various pursuits. John and Seth became artists of rare skill and genius, and gave their energies chiefly to their profession, but had part in the business enterprises of their brothers. Seth W. Cheney died, greatly lamented, in 1856, aged forty-six. Charles and Ward were for several years merchants in Providence; but later, Charles went to Ohio, where he bought a farm near Cincinnati. The brothers who remained at home became afterward interested in experiments in silk-culture. In March, 1836, they built a small mill known as the Mount Nebo Silk Mill, and began the manufacture of sewing-

A CHENEY CLOCK.

silk, — their first venture as silk-manufacturers. On the rise of the *Morus multicaulis* speculation, Ward, Frank, Charles, and Rush Cheney went with ardor into the culture of mulberry-trees. Charles Cheney conducted his experiments on his farm in Ohio; the three others took a farm at Burlington, New Jersey, where they had nurseries and cocooneries, and where they published for a year or two "The Silk-Grower and Farmer's Manual." In 1841, after the collapse of the speculation throughout the country, the brothers returned to South Manchester and reopened the Mount Nebo Mill, making sewing-silk from imported raw silk. From this time dates the steady development of the silk-industry. The next ten years were years of experiment and study, aided by travel and close observation of what had been done abroad. Fraternal co-operation, natural ingenuity, and untiring application were the factors which produced success. In 1855 they made their first experiments in the production of spun silk from pierced cocoons, floss, silk waste, and whatever silk cannot be reeled. These hitherto almost waste materials have by special machinery been spun into fine yarns and woven into beautiful and durable fabrics. From a small beginning this new industry, developed by years of patient and costly experiment, grew to be the specialty of the business. The present company was incorporated in 1854 under the name of Cheney Brothers Silk Manufacturing Company, with a capital of $1,000,000. During the same year, the growth of the business requiring a larger number of hands than could be obtained at that time except in cities, a mill was built in Hartford, of which Charles Cheney had special charge until 1868, when he returned to South Manchester.

The original Mount Nebo Mill was a small building, with machinery driven by water-power, and gave employment to half a dozen hands. In place of this has arisen the group of buildings known as the Old Mill, comprising the business offices, with various departments for weaving, dyeing, finishing, and preparing goods for shipment. In 1871 the New Mill (so called) was erected, consisting of four three-story brick buildings, each two hundred and fifty feet long and connected by a common front. The Lower Mill is a third group, comprising a large carpenter's shop and the building formerly used for velvet-weaving. Near by are also the gas-works for lighting the mills and the whole village. Cheney's Hall is a spacious brick building which serves an important purpose as a place of meeting for religious, literary, and social occasions. In the third story is the armory of Company G, First Regiment Connecticut National Guard. The public library and reading-room, till recently occupying the basement, have been removed to a commodious building specially provided. The number of names on the Cheney pay-rolls has increased from the original half-dozen to over fifteen hundred. The mills are models of order and convenience in their internal arrangements, while their attractive surroundings manifest the same taste and care that appear alike in the private grounds and residences of the proprietors and in the comely cottages and shaded avenues of the village.

In 1869 the Cheney Brothers built between South Manchester and North Manchester the branch railroad connecting with what is now the New York and New England Railroad. This line, from the date of its opening as the Hartford, Providence, and Fishkill road in 1850, to the



The Town Hall,
formerly the Congregational Church.

The Soldiers' Monument.

The new Congregational Church.

MANCHESTER CENTRE.

present time, when eight or more passenger-trains each way daily connect the villages with Hartford, New York, Providence, and Boston, has been an important factor in the growth of the town, to which also the branch road has contributed in no small degree.

At the time of the final division of the five-mile purchase in 1753, a considerable number of settlers had located here, and they had preaching a part of the time. Since 1748 they had been allowed their proportion of the ministers' rate, not exceeding three months in the year. Prior to 1748 they had paid their rate wholly to the Third Society of Hartford, now the First Society of East Hartford. The minister of this society and those of other neighboring parishes rendered service to the people of the Five Miles by occasional preaching, baptizing their children, and attendance at marriages and funerals. In May, 1772, the ecclesiastical society was established by the General Court, and named the Ecclesiastical Society of Orford.[1] The first meeting was held Aug. 13, 1772, — Captain Josiah Olcott, moderator, Timothy Cheney, clerk. The first action of the society was a vote to build a "meeting-house for publick worship," and to raise for this object threepence on the pound on the list in money, and ninepence on the pound in grain or labor, to be paid in 1773. Timothy Cheney, Richard Pitkin, and Robert McKee were chosen a committee to receive the above grants and improve them for the purpose named. Captain Josiah Olcott and Ensign Solomon Gilman were chosen agents to apply to the General Assembly for a tax on the land of non-residents. Also an agent was chosen to apply to the county court for a committee "to affix a place in said society for to build a meeting-house on." "The bigness of the meeting-house" by a subsequent vote was determined to be fifty-four feet by forty. The house in which this society meeting was held, and which had been used for a considerable time for religious services, called afterward the "old meeting-house," stood under the oak-trees in the thirty-rod highway, about eight rods east of the present site of the Centre Church.

Solomon Gilman

The enterprise of building the new house was one of serious magnitude. The first difficulty was to fix the location. The committee appointed by the county court fixed upon a site which the society declined to accept. A request for another committee was refused; whereupon, at the May session in 1773, Messrs. Timothy Cheney, Richard Pitkin, and Ward Woodbridge, agents for Orford society, presented a memorial to the General Assembly, setting forth that

> "Their Honors, in tender regard for the happiness and welfare of the memorialists, were pleased to establish them as an Ecclesiastical Society, and that they soon agreed in due form to build a meeting-house, and applied to the County Court for a committee to affix a place for that purpose; that said Committee came out and affixed a place without notice to the east part of the society, and that they fixed on a side hill in a very inconvenient and very disgusting place; praying that the stake may be stuck further east, at or near the point where the four roads come together."

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[1] From Orford in England; or thus, — Winds-*Or*, Hart-*ford*.

The objectionable site was a few rods west of the present crossing of the branch railroad to South Manchester. After long discussion upon this memorial in both houses, a committee was appointed, who, after thoroughly viewing the premises, established the site according to the desire of the memorialists. The obstacles in the way of building were still more formidable. The work was undertaken on the eve of the troublous times of the Revolutionary War, and the result contemplated by the society's vote in 1772 was not fully realized till twenty years afterward. In 1777 the first grant had not all been paid, and the frame, which then had just been raised, remained for a considerable time without being enclosed. In 1779 it was voted to raise one shilling on the pound to be laid out in covering the meeting-house. This house with only its board covering and its rough slab or plank seats, with no provision for heating, was the Sabbath home of the church, which was organized on the 29th of July, with eighteen members, — sixteen men and two women. The society was moved doubtless to this step toward completing the building by the prospect of having a duly organized church and a settled minister. Further progress toward completing the house was delayed for several years. This was the darkest period of the war. About this time New Haven and East Haven were plundered by the British, and Fairfield, Norwalk, and Green's Farms were wantonly burned. Nothing was decisive in military affairs, and everything pertaining to the final result of the great struggle seemed to hang in doubt. It was a time of great financial embarrassment. Continental money had depreciated in value till one dollar in silver was worth sixteen dollars of currency, and six months later one dollar in silver was worth forty in currency. About this time the sum of £1,300 was raised by the society as the yearly outlay on the highways, and the allowance to each man for labor thereon was twenty dollars per day. After long delay, however, the matter of finishing the meeting-house was again taken up; eighty-nine persons subscribed for the purpose sums varying from £1 to £13, and on May 20, 1794, twenty-one years after the Assembly's committee had set the stake, it was "Voted, That the Society is satisfied with the repairing and finishing of the meeting-house in the parish of Orford as per instruction given to the committee to finish said house, provided the pew doors are well hung and the red paint covered on the front side of said house." This was the house which the Rev. Mr. Northrop referred to thirty-six years later as having been "finished after the approved models of ancient inconvenience and discomfort." It had its high pulpit, broad sounding-board, lofty galleries, and square high-backed pews, the true conception of which was suggested to a five-year old lad when taken for the first time to the Sunday school. Becoming restless during the exercises, he went into the aisle, saying to his attendant, who thought he had started for home, "I'm only goin' into the next *pen*." This house was occupied until 1826. A new one was then erected on nearly the same ground, of better architecture, but like the former in its internal order as to pulpit, galleries, and pews. In 1840 the latter house was reconstructed within, and raised so as to admit of a basement corresponding in size with the audience-room above. It had an open portico, with stone steps along the entire front. In consideration of five hundred dollars paid by the town, the basement was used thereafter for the transaction of public business. Prior to 1826 the town-meetings were held in the old church. From 1826 to 1840 they were held for some years in the Methodist meeting-house, and occasionally at the house of George Rich. In 1879 the society sold the meeting-house to the town; it was removed about eight rods west, and put in good order for public use. The same year the present house of worship was built. It was dedicated on the 3d of December, and on the next day the centennial anniversary of the organization of the church was celebrated. On this occasion about six hundred persons were present, some having come from afar to commemorate the faith and sacrifices of those who here laid the foundations on which three generations have been permitted to build.

The first pastor, the Rev. Benajah Phelps, was settled in 1781. He was paid a "settlement of £150, and an annual salary of £100," payable in money or in produce, according to the late regulation act; namely, "wheat at 6*s.* per bushel, rye at 4*s.*, corn at 3*s.*, and all other articles agreeable." Mr. Phelps was a native of Hebron, a graduate of Yale College, and before his settlement here had preached thirteen years at Cornwallis, Nova Scotia. He was dismissed in 1793, but did not remove his residence. He died Feb. 10, 1817, aged seventy-nine. The Rev. Salmon King was settled in 1800, and after a ministry of eight years removed to Bradford County, Pennsylvania, where at first he itinerated in the forests and at length gathered a church to which he ministered twenty-five years, till his death, in 1839, at the age of sixty-eight. The pastorate of the Rev. Elisha B. Cook, from 1814 to 1823, was distinguished by a remarkable revival of the church from a condition of almost suspended animation, and by the sad circumstances of his decease. He was drowned in attempting to cross a stream while assisting a neighbor in the hay-field. Thus in the prime of manhood, at the age of thirty-six, his career of unusual activity and usefulness was abruptly closed. The pastorate of the Rev. Bennett F. Northrop, from 1829 to 1850, was the longest in the history of the church.[1]

Bend^{h}. Phelps

In 1785 Thomas Spencer invited the Rev. George Roberts, a Methodist itinerant, to preach at his house; and soon after, a class of six persons was formed. From this germ have grown the two flourishing churches in the town. The church grew in numbers and strength, sometimes through powerful revivals affecting the whole community, as in 1814 and 1821. In 1822 a new house of worship was built at the Centre.

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[1] A notice of the pastors of the First Church may be found in the published account of the One Hundredth Anniversary; also of ministers who have gone forth from the parish, whose names are as follows: Allen Olcott, Rodolphus Landfear, Anson Gleason, Nelson Bishop, Ralph Perry, Chester S. Lyman, Allen B. Hitchcock, Elisha W. Cook, Frederick Alvord, John B. Griswold, Charles Griswold, Charles N. Lyman. Mr. Gleason was a second "apostle to the Indians," having spent over thirty-six years as a teacher and preacher among the Choctaws, Senecas, and Mohegans. Chester S. Lyman has been for many years a professor in Yale College. There are those who recall the ardor of his early pursuit of science, when, a boy, he studied the stars from the observatories of our eastern hills, constructing his own telescopes and mathematical instruments. Of other natives of the town, Frederick W. Pitkin was a graduate of Wesleyan University in 1858, settled as a lawyer in Milwaukee, Wis., removed to Colorado, and became Governor of that State. Wilbur Fisk Loomis was a graduate of Wesleyan University in 1851; became pastor of the Congregational Church, Shelburne Falls, Mass.; engaged in the service of the Christian Commission during the War of the Rebellion; and died Jan. 6, 1864, in Nashville, Tenn.

In 1850 the growth of the north village had become such as to require stated religious services. The Second Congregational Church was formed, and its house of worship dedicated Jan. 8, 1851. This church, growing steadily from the beginning, celebrated its twenty-fifth anniversary in 1876. The Methodists residing in North Manchester, following the example of the Congregationalists, also organized a church and built a new house of worship in 1851, — the two churches thus resuming relations similar to those of the two parent churches in former years. About two years later the Methodist society disposed of their church property at the Centre, and erected the present house of worship on a very eligible site at South Manchester.

Early in this century a Baptist church was organized, holding services in a meeting-house, in which also a school was kept, on the triangular plot a short distance south of the town-house. A second house was built farther north; but after some years religious service was discontinued and the house was sold and removed.

The Protestant Episcopal Church held services first in 1843 at North Manchester. St. Mary's Parish was organized in 1844. In the course of years the place of worship was changed to other points, — Oakland, the Green, and the Centre. From 1874 to 1883 services were held in the Centre academy building. A new and convenient church edifice was erected in 1883, — the church home of the present flourishing parish.

The Roman Catholic Church has a large membership, with two houses of worship. Its religious services were first held at North Manchester, where St. Bridget's Church was erected in 1858. The large and commodious church edifice, known as St. James's Church, erected at South Manchester in 1876, is delightfully located, and is an ornament to the village.

The first school within the present limits of the town was established in 1745. The third society of Hartford "Voted, That those persons living on the Five Miles of land in this society have their ratable part of school money improved among themselves by direction of the school committee, from time to time, until the society shall order otherwise." Josiah Olcott was the first committee; and the school was near his house, which stood on the site of the residence of the late Sidney Olcott. In 1751 the society passed a vote authorizing several schools on the Five Miles as follows; namely, one to accommodate Lieutenant Olcott, Sergeant Olcott, the Simondses, and those living near them; one on Jamb-Stone Plain;[1] one near Ezekiel Webster's; one in the Centre, between Sergeant Samuel Gaines's and Alexander Keeney's; and one near Dr. Clark's. When the Ecclesiastical Society of Orford was established, the schools and highways, as well as church affairs, were under its supervision. In October, 1772, the society "Voted, That when any school district in the society shall keep up a master-school three months in the year they shall be entitled to their proportion of the publick money according to their list, and proportionately for shorter terms." At the same time it was voted to set out the society of Orford into school districts, which were numbered and named as follows: first, or middle; second, or west; third, or southwest; fourth, or south; fifth, or east; sixth, or north.[1]

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[1] The north part of Buckland, where the quarries are located. The use to which the stone was once applied in building suggested the name.

In 1795 the General Assembly provided for the formation of school societies. The first meeting of the school society of Orford was held Oct. 31, 1796, — Deacon Joseph Lyman, moderator, Dr. George Griswold, clerk. The principal business of the annual meeting of the school society was the appointment of committees. In the list of school visitors at the beginning of the century we find the names of the Rev. Salmon King, the Rev. Allen Olcott, Dr. George Griswold, Moses Gleason, Richard Pitkin, Timothy Cheney, Deodat Woodbridge, Joseph Pitkin, Alexander M'Lean.

In the early history of the society the district school furnished the only opportunity for education, except the occasional select school, and private instruction sometimes given by the minister. Before the days of seminaries and high schools the village academy, usually under the direction of a board of trustees, was a useful institution. In this town, thirty years ago, two imposing academy buildings might be seen, — one at the Centre, the other on the eminence eastward, from its commanding site a prominent object of observation. A stranger might have inquired the meaning of these two institutions in such close proximity. His natural and true inference would have been the zeal of the people in the cause of education. He might also have judged with equal truth that there once existed in the town an East and a West, that on occasion were accustomed to differ; and in the matter of locating the academy, the difference was about three fourths of a mile. At that time there was no committee of the General Assembly, as in 1773, to set the stake. However, the academies served a noble purpose. In them able instructors dispensed their stores of knowledge, and many educated in these schools are doing grand work in the world. But the schools were long ago given up. The increasing efficiency of our public-school system has superseded the village academy.

The public schools in the town at present comprise one school with six departments at North Manchester, one with eight departments at South Manchester, three with two departments each and four with one department each in other districts. The larger schools are open to pupils from all the districts. The number of children between four and sixteen years of age was in 1830, 497; in 1840, 517; in 1850, 584; in 1860, 812; in 1870, 872; in 1880, 1,587; in 1884, 1,675.

The incorporation of the town was a matter seriously agitated as early as 1812. From that time till 1823 the annual meetings of the town of East Hartford were held alternately with the First Society and at the meeting-house in Orford Parish. Opposition to the act of incorporation was made by the people of East Hartford for the same reason that the formation of the Ecclesiastical Society was opposed in 1772; namely, that the boundary line did not correspond with that of the original five-mile purchase. The latter boundary is near the Hillstown road, in Spencer Street. The town boundary agreeing with that of Orford society is half a mile farther west, about eighty rods beyond the cemetery.

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[1] The order of school districts established in 1859 corresponds with the present order; namely: 1. Northeast (Oakland); 2. East (the Green); 3. Southeast (Porter district); 4. South; 5. Southwest; 6. West; 7. Northwest (Buckland); 8. North (North Manchester); 9. Centre, including South Manchester.

The first meeting of the town of Manchester was held June 16, 1823. Dudley Woodbridge was chosen town clerk; George Cheney, Martin Keeney, and Joseph Noyes, selectmen. The first representative in the General Assembly was George Cheney. Mr. Woodbridge was succeeded by George Cheney as town clerk in 1825, and the latter in 1828 by George Wells Cheney, who held the office until his decease, in 1840. The office has since been held by William Jones, Ralph R. Phelps, Ralph Cheney, Samuel R. Dimock, and Daniel Wadsworth, — the last by annual election from 1855 to the present time.

George W. Cheney,

Daniel Wadsworth

Three burying-grounds were opened east of the river prior to the incorporation, in 1783, of East Hartford, which for forty years after included the Five Miles. Two of these are now known as the east and west cemeteries in Manchester. The west cemetery is doubtless the older, the oldest stone there bearing date 1743. There are doubtless unmarked graves of still earlier date, since the highway as it now runs takes in a portion of the oldest part of this yard. It is probable that for a number of years after the first settlement the people in this section in many cases buried their dead in the first yard, now belonging to East Hartford, as the family names often correspond, and the burials here succeed in the order of dates the burials there. The east cemetery was opened about 1750, the oldest stone bearing date 1751. This yard, enlarged in 1867, now contains seventeen acres. It includes a portion of the diversified upland on the south, which has been laid out at liberal expense and with excellent taste. In the east cemetery are found the names of Bidwell, Cheney, Cone, Griswold, Keeney, McKee, Lyman, Pitkin, Woodbridge; "in the west, Bidwell, Bunce, Caldwell, Elmer, Hills, Keeney, Kennedy, McKee, Marsh, Olcott, Spencer, and Symonds, most of them of people who had to do with the welfare of the 'eastermost parish' in its early days."[1] The northwest cemetery, at Buckland, was opened in 1780. It is beautiful for situation, occupying a plateau raised thirty feet above the surrounding plain. Here are the graves of Dr. William Cooley and Dr. William Scott, each of whom was for thirty years honored in the profession. The names of Buckland, Jones, Hilliard, and others recall the memory of persons identified with the interests of the town.

It is evident that the spirit of "seventy-six" was intense in this section of Hartford in the Revolution. Several votes of the Orford society are recorded, abating the rates of soldiers in the public service. Timothy Cheney was captain, and Richard Pitkin lieutenant, of a company that went into the field. Washington, learning of Captain

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[1] See J. O. Goodwin's History of East Hartford.

Cheney's mechanical genius, desired his services for another purpose, and he was ordered home to manufacture powder-sieves for use in the army, Lieutenant Pitkin succeeding to the command of the company. Lebanon was the headquarters of military operations for this part of the State, and soldiers, passing to and from Hartford, were entertained at Olcott's tavern in the west district. The Rev. Benajah Phelps had a severe experience in connection with the war. Residing in Nova Scotia, he was put to the alternative of leaving the Province or taking up arms against his country. He found means to escape, leaving his family and nearly all his effects. Afterward, having obtained a permit to go back for his family, he was taken by a British man-of-war, and after some time was put on board a boat with a number of others about fourteen miles from land in very rough weather, and left to the mercy of the seas, but finally arrived at Machias, and never returned to Nova Scotia. His family came to him a year afterward at Boston. In consideration of his losses he received some years later from the General Assembly a grant of £150.

The record of Manchester in the War of the Rebellion cannot here be fully given. The outburst of indignant patriotism when Fort Sumter fell, the war-meetings, the response to the first call for volunteers to defend the national capital, subsequent enlistments, bounties paid, aid-societies organized, encampment of the boys in blue on the grounds of the old Centre Church, the enthusiastic departure, the gallant record of suffering and death, defeat and victory, — in all this we have the witness that this historic ground could still produce heroes worthy of the old days "that tried men's souls." Manchester[1] sent to the war two hundred and fifty-one men; namely, volunteers two hundred and twenty-four, substitutes and drafted, twenty-seven. Of the whole number the record includes killed in action six, and died in service from disease or wounds, thirty-two.[2] The two hundred and fifty-one men were scattered into widely separated commands, — in all twenty-seven. Forty were in the First Connecticut Artillery, forty-four in the Sixteenth Regiment Infantry, thirty-eight in the Tenth, fifteen in the Fifth, and numbers varying from one to eleven in other regiments, and three in the Navy. Among the officers from Manchester were Captain Frederick M. Barber, who was killed at Antietam, Lieutenant-Colonel Frank W. Cheney of the Sixteenth Connecticut, who was severely wounded at Antietam, and Brigadier-General John L. Otis, who went out as Lieutenant of the Tenth Connecticut.

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[1] The Spencer rifle, invented by Christopher M. Spencer, of Manchester, should be noted as a valuable contribution of this town to the war. It was the result of patient study and experiment, on the part of the inventor, in the machine-shop of the Cheney Brothers. The manufacture of the rifle for the Government was carried on by the Spencer Rifle Company, in which the Cheney Brothers invested a very large sum of money before the successful development of the invention. The works, for the sake of convenience, were established in Boston. The merit of the weapon proved so great that the demand for it exceeded the capacity of the factory in Boston, and for a time the works of the Burnside Rifle Company, in Providence, were also employed to fill the orders. One hundred thousand of the rifles were in the field.

[2] Those who were killed in action were Captain Frederick Barber, John H. Couch, Amandor C. Keeney (only sixteen years old), Charles Robinson, Julius C. Wilsey, and Lucius Wheeler. The others who died in the service, of disease and wounds, in hospitals, etc., — a more lingering but no less heroic death, — were as follows: Hobart D. Bishop, James Brookman, James B. Chapman, Thomas Connor, Matthew Covel, Orrin J. Cushman, James Dawley, Daniel Haverty, John Horsley, Loren House, Rufus N. Hubbard, Michael Hussey, Peter Johnson, Samuel W. King, James M. Keith, Marvin Loveland, Levi F. Lyman, Frederick Munsell, Ezekiel L. Post, John Rynes, Watson C. Salter, John Smith, James Touhey, Francis H. Wright, George Wright, H. T. Gray, George A. Marble, George Walbridge, George Brookman, George F. Knox, J. Sweetland, George Keeney.

The amount paid by the town during the war for bounties, premiums, commutations, and support of families was $47,212.70; individuals paid $8,000: total, $55,212.70. The soldiers' monument, standing in the park in front of the Centre Church, was dedicated Sept. 17, 1877. It consists of a square granite pedestal about eight feet high, surmounted by a statue of a soldier in uniform looking with firm and thoughtful features toward the south.

Drake Post No. 4, G. A. R., named after Colonel Albert W. Drake, of the Tenth Connecticut Volunteers, was organized July 9, 1875, with ten members. It has now one hundred and fifty-five, and has been from the first a flourishing organization.[1]

Manchester was made a probate district in 1850. The town has had two representatives in the legislature since, and beginning with, the session of 1882. The census of 1880 showed that the population had passed the figure (5,000) at which by State law a town is entitled to such representation.

Seventy-five years ago the larger portion of the inhabitants of Orford were in the east and west sections, and agriculture was the chief industry. Union Village contained only seven small dwelling-houses, and the entire population of what is now called North Manchester is estimated to have been not more than one hundred and fifty. From the present site of W. H. Cheney's store in South Mancheser might be seen perhaps half a dozen houses. There was no road at that point running east and west. A lane led down by George Cheney's house to the house of Robert McKee, which stood on the present site of John Sault's residence, thence over the hill to the Hackmatack Road, which then, as now, extended east from Keeney Street across the north and south road to Wyllys Falls. There were no stores, and no mills except the saw-mill, grist-mill, and fulling-mill of George Cheney; Hop Brook, winding down from Bolton hills, gave a charm to the valley. On the southeast, Mount Nebo raised its wooded crest toward the sky; named, doubtless, from the delightful view it afforded of the land, fair even in its primitive aspect, before it had been called, as in later times by high authority, the "Eden of the world."

The population of the new town in 1823 was about 1,400. In 1830, it was 1,576; in 1840, 1,695; in 1850, 2,546; in 1860, 3,294; in 1870, 4,223; in 1880, 6,462. The taxable property in 1823 was $62,009; in 1883 it was $2,792,600.[2]

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[1] Many of the facts here given pertaining to Manchester's record in the late war were furnished by Major Robert H. Kellogg.

[2] The labor of preparing even so brief and imperfect a sketch cannot be known by one who has not undertaken a similar task. The above would have been far less complete without the aid of previous researches by Judge R. R. Dimock, and of facts furnished by others, especially by Colonel F. W. Cheney and by Messrs. James Campbell and Olin R. Wood.

S. W. Robbins

XVII.

MARLBOROUGH.

BY MISS MARY HALL.

MARLBOROUGH lies in the extreme southeastern part of the county, and is fifteen miles distant from Hartford. It was formed from portions of Glastonbury, Hebron, and Colchester, which are situated in the three counties of Hartford, Tolland, and New London respectively, and is bounded north by Glastonbury, east by Hebron, south by Colchester, and west by Chatham, the latter until 1767 being a part of Middletown.

The area of the town at its incorporation in 1803 was about eighteen square miles. Ten years later an addition was made from Glastonbury, increasing its area to twenty-two square miles: the average length now being five and a half miles, and its average width four miles. It is very irregular in shape, and its rugged surface at some points swells into picturesque hills. The northern part, the natural boundary between Marlborough and Glastonbury, known as Dark Hollow, is a rare picture of disordered and broken masses of rocks rising to great heights, contrasting with wide stretches of woodland and waste open ground dotted with evergreens. Ravines cut this extensive tract of unimproved land in various directions running longitudinally through Glastonbury and Marlborough. These hills and ravines were barriers between the towns until the building of the Hartford and New London Turnpike. Marlborough Lake, so called, is a beautiful basin of clear water nearly a mile in length and a half-mile in width, set among rolling hills which rise gracefully to a considerable height in some places. The lake is fed by underground springs, and is without visible inlet. In some places the depth has never been ascertained. Pickerel fishing has long been enjoyed here, and more recently fine black bass have been taken. Granite quarries for home supplies have been opened and have yielded a good quality of stone. Black lead, or plumbago, has been found in small quantities in some parts of the town

The only river of sufficient size to be dignified by a name is Blackledge's River, or Brook, which runs through the eastern part in a southerly direction to join the Salmon River in Colchester. The lake and numerous small streams furnish excellent water privileges, and there are two mineral chalybeate springs in the southern part of the town, one of which has more than a local reputation.

The first settlements in the town were made in the southern part. Tradition tells us that a Mr. Carrier came up from Colchester town and made the first clearing, on which he built the cabin that was his dwelling for some years. He had several encounters with the Indians, but finally succeeded in establishing himself as proprietor of the soil. Messrs. Foot and Skinner soon followed, and later the Messrs. Lord settled in the same neighborhood. The lands in that part of the town are still owned by the descendants of those early settlers. A little later Samuel Loveland came from Glastonbury and built the first house in the northern part of the town. The first settlers in the eastern part were persons by the name of Buell, Phelps, and Owen, while Ezra Strong, Ezra Carter, and Daniel Hosford settled at the centre and western part.

Ezra Strong

Wm Buell

On May 15, 1736, fourteen subscribers, "hereto Inhabitants in Colchester, Hebron and Glastenbury," petitioned the General Assembly for a separate place of worship. "We would Humbly Shew to your Honrs our Difficult Circumstances.[1] our Living So far from any Pls of the publick worship of God. Some Living Seven, Some Eight miles & Several of us have so Weakley wives yt are not able to go to the Publick worship of God. . . . their are above sixty children in our neighborhood which are so small that they are not able to go to any place of Publick worship." They asked the privilege of "hiring an orthodox minister to preach the word to & amongst us." The residents in Glastonbury (Eastbury society) were "John Waddoms, Abraham Skinner, daved dekason [Dickinson], Samuell Loveland, Joseph Whight [White];" in Colchester (First society), "Epaphras and Ichabod Lord;" in Hebron, "Benja neland, Wilam Beull, Benjamin Nelan, Jr., John & Joseph Neland," also "Worthy Watters and Ebenezer Mudg," who were probably residents of Hebron. The Assembly granted the petitioners liberty to employ a minister, but did not release them from taxes for the support of the ministry in the ecclesiastical societies to which they respectively belonged.[2] The following year (1737) a petition to which thirty-two names were attached was presented. But one "Benjamin nelan" appears, and "Ebenezer Mudg" is absent; otherwise the names are those of the previous petition. And to these are added, — from Colchester, "Abraham and Daniel Day, Andrew Carrier, Andrew Carrier, Jr., Benjamin Carrier, and Benjamin Carrier, Jr., David Bigelow;" from Hebron, "Noah Owen, Isaac Neland, Timothy Buel;" from Glastonbury, "Charles Loveman [Loveland];" also "Robert Cogswell, Nathan Dunham, Sr., Rochel Jones, John and Deliverence Waters, Samuel Addams, John Addams (his mark), Daniel Addams, Joseph Kellogg, Samuel Buel, and Benj. Skinner." This petition was not granted; but the perseverance of these pioneers shows itself in the repeated petitions which followed in 1740, 1745, 1746, and 1747. That of April, 1747, having been received favorably, the society was incorporated, and named Marlborough. The

Andrew Carrier

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[1] There was no bridge over Salmon River, and old people still remember when it had to be forded.

[2] Connecticut Archives, vol. viii. doc. 205.

society without doubt took its name from Marlborough, Mass.; the largest tax-payer in the society being David Bigelow,[1] a representative of a family conspicuous in the history of the old town of Marlborough, Mass. Ezra Carter, another influential member of the new society, came from the same town.

David Bigelow

The transfer of David Bigelow[1] from the church in Colchester to the Marlborough church tells us that in its early history it was called *New* Marlborough.

On the 4th of April, 1748, the society voted unanimously "to set a meeting-house on the top of the hill on the east side of the highway twenty-eight rods north of Ezra Strong's house." They appointed a committee consisting of Epaphras Lord, Captain William Buell, Lieutenant Dickinson, Daniel Hosford, Ezra Carter, and Andrew Carrier, to frame, raise, and cover the meeting-house. Before anything was done toward the building beyond the appointing of this committee and a contribution of timber, the society turned their attention to the settlement of a preacher. The Rev. Evander Morrison seems to have preached to them for some time previous to and after the incorporation of the society; but they did not give him a call to settle. The Rev. Samuel Lockwood, who had graduated at Yale in 1745, was invited to settle, but declined. The Rev. Elijah Mason, a graduate of Yale in 1744, was then asked to preach as a candidate; and Aug. 17, 1748, the society gave him a call to settle, which he accepted, and was ordained in May, 1749. The church, which was not organized until the council met to ordain Mr. Mason, was composed of such members as were in good and regular standing in the churches to which they belonged.

The work of framing, raising, and covering the house was now begun, the expense being defrayed by levying a tax of four shillings on the pound. A little later in the same year the windows were glazed. This seems to have exhausted their resources, and nothing more was done until April, 1754, when it was voted "to make seats and pews, to seal said house up to the windows, and also to make two pairs of stairs." In the course of the same year it was voted "to make one tier of pews on the back side and on both ends of our meeting-house, and two tiers of pews on the foreside of said house, and the remainder of the lower part of said house to be filled with seats." The following year, "Voted that a committee provide joice and boards at the society's cost for the gallery floor." Dec. 10, 1756, they voted to procure a lock and suitable fastenings for the meeting-house doors, at the society's cost.

Early in 1761 certain charges brought against the Rev. Mr. Mason led to his dismissal after a pastorate of twelve years; but by a subsequent council he was restored to the ministry, and in 1767 he was settled in Chester, where he died in February, 1770.

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[1] John, son of Joshua and Elizabeth (Flagg) Bigelow, and (according to a family genealogy) seventh in descent from Ralph de Boguely, was born Dec. 2, 1681, and died March 8, 1770. Several of his father's family settled in Hartford as early as 1669 and 1670, and others soon after on the east side of the river. A deed dated Feb. 26, 1706, conveying land to John, the father of David of Marlborough, opens as to grantee as follows: "To John Bigelow, son of Joshua Bigelow of Watertown, Mass., which John Bigelow now dwells in Hartford on the east." David settled in Colchester in 1730, but was not dismissed from the church in Westchester and recommended to the church in New Marlborough till Nov. 5, 1750. He married Editha Day, Dec. 11, 1729, and died June 2, 1799. His wife, who was born Sept. 10, 1705, died Jan. 19, 1746.

The society was supplied for nearly a year by preachers from neighboring churches who volunteered their services to the struggling church, when the Rev. Benjamin Dunning, a young graduate from Yale (1759), was requested to preach as a candidate, and soon afterward received a call to settle, which he accepted. He was ordained in May, 1762.

The galleries were completed in 1770. Three years later Mr. Dunning was dismissed. He was afterward settled in Saybrook (Pautapaug parish, now Centre Brook), where he died in May, 1785.

In October, 1773, the Rev. David Huntington[1] was asked to preach as a candidate, accepting at first, but afterward declining on account of his health. The society repeated their call in February, 1776, and Mr. Huntington was installed the following year. Six years after his settlement the people renewed the work of completing the church, voting in 1782 "to erect pews in the body part of the house," also, "to shingle the front side with chestnut shingles."

The next year they were ambitious to become a town, and ceased work on the church. The petitions of this and the following year, sent to the General Assembly asking for incorporation as a town, were not received favorably by that body, and the people once more turned their attention to the meeting-house. In 1797, after a pastorate of twenty-one years, Mr. Huntington was dismissed, and the same year was settled over what is now the South Church in Middletown, whence he removed in 1803 to North Lyme, where he died April 13, 1812. The painting and underpinning of the meeting-house and the laying of its steps made this remarkable structure complete in 1803. It had been fifty-four years in building, and was finished by laying the corner-stone last. The church was without a settled preacher for seven years after Mr. Huntington's dismissal, and during this period twenty different ministers supplied the pulpit. Of these, Sylvester Dana (1798), Vincent Gould (1799), Ephraim Woodruff, and Thomas Lewis (1801) received calls which were not accepted.

The completion of the meeting-house was followed by the incorporation of the town in May, 1803, and this by the settlement of the Rev. David B. Ripley,[2] in September, 1804, over the church. A fund of three thousand dollars was raised during his pastorate, the increase of which was "to be used for the support of preaching forever." Mr. Ripley sustained the relation of pastor of the church twenty-three years. He was dismissed March 6, 1827, and preached for a year at Abington (Pomfret); then removed to Virgil, New York, and thence to Indiana, where he died in 1839 or 1840.

David B: Ripley

The following have been his successors, with terms of service, to the present time: Dr. Chauncey Lee,[3] Nov. 18, 1828–Jan. 11, 1837; Hiram

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[1] The Rev. David Huntington graduated at Dartmouth College in 1773, and the same year received the honorary degree at Yale. He pursued the study of theology under his pastor, the Rev. Dr. Solomon Williams, of Lebanon. Two years after his settlement in Marlborough, Nov. 5, 1778, he married Elizabeth Foote, of Colchester.

[2] The Rev. David Bradford Ripley graduated at Yale in 1798, and was licensed by the Tolland Association, June, 1802. He preached for a year in Lisbon, Newent Society, before his call to Marlborough.

[3] The Rev. Doctor Chauncey Lee, son of the Rev. Jonathan Lee, of Salisbury, graduated at

Bell, 1840–1850; Warren Fiske, 1850–1859; Alpheus J. Pike, 1859–1867. S. G. W. Rankin supplied the pulpit the most of the time for the next four years. In 1871 Oscar Bissell was installed; he was dismissed in 1876. C. W. Hanna supplied one year, when he was installed; he was dismissed in 1879. The Rev. J. P. Harvey supplied for one year, was installed in 1880, and is the present pastor.

Chauncey Lee

In 1841 the old meeting-house had become so uncomfortable that action was taken with reference to building a new one. Subscription papers were circulated with such success as to warrant the undertaking, and in about a year the foundation was laid for the new church, two rods back of the old meeting-house.

The last sermon was preached in the old house June 13, 1841, after which, the record says, "It was rased to its foundations, and the ground cleared away for its successor." The new house was completed and dedicated March 16, 1842. The society now has a fund of more than five thousand dollars, and in addition owns a comfortable parsonage. The present membership of the church is seventy-two.

The residents of the society worshipped harmoniously until 1788, when eleven families left the church and joined the Episcopal Church in Hebron. Lay service was held for some years in the school-house in the south part of the town. The Episcopalians never built a house, and in 1820 had become so reduced in numbers that lay service was abandoned, — the three or four remaining families keeping up their attendance at the church in Hebron.

In 1810 Seth Dickinson and wife and Sylvester C. Dunham joined the Methodists in Eastbury; about three years later a class was formed in Marlborough, composed of ten or twelve persons; and in 1816 a Methodist church was formed, embracing forty-five individuals, among whom were the following heads of families: Seth Dickinson, Daniel Post, Samuel F. Jones, Oliver Dewey, Edward Root, Asa Bigelow, Sylvester C. Dunham, John Wheat, and Jeremiah Burden. Meetings were held at first in private families, and for a while in the school-houses in the northwest and northeast school districts. These meetings were frequently conducted by such pioneers of Methodism as Jeremiah Stocking, Allen Barnes, Daniel Burrows, Father Griffin, and occasionally Lorenzo Dow, and were of a character calculated to stir the staid Congregationalists. Sectarian zeal manifested itself at once, and for years a bitterness existed which crippled the spirituality of both churches. The Methodist Church was gathered, however, from a class of disciples

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Yale College in 1784. He studied law, and commenced practice in his native town, but relinquished the legal profession to enter the ministry in 1789. He was ordained pastor in Sunderland, Vermont, in 1790; resigned his charge before 1797; preached for a year or so in Hudson, New York; was installed at Colebrook, in 1800, and continued in the pastorate there for twenty-seven years. In 1823 he received the degree of Doctor of Divinity from Columbia College. He preached the Connecticut Election Sermon in 1813. In 1807, during his ministry at Colebrook, he published "The Trial of Virtue," a poetical paraphrase of the Book of Job, which seems to have been well esteemed in its day, though now unknown save to bibliographers. While at Marlborough he contributed to the "New Haven Controversy" his "Letters from Aristarchus to Philemon," in defence of old-school orthodoxy. After resigning his charge at Marlborough he removed to Hartwick, New York, where he continued to reside till his death, in December, 1842.

who having put the hand to the plough never looked backward, and the rapid growth of the church was a surprise to those who predicted failure.

In 1838 the Union Manufacturing Company fitted up a chapel at the village, where they worshipped until they built a church. Circuit preachers ministered to the people from 1830 to 1842, when the new church was deeded to the Providence Conference, which sent its first representative, the Rev. Nelson Goodrich, to take charge. The church has a membership at present of only twenty-four. It has a fund of two thousand dollars, and a small parsonage. The pulpit is supplied by students from Wesleyan University.

The Baptist Church was the last to attempt organization. In 1831 ten persons resident in the town, with three non-residents, called the first regular meeting; Aaron Phelps, Oliver Phelps, and Ezra Blish being the leading spirits in the enterprise. Meetings were generally held in the Northwest School-house till 1838, after which they were held for about two years in the chapel fitted up by the Union Manufacturing Company for the Methodists. The membership increased to twenty-eight in 1838. From this time it constantly diminished, until meetings were discontinued altogether.

The people as early as 1757 turned their attention to the education of their children. Schools were kept in private houses in the southern and western parts of the town for several years. Daniel Hosford and others asked permission of the General Assembly to build a school-house at the Centre, were granted this privilege, and began building the following year, completing the house in 1760. This school-house was built nearly opposite the meeting-house, and was the only school building in the town for many years.

In 1833 the Centre School received, by the will of Captain David Miller, a legacy of eighteen hundred dollars. This was to be held by the town, and its income used for educational purposes in this district forever.

In 1841 there were five school districts, — the Centre, Northeast, Northwest, East, and South, with a total attendance of one hundred and seventy-three scholars. An occasional winter school for adults, conducted by clergymen in connection with their church work, has been the only opportunity offered in town to those desiring a higher education. There were in 1884 only four school districts, with an attendance of seventy-one scholars.

The first mills built in the town were grist and saw mills. Mr. Robert Loveland built the first grist-mill, on Blackledge's River, about a mile north of the grain and lumber mills of the late Gustavus E. Hall. The first saw-mill was built by Eleazer Kneeland, in 1751, on the same river, in the south part of the town, near the saw-mill of the late George Foote.

In 1840 there were in the town one woollen-factory, one carding-machine, two fulling-mills and clothier works, three grain-mills, four saw-mills, one gunnery, and two large cotton-mills, which were owned and operated at this time by the Union Manufacturing Company. During the Revolution the old gunnery owned and operated by Colonel

Elisha Buell did a considerable business in repairing and manufacturing muskets for those who entered the service from adjoining towns.

The Marlborough Manufacturing Company, incorporated in 1815, built the north mill, and several dwellings for the mill operatives and employés, when it failed, and sold out to the Union Manufacturing Company. This company built a number of dwellings, the south mill, and a store, and by operating the mills accumulated a large property. The whole town partook of the thrift and enterprise of the village, finding there a market for wood and produce of all kinds, and being aided materially in many ways by this company. The cloth manufactured was a blue cotton stripe, and was sold to Southern merchants and planters for clothing for the slaves. When the War of the Rebellion broke out, the demand for the material was cut off, and the mills stood idle for some time. The north mill was destroyed by fire in 1862, and the south mill two years later. Several dwellings were burned with these mills, and the enterprise of the town was crippled.

During the past ten years several large tracts of woodland have been cut; the lumber has been shipped to Boston and eastern Connecticut for ship-building and railroad purposes. Besides this, little has been done outside of agricultural pursuits. The land is owned to a great extent by a few, who still carry on their farming as they did forty years ago. The young people are attracted away by the enterprise of neighboring cities and towns, and thus aid in depopulating the town from year to year.

Mr. Jonathan Kilbourn invented an iron screw for pressing cloth. The first screw manufactured by him was used by Esquire Joel Foote in his fulling-mill in the south part of the town. Mr. Kilbourn invented other mechanical appliances, and was considered a genius in that section, as the following lines upon his tombstone, in the neighboring town of Colchester, will show: —

"He was a man of invention great,
Above all that lived nigh;
But he could not invent to live
When God called him to die."

Inventive genius seems to have slumbered some fifty years after Mr. Kilbourn's death, when a number of inventors appear, Henry Dickinson being the first. He invented a new fastening for gates, which was somewhat used, and a washing-machine. Joseph Carrier invented a bread-knife, and Charles Jones a flower-stand. During the past year Charles Hall has secured a patent for a wagon-seat.

The military history of the town, so far as records and traditions go, is of little glory. Worthy Waters bore the title of "Captain" in 1774, but this probably was a local honor, and the respect accompanying it enforced on "training day" only. Few entered the Continental army, and few fought in the War of 1812. In the War of the Rebellion Marlborough furnished her full quota of troops, though few entered the service from motives of patriotism. The only commissioned officer was Captain Dennison H. Finley, who went out as lieutenant of Company G, Thirteenth Connecticut Volunteers. He was mustered in Feb. 18, 1862, and served his full three years, having in the mean time been promoted to the captaincy. His only brother, Daniel B. Finley, who was a volunteer in the same regiment, died soon after entering the army, and was the only Marlborough soldier who died in the service whose body was returned to his native town for burial.

It is worth recording that among the town offices that of postmaster was held by the Elisha Buell family for more than fifty years, and by one member of it for thirty-four years; while David Skinner and his son and grandson have been deacons successively in the Congregational Church, their terms of office covering a period of over one hundred years.

The town has been without a resident physician since 1841. Previous to that time a number had located in the town for a short time, going to larger fields of labor as they found them. The following is an incomplete list of those who have practised here: Dr. Hezekiah Kneeland, Dr. Timothy Woodbridge, Dr. Eleazer McCrary, Dr. Daniel Smith, Dr. Lewis Collins, Dr. Zenos Strong, Dr. Royal Kingsbury, Dr. John B. Porter, Dr. Palmine, Dr. Spaulding, Dr. Foote, Dr. Harrison McIntosh, and Dr. Lucius W. McIntosh; the latter remaining longer, and being identified with church and town interests to a larger extent, than any other. Marlborough was made a probate district in 1846, having formerly been a district of East Haddam. Asa Day was the first judge.

Epaphras and Ichabod Lord, of Marlborough, were sons of Richard Lord, 3d, of Hartford, and Abigail Warren, daughter of William Warren. Her mother, Elizabeth, was the daughter of John Crow, who married Elizabeth, only child of Elder William Goodwin. Mr. Crow was the largest landholder in Hartford. Elder William Goodwin was prominent in the early days, was one of the original purchasers of Hartford, a ruling elder in the Rev. Mr. Hooker's church, and afterward in the church at Hadley. He died in 1673, in Farmington, leaving his estate to his daughter. Mr. Crow was in 1659, next to Mr. Welles, the wealthiest man in East Hartford. On the death of William Warren, in 1689, Mrs. Warren married Phineas Wilson, a wealthy merchant from Dublin, and on his death continued her husband's business, and became the most extensive banker in the State. Richard Lord died in 1712, aged forty-three, leaving a large estate. Four of his five sons lived to grow up, and were graduated from Yale,—the two youngest, Epaphras and Ichabod, in 1729. Their mother married for her second husband the Rev. Timothy Woodbridge, and died very aged, in 1753. She gave the church in Marlborough a communion-service, which was sold in after years and replaced by a plated set, to the scandal of the town. Epaphras Lord, born 1709, married Hope, daughter of Captain George Phillips, of Middletown, and had three children. Upon her death he married (1799) Lucy, daughter of the Rev. John Bulkeley, of Colchester, who had fifteen children. He represented Colchester in the legislature from 1743 to 1745. Ichabod Lord, born in 1712, married Patience Prentice Bulkley, daughter of the Rev. John Bulkeley, minister in Colchester, 1703; granddaughter of the Rev. Gershom Bulkeley, of Wethersfield, and great-

Epaphras Lord

granddaughter of the Rev. Peter Bulkeley, of Bedfordshire, England. Mr. Lord died in 1762, leaving seven daughters. His widow married the Rev. Mr. Eells, and removed to Middletown. After his death she returned to Marlborough, where she died July 8, 1794, aged eighty-four. Her daughter, Elizabeth Lord, married John Eells. Epaphras and Ichabod Lord came down from Hartford and purchased a large tract of land in Chatham and Colchester.

Joel Foote Justice Peace

Joel Foote, Esq., son of Asa and Jerusha (Carter) Foote,[1] and fourth in descent from Nathaniel Foote, of Wethersfield, was born June 26, 1763, in that part of the town of Colchester which was set off to Marlborough. He was liberally educated, and was probably as good a type of an old-school gentleman as any resident of the town. His uprightness was proverbial, and his services in places of trust were constantly sought. He represented the town in the General Assembly twenty-two successive years, and from his general prominence won the title of "the Duke of Marlborough." He was twice married, his first wife being Abigail Robbins Lord, daughter of Elisha Lord, of Marlborough, who died at an early age, leaving four children. His second wife was Rachel Lord, daughter of Samuel P. Lord, of East Haddam; eight children were born of this marriage. His death occurred at Marlborough, July 12, 1846, at the age of eighty-three years.

Ezra Hall

Ezra Hall was born in 1835. After working upon his father's farm till he was twenty years of age, he determined to acquire a liberal education, and after a course of preparatory study at Wilbraham, Mass., and East Greenwich, Rhode Island, he entered Wesleyan University, at Middletown, in 1858, graduating in 1862. He read law in the office of Judge Moses Culver, of Middletown, while in the University, and afterward in that of the late Thomas C. Perkins, of Hartford, and after his admission to the bar began practice in the city of Hartford, pursuing his profession there until his death. He was elected to the State Senate in 1863, from the district in which his native town was situated, and was the youngest member of the body. He was again elected to the Senate in 1871, and in 1874 he represented Marlborough, in which he still kept his legal residence, in the House of Representatives. In 1874 he was admitted to the bar of the Supreme Court of the United States, and argued some important cases before that tribunal. He was taken suddenly ill, and died at Hartford, Nov. 3, 1877, after a few days of intense suffering. He left a widow and two children. Mr. Hall had attained an honorable position at the bar and a high place in the public esteem. He was ambitious in his profession, and indefatigable in the discharge of its duties. No client ever had reason to complain of any neglect of his interests. He was always honorable in his practice, and had in this respect the entire confidence of his associates at the bar. He had a tenacious will, a vigorous and especially active and perceptive intellect, and a rare faculty for the despatch of business. He was, however, made for a man of affairs rather than for a great thinker, and found his most fitting place in dealing practically with business and with men. With a shrewdness and sagacity of the traditional New England type, he was unusually skilful in negotiation. During the later years of his life Mr. Hall was a specially growing man. An earnest study not merely of the law, but of everything that would help him to a higher development of his faculties, was showing its fruit. Professional success was still the great object of his ambition, but it seemed to gather about itself in his conceptions higher and higher moral conditions, — a wider knowledge, a more thorough self-culture, a high standard of personal honor. He was for many years a communicant in the Pearl Street Congregational Church of the city of Hartford, and for a long time one of the most active laborers in its Sabbath school.

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[1] Asa Foote, youngest son of Nathaniel Foote, one of the most prominent men in the new settlement of Colchester, was born in that town May 4, 1726. He married, April 26, 1752, Jerusha, daughter of Ezra Carter, of Colchester, died May 11, 1799. He was the father of Joel Foote, Esq., "the Duke of Marlborough."

Sam F Jones

Samuel Finley Jones was born in Marlborough. His father, John Jones, served in the Revolutionary War, and died, on his way home, of a fever contracted in the service, leaving a widow and two sons. His widow died soon after, and the elder son went to sea and was never heard from. Young Samuel at three years of age went to live with his grandfather, Samuel Finley, for whom he was named, and lived with his grandparents until sixteen, receiving only a common-school education. He was then apprenticed to Colonel Elisha Buell, to learn the trade of a gunsmith; and after serving his time out married Miss Annie Strong, and bought a small farm in the northeastern part of the town. From this time on he added to his landed property rapidly, and for fifty years was the largest land-owner in that section. Mr. Jones had also a genius for money getting and keeping, and was well known as the money king of that section for many years. The Methodist Episcopal Church and town interests found in him a firm friend and most excellent adviser. His great force of character, indomitable courage, and individuality were remarkable. He died at the age of ninety years, the last ten of which were years of infirmity.

Mary Hall

XVIII.

NEW BRITAIN.

BY DAVID N. CAMP.

NEW BRITAIN is one of the smallest towns in Hartford County in extent. It is less than five miles in length, and its extreme breadth is a little less than four miles. In the northern and western parts of the town, the hills rise to a considerable height and the surface is broken; in the southeast, the town extends to the meadows near the source of the Mattabesett. Most of the place is high, composed of rolling hills and irregular-shaped valleys. The main street of the city is about one hundred and seventy feet above sea level at the railway crossing, and more than one hundred and thirty feet higher than the railway crossing at Asylum Street, Hartford.

New Britain forms a water-shed, — one of its streams discharging its waters into the Quinnipiac at Plainville and thus passing into the Sound at New Haven; another forming an important branch of the Mattabesett, joining the waters of the Connecticut at Middletown; and a third flowing northeasterly, uniting with the Connecticut at Hartford. Numerous springs and small streams furnish a supply of water for agricultural purposes, but produce little motive-power for mills or manufactories.

The soil is generally fertile, producing good crops in those parts of the town devoted to agriculture and gardening. The trap-rock in the hills and that which crops out in different parts of the town afford material for the foundations of buildings, paving roads, and other stone-work. A copper-mine in a spur of trap upon the Berlin road was once worked, but was abandoned many years ago as unprofitable. Lead, asphaltum, calcite crystals, and other minerals have been found, but not in sufficient quantities to be of commercial value. Nearly an entire skeleton of the *Mastodon Americanus* was dug up some years ago on the land of the late William A. Churchill, between Main and Arch streets.

At the time New Britain was first settled, few or no Indians resided there. The Tunxis Indians, from the valley of the Farmington River, occupied a portion of the northern part of the place, — Dead Swamp and vicinity being a favorite hunting-ground. The Wangunks of the Connecticut valley extended their incursions within the limits of Berlin and New Britain, and the Mattabesetts, apparently a division of the Wangunks, had a lodge near Christian Lane, and perhaps another at Kensington. The Quinnipiacs upon the shore of Long Island Sound had extended their dominion as far north as Meriden, and they claimed the right to hunt in a portion of the territory since included in Berlin and New Britain. Members of other tribes sometimes made incursions upon this neutral ground.

The Indians were generally friendly to the English, permitting them to establish their settlements near the Indian lodges and to pass over the Indian trails without opposition. The English were seldom attacked by any tribe or clan in a body, but were annoyed by the thefts and robberies of individual Indians or groups, and went armed for safety. The Indians, by their knowledge of the country and wild animals, were often an aid to the whites. Some of the settlers of New Britain were at first accustomed to seek shelter in the fort at Christian Lane; but this was a temporary arrangement, for they soon found that their new homes could be occupied without molestation.

It was not long after the incorporation of Farmington as a town in 1645, that improvements were made in the southeastern part of the "town's first grant," on the east side of the hills which divided the valley of the Tunxis from the great meadows on the Mattabesett. Some of these improvements were within the present town of New Britain, and the rude cabins constructed at irregular intervals on the eastern and southern slopes of the Farmington range of hills became the nucleus of the settlement in that part of the town.

In August, 1661, the General Court granted to Jonathan Gilbert, a former officer of the court, "a farm, to the number of three hundred acres of upland and fifty acres of meadow, provided it be not prejudicial where he finds it to any plantation that now is or hereafter may be settled." The next year, or in March, 1662, Daniel Clarke[1] and John Moore had four hundred acres granted to them, and in 1665 another grant was made to Clarke. These grants to Gilbert, Clarke, and others were chiefly in Berlin, occupying a portion of the valley now traversed by the New York, New Haven, & Hartford railroad, but extending southerly to the northern part of the town of Meriden, and northerly in the valley of the Mattabesett River to the Great Swamp.

Daniel Clark

In 1672 Jonathan Gilbert purchased the interests of Clarke and other proprietors, and made additions to the territory by other grants, until he held the title to more than a thousand acres.[2] He soon sold the most of it to his son-in-law, Captain Andrew Belcher,[3] who proceeded to improve it by laying out roads, constructing tenant houses, and preparing a part of the land for cultivation. This tract, a part of which extended within the present limits of Meriden, was sometimes

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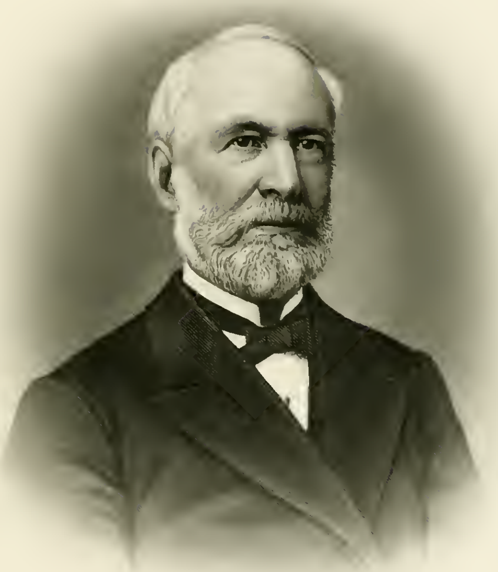
[1] Daniel Clarke and John Moore were deputies, and also held various offices to which they were appointed by the General Court. Clarke for several years was secretary, also clerk of the county court of Hartford, member of the committee to treat with the Indians, of the committee to appoint and commission officers of the militia, and of the standing council with the governor and lieutenant governor. His name was spelled with and without the *e*.

[2] Gilbert was at this time marshal. He had a warehouse in Hartford and estates "on the east side of the Great River over against his warehouse."

[3] Captain Belcher was a wealthy merchant of Boston, engaged in trade with the Connecticut and New Haven colonies. He owned vessels employed in transportation, and was the agent of Connecticut in purchasing "armes and ammunition" for the colony. He was also employed by the Massachusetts colony to carry provisions from Connecticut to Boston for the supply of the army and the colony. His youngest son was governor of Massachusetts and afterward of New Jersey.



David N. Camp.

known as "Merideen" or "Moriden;" but this term was afterward applied exclusively to the southern part and the territory south of it, and the northern part was termed the Great Swamp. It having been found that Great Swamp and vicinity was not included in either of the towns already incorporated, the General Court, at a special session held January, 1687, gave permission to the towns bordering on it "to make a village therein."[1] Farmington was prompt in improving the opportunity thus presented, and within a few months of the passage of the act Richard Seymour and others, from Farmington, were located in the northern part of Belcher's tract, at a place called Christian Lane.[2] This settlement was near the southeast corner of New Britain. Other families, which soon followed Seymour and his associates, located farther north, on sites now within the limits of the town. Among the persons occupying this locality were Captain Stephen Lee, Sergeant Benjamin Judd, Joseph Smith, Robert Booth, Anthony Judd, Isaac Lewis, and others, who were ancestors of many of the present residents of New Britain. The settlement gradually extended north, occupying East Street, South Stanley Street, and a part of the southeastern and eastern portions of the present city and town.

yr Loving friend
Andrew Belcher

Richard Seamer

Stephen Lee

Joseph Smith

Robert Booth

Anthony Judd

Isaack Lewis

The first settlements of New Britain were thus in two localities, — one in the northern and western part near the borders of Farmington, extending by degrees southerly at the base of the Blue Mountain, and the other in the southeast part of the town, extending from Berlin northerly on the streets east of the Centre to Stanley Quarter. The present business part of the town and city was occupied at a later date. The residents of the southern and eastern portions of the town constituted a part of the Great Swamp Society until 1754, when the new society of New Britain was incorporated.

The original settlers of New Britain were from Farmington, and nearly all the adults were members of the church of that place, contributing their full share for the preaching of the gospel and other parish expenses. They were accustomed on Sundays and lecture-days to go to meeting with their families, from four to eight miles, over or around the mountain on roads which were little more than Indian trails. The journey was necessarily made on foot or on horseback, and in obedience to the laws of the colony, as well as for protection from Indians and wild beasts, the men were armed. No complaint of the distance or inconvenience of bad roads appears to have been made during the ministry of Rev. Samuel Hooker, who was much beloved, and was pastor of the Farmington church at the time New Britain was first settled. After Mr. Hooker's death, and during the long interim which occurred before his successor was settled, the people at Christian Lane began to inquire whether they could not have a minister for themselves. On application being made to Farmington, the town voted "that so many of their inhabitants that do, or shall personally inhabit at the place called Great Swamp and upland belonging thereto," etc., might "become a ministerial society and be freed from the charge elsewhere."[1] This action of the town was confirmed by an act of the General Court establishing a society to be called the Great Swamp Society. The new society included the families residing in the southern and eastern parts of New Britain. When the church was organized, a few years later, the first deacon chosen was Anthony Judd, from the New Britain portion of the society. For nearly forty years a large proportion of the people of New Britain were members of the Great Swamp Society, and attended meeting at Christian Lane. The residents of the northern and western parts of the place remained with the society in Farmington.

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[1] The act is as follows: "This court grants Weathersfeild, Middleton and Farmington all those vacant lands between Wallingford bownds and the bownds of those plantations, to make a village therein."

[2] The town of Farmington voted to Richard Seymour one pound, and similar gratuities to others, for forming this settlement.

For a time harmony prevailed in the new society; but when, forty years after its organization, an attempt was made to locate a new meeting-house, the elements of disunion were manifested. The society had gradually extended its settlement and occupation of farms northward toward Stanley Quarter, and to the southwest toward Kensington Street and the Blue Mountains. After many meetings the new meeting-house was at last located and erected nearly a mile to the west and south of the first house at Christian Lane. The distance from the New Britain portion of the society was considerably increased, and the people petitioned for relief. They asked that they might "have the liberty for four months in the year to provide preaching for themselves," and "be excused from paying their part of the salary of the minister of the Great Swamp parish for one third of the year."[2] This petition was not granted, and the members of the north part of the society continued to pay their dues to the Great Swamp parish. But they also continued to petition, until at last in May, 1754, the General Court granted the request of the petitioners, and incorporated a new society with all the privileges of other ecclesiastical societies, and gave it the name of "New Briton."[3] From this time (1754) New Britain had a distinct corporate existence.

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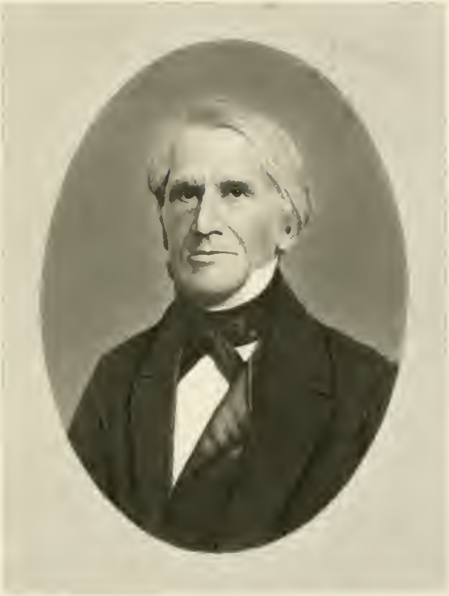
[1] September, 1705. See Colony Records, vol. iv. pp. 527, 528.

[2] This petition, dated May 9, 1739, was signed by twenty-six persons, all living in the southeast part of the present limits of New Britain. Among the signers were Stephen Lee, Isaac Lee, Deacon Anthony Judd, and other prominent men of the parish, some of whom had been foremost in founding the Great Swamp Society.

[3] The part of the act referring to New Britain is: "And be it further enacted by the authority aforesaid, that there shall be one other Ecclesiastical Society erected & made & is hereby created and made within the bounds of the town of Farmington, & described as



Ethan A. Andrews

For civil purposes, this parish remained a part of the town of Farmington until the incorporation of Berlin in 1785. New Britain was then included in the latter town, of which it was a parish until 1850, when Berlin was divided by a line beginning at the centre of Beach Swamp bridge and running north 88° 20′ west to Southington line, and in the opposite direction to Newington line. The books and records of the old town belonged to New Britain by the terms of the act. The first town-meeting in the new town was held July 22, 1850. Lucius Woodruff was chosen town clerk and treasurer, and Joseph Wright, James F. Lewis, Gad Stanley, Noah W. Stanley, and Elam Slater were chosen selectmen.

At the first State election held after the incorporation of the town, 526 votes were cast for governor, 515 for the secretary of State, and 517 for member of Congress. Ethan A. Andrews, LL.D., and George M. Landers were the first representatives elected to the legislature.

The borough of New Britain was incorporated the same year as the town, — in 1850. It was four hundred and eighteen rods in length from north to south, and one mile in width from east to west. The town-hall, the present high school building, was the centre of the borough. At the first meeting of the borough, held Aug. 12, 1850, the officers elected were Frederick T. Stanley, warden; O. S. North, G. M. Landers, Walter Gladden, Marcellus Clark, T. W. Stanley, and A. L. Finch, burgesses. The first meeting of the warden and burgesses was held Aug. 12, 1850. In accordance with the provisions of the charter, arrangements were made for the better protection of property and the maintenance of law and order. Police officers, fire wardens, a street commissioner, and an inspector of weights and of wood were appointed; provision was made for the abatement of nuisances and for the care of the streets, and a watch-house was secured.

In a few years the necessity of some provision for a more adequate supply of water was evident; and in 1857 a charter was obtained which empowered the borough to construct suitable water-works. Land at Shuttle Meadow was bought and cleared, the right of way secured, a dam built, and over five miles of main and distributing pipes laid in time for the water to be let on in October of the same year. The main reservoir, which covers about two hundred acres, is in the northeast corner of Southington, about two and a quarter miles from the city park, and about one hundred and seventy feet above it. The water-works have been extended and the supply largely augmented, to the great convenience of the people and the better protection to property in case of fire.

follows, viz.: South on the North bounds of Kensington parish & Easterly on Wethersfield town line, as far north as the North side of Daniel Hart's lot, where his Dwelling House now stands, & from thence to run West on the North side of said Hart's lot to the West end of that tier of lots, from thence to run Southerly to the old fulling Mill so called on Pond river & from thence Southerly to the east side of a Lot of land belonging to the heirs of Timothy Hart late deceased near 'Bares Hollow,' & from thence due south until it meets the North line of Southington parish, thence by said Southington line, as that runs until it comes to Kensington North line, Excluding Thomas Stanley, Daniel Hart & John Clark & their farms on which they now dwell, lying within the bounds above described, & the same is hereby created & made one distinct Ecclesiastical Society, & shall be known by the name of 'New Briton' with all the powers & priviledges that other Ecclesiastical Societies by law have in this Colony, & that all the improved lands in said society shall be rated in said Society excepting as before excepted."

As the business and population of the town and borough increased, the necessity of exercising additional powers became evident, and a city charter was obtained in 1870. The northern boundary of the city coincided with the borough line as far as that extended, but the southern boundary was upon the town line. From east to west the city extends six hundred rods, or one hundred and forty rods beyond the borough boundary in each direction. Under the city charter and amendments the streets have been extended and much improved; the police and fire departments have been reorganized and made more efficient; the apparatus for extinguishing fires has been greatly increased; large additions have been made to the water-works; an excellent system of sewerage has been adopted, and its benefits have been extended to all the principal streets, and in many ways the city has been benefited. At the first election under the city charter Frederick T. Stanley was elected mayor, C. L. Goodwin clerk, and A. P. Collins treasurer.

The city government consists of a mayor and common council composed of four aldermen and sixteen councilmen,—one alderman and four councilmen being elected from each of the four wards of the city. The city clerk and city treasurer are also chosen at the city election. The town government, consisting of three selectmen, a town clerk, treasurer, assessors, board of relief, school committee, and justices of the peace, is still continued. The mayors of the city have been, in succession, Frederick T. Stanley, Samuel W. Hart, David N. Camp, Ambrose Beatty, John B. Talcott, and J. Andrew Pickett.

The first meeting of the New Britain Ecclesiastical Society was held June 13, 1754.[1] At this meeting it was voted that a meeting-house should be built and that provision should be made for preaching. Apparently having in mind the difficulties experienced in locating a church in the Great Swamp parish, the New Britain society applied at once to the county court to have a site fixed by its authority. The court sent out a committee which fixed the site for the new meeting-house on the hill about half a mile northeast of where the railway station now is, near the junction of Elm and Stanley streets.

The society at its first annual meeting, Dec. 2, 1754, applied to the town of Farmington to lay out or alter highways so as to facilitate access to the "place appointed by y^{e} county court to build a house for religious worship."[2] A committee was appointed to procure timber,

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[1] The records of the first meeting of this society are as follows: "A society Meeting Holden by y^{e} inhabitants of y^{e} Parish of New Britain, Holden in said society on y^{e} 13th Day of June 1754, warned according to y^{e} Direction of y^{e} law. At y^{e} same meeting y^{e} society made choyce of Benjemon Judd Junr. to be a Moderator to lead and moderate in said meeting. At y^{e} same meeting, Isaac Lee was made choyce of for a Society Clark. At the same meeting Lieut. Josiah Lee and Lieut. Daniel Dewey & Capt. John Paterson was Chosen a Comtt. to order the Prudentials of this society for y^{e} present year. At the same meeting Lieut. Josiah Lee was Chosen Society Treasurer for y^{e} Present year. The officers having been elected, the same meeting voted, That it is Necessary for the Inhabitants of this society to build a meeting house for Religious worship. Voted, That it is Necessary to have Preaching amongst us."

[2] At the first annual meeting, held Dec. 2, 1754, a committee was appointed "to aply themselves to the Townd of Farmington in behalf of this Society to Desier them to appoint a Comtt. fully Impowered to lay out Highways by exchanging or otherwise, as they can agree with the oners, & where they judg most convenient for y^{e} accommodating y^{e} Inhabitants of this Society, to travail to y^{e} Place Apointed by y^{e} County Court to build a House for Religious worship."

John B. Talcott

and boards sufficient for the floor "and the outside in order for clapboarding." The size of the building, as voted by the society, was to be forty-five feet in length, thirty-five feet in width, and twenty-two feet high between joists; but when erected it was somewhat larger.

During the spring and summer of 1755 the timber which had been cut from the forests of New Britain was prepared for the frame, which was raised in the early autumn. The house was covered with oak clapboards and the roof with chestnut shingles, all produced in the parish. The floor was laid early in the spring of 1756, and rough seats were procured, so that the house could be occupied for preaching services; but the interior was not finished until some years afterward.

This first meeting-house in New Britain was located on the west side of the highway, now Elm Street, near a ledge of rocks which gave picturesqueness to the situation. A grove of trees reserved from the primitive forest partially surrounded the place. Roads from different parts of the society were altered when necessary, so as to converge to this locality. An open space in front of the building was termed "the parade," and for more than fifty years was used as the rendezvous of the local militia. The meeting-house had neither steeple nor bell, and in form was not unlike a large barn. On the east side were large double doors constituting the main entrance, but a single door at each end also gave ingress to the audience-room. On the opposite side from the main entrance was the high pulpit, over which was a huge canopy, or sounding-board, supported by iron rods.

When finished, some years later, a broad aisle led from the main door to the communion-table in front of the pulpit. Narrow aisles, leaving the broad aisle near the principal entrance, passed to the right and left around the "square body," intersecting the broad aisle in front of the pulpit. Square pews, with vertical sides, against which the hard uncushioned seats were placed, with a narrow door fastened with a wooden button, filled the square body and were also arranged around the outsides of the house. A gallery on the right of the pulpit for men, and one on the opposite side for women, completed the interior arrangement. The stairs to the galleries ascended from the audience-room.

About eighty rods east of the church, on a lane one rod wide, which was afterward increased in width and named Smalley Street, the small burying-ground was located.[1] Additions have been made to this several times, and the large town cemetery with its walks and roads is the result.

For some time after the organization of this society the pastors of neighboring churches officiated in the parish, — the preaching services, as well as the week-day meetings, being held in private houses. The society found it difficult to obtain a settled pastor. In the latter part of the autumn and in the early winter of 1754 the Rev. Stephen Holmes preached thirteen Sundays, but was not settled as a pastor. During the next three years a number of ministers preached for a time, and a call was given to the Rev. John Bunnel in 1755, to the Rev. Amos

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[1] The ground was part of the Lee farm, and the lane leading past it was deeded to the town of Farmington in 1755, by Dr. Isaac Lee, of Middletown. It is described as being "one rod wide, and half a mile and six rods long, butted east on the highway that runs by the house where my son Stephen now dwells." Deacon Josiah Lee, a brother of Dr. Lee, deeded the other half of this street to the town. At a society meeting held in 1755, "Stephen Lee was chosen to Dig the graves for y^e inhabitants of this society as Need shall require."

John Smalley

New Britain. Near the meeting-house were the "Sabbath-day houses," furnished with a few seats and a table. Application was made to the town of Farmington for a grant of land from the forty-rod highway for Mr. Smalley. The town granted him a tract of twelve acres, which was upon the west side of Main Street, and extended from the foot of Dublin Hill as far south as the line of the railroad. The land was sold to Colonel Isaac Lee by Mr. Smalley, who in 1759 purchased of William Patterson twenty-six acres on East Street, with a house and other buildings. This place, known as the Rhodes Place, was the residence of Dr. Smalley until 1788, when he bought the house and lot on East Main Street, where he passed the latter years of his life. The parish slowly but steadily increased both in population and wealth. In 1785 the meeting-house was repaired and improved.[1] The improvement in the meeting-house was accompanied by other improvements; the cultivation of church music was especially noteworthy. In August, 1786, the prudential committee was authorized "to draw on the treasury not exceeding six pounds for the Incurreging of singing in this society to the best advantage." Other appropriations were made, and in 1789 the committee was instructed "to procuer such Instruments of Musick as they think Propper and Decent."

In the autumn of 1809, when Dr. Smalley had reached the age of seventy-five, and had been more than fifty-one years pastor of the church, he was at his own request partially relieved from pastoral work, and a colleague was called. Dr. Smalley continued to preach occasionally until September, 1813, when his last sermon was delivered, nearly fifty-six years after the beginning of his preaching in New Britain. The pastorate of Dr. Smalley was eventful and fruitful, and covered an important period of national history. It included part of the time of the French and Indian War; the whole period of the American Revolution, and of the French Revolution of 1789; of the rise of Russia; the foundation of the English dominion in India; the partition of Poland; and of other political changes which affected nearly all the nations of Europe. The leading men in the parish were intelligent, and well acquainted with the political history and the prevailing thought of the times in which they lived. They sometimes differed with their pastor, and they did not hesitate to express their opinions frankly, and at times emphatically; but the relation of pastor and people was mutually kind and affectionate. Dr. Smalley's ministry resulted in important gains to the church, in increasing strength and influence to the society, and in the growth of intellectual and moral character in New Britain. During his pastorate there were several seasons of special religious interest; the year 1784 being noted especially as the time of the "Great Awakening."

John Smalley

Mr. Newton Skinner, a native of East Granby, was ordained and installed as colleague pastor with Dr. Smalley, Feb. 14, 1810. Mr. Skinner had a settlement of three hundred dollars, and an annual salary of six hundred dollars, from which in a few years he saved enough to enable him to purchase a farm. He bought the house and lot at the corner of East and Smalley streets, and afterward purchased other real estate. He was a good farmer, and by economy and good management accumulated property, which at his death in 1825 was inventoried at ten thousand dollars. During Mr. Skinner's ministry of fifteen years the changes in the place which had commenced in the latter part of Dr. Smalley's pastorate were becoming more marked. The present centre of the town and city was gradually transforming from a staid farming community into a thrifty manufacturing village. Thought was quickened, new enterprises were planned, the proportion of young people was increased, and society was gradually changing. The first Sunday-school society in Hartford County was organized in this parish in 1816, and Mr. Skinner was made the first president.

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[1] "Lieut. John Belden, Captain James North, Ensign Lewis Andrus and Elnathan Smith were apointed to shingle and clapbord the meeting-House with pine clabord and Shingles and also Coller the same with a Fashenable Coller."

N. Skinner Col. Pastor

The revival of 1821 added to the number of church-goers, and a demand seemed to exist for additional accommodations for the people who were accustomed to attend preaching services. A lot for a new meeting-house was presented to the society by Isaac Lee, and in 1822 a neat and commodious church edifice was erected at a cost of about six thousand dollars in addition to what was obtained for the old meeting-house. This building was located at the corner of Main and East Main streets, where the Burritt School now stands, and for many years its attractive exterior appearance and convenient interior arrangements were admired, and its more central location contributed to the growth of both church and society. The settled pastors of this church have been: —

Rev.	John Smalley, D.D.,	settled	April 19, 1758,	died	June 1, 1820.
"	Newton Skinner,	"	Feb. 14, 1810,	"	Mar. 31, 1825.
"	Henry Jones,	"	Oct. 12, 1825,	dismissed	Dec. 19, 1827.
"	Jonathan Cogswell, D.D.,	"	April 29, 1829,	"	April 23, 1834.
"	Dwight M. Seward, D.D.,	"	Feb. 3, 1836,	"	June 15, 1842.
"	Chester S. Lyman,	"	Feb. 15, 1843,	"	April 23, 1845.
"	Charles S. Sherman,	"	July 2, 1845,	"	Sept. 5, 1849.
"	Ebenezer B. Andrews,	"	June 26, 1850,	"	Nov. 12, 1851.
"	Horace Winslow,	"	Dec. 29, 1852,	"	Dec. 20, 1857.
"	Lavalette Perrin, D.D.,	"	Feb. 3, 1858,	"	May 31, 1870.
"	John H. Denison,	"	Feb. 8, 1871,	"	Sept. 26, 1878.
"	Elias H. Richardson, D.D.,	"	Jan. 7, 1879,	died	June 27, 1883.
"	G. Stockton Burroughs, Ph.D.,	"	Feb. 7, 1884.		

Among the ministers who have officiated in this parish, but were not settled pastors, may be mentioned the Rev's Charles A. Goodrich, Asahel Nettleton, D.D., Thomas H. Gallaudet, LL.D., Nathaniel W. Taylor, D.D., Noah Porter, D.D., and Oliver E. Daggett.

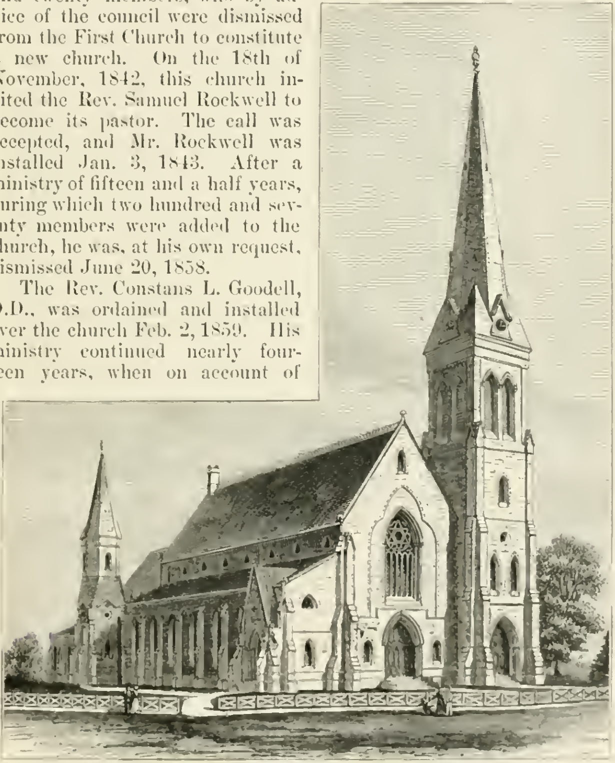
The organization of another Congregational church in New Britain had been contemplated for some time, when at a meeting held June 28, 1842, it was voted: —

> "That this church unite in calling a meeting of the Hartford South Consociation, to assemble in this village on Tuesday, the 5th day of July next, at nine o'clock A. M., in reference to forming and organizing a new Congregational church in this parish, provided they deem it expedient."

In compliance with this request the Consociation met on the day fixed, and, after hearing those in favor and those opposed, voted that it was "expedient that another church be formed." After this action of the Consociation one hundred and twenty members withdrew to form the South Church, leaving two hundred and seven members remaining in the First Church. In 1855 the present large and commodious brick church edifice was completed and dedicated. Its favorable location,—opposite the city park,—and its complete arrangements of chapel, pastor's study, and social rooms, well adapt it to the needs of this large church and parish. The membership of the church is now six hundred and thirty-three.

The South Congregational Church was organized July 5, 1842, by the Hartford South Consociation. It was composed of one hundred and twenty members, who by advice of the council were dismissed from the First Church to constitute a new church. On the 18th of November, 1842, this church invited the Rev. Samuel Rockwell to become its pastor. The call was accepted, and Mr. Rockwell was installed Jan. 3, 1843. After a ministry of fifteen and a half years, during which two hundred and seventy members were added to the church, he was, at his own request, dismissed June 20, 1858.

The Rev. Constans L. Goodell, D.D., was ordained and installed over the church Feb. 2, 1859. His ministry continued nearly fourteen years, when on account of



SOUTH CONGREGATIONAL CHURCH.

Mrs. Goodell's health, and at his own request, he was dismissed Nov. 18, 1872. During Mr. Goodell's ministry five hundred and sixty-one members were added to the church. The Rev. Henry L. Griffin was ordained and installed as pastor Oct. 1, 1873. At his own request he was dismissed Dec. 20, 1877. During his pastorate of four years two hundred and thirty-eight members were added to the church.

In three months after Mr. Griffin was dismissed, the Rev. James W. Cooper was installed pastor, — March 20, 1878. The church has never been without a settled pastor a year at any one time since it was organized. The membership, Jan. 1, 1885, was seven hundred and three, — one of the largest of the Congregational churches in the State. The Sunday school connected with this church has more than one thousand members, and a carefully selected library of over eighteen hundred volumes. The first house of worship was completed in the spring of 1842. It was built of wood, at a cost of about eight thousand dollars. Galleries were added subsequently. The present church edifice of brown stone was completed in January, 1868. It stands on the site of the first church built for this society.

The First Baptist Church in New Britain was organized June 16, 1808, with twenty members. A few persons had been immersed previous to this time, and meetings had been held in private houses or in a school-house. These meetings were continued, with occasional preaching services, by ministers from other parishes until 1828, when a plain but neat building about twenty feet by thirty was erected for religious meetings. This church was located at the head of Main Street, near the foot of Dublin Hill, and served this society for public worship until 1842, when another church edifice, about forty feet by sixty, was built on the site of the present Baptist church, at the corner of Main and West Main streets. In 1869 the present spacious and convenient brick church, about one hundred feet in length by sixty in width, was erected. This building was newly slated and a new organ procured in 1884. The renewal of church edifices indicates to some extent the rapid growth of this prosperous society. From a membership of twenty at the organization of the church, and one hundred and seventy-four in 1843 — after the second church was built — the increase has been to five hundred and sixteen church members in 1884. The first pastor, the Rev. Seth Higby, was settled over the parish in 1828, before the first church was built. The settled pastors of this church have been: —

Rev. Seth Higby, 1828–1829.
" Nathan E. Shailer, 1829–1832.
" Amos D. Watrous, 1834–1836.
" Matthew Bolles, 1838–1839.
" Harmon S. Havens, 1839–1841.
" Levi F. Barney, 1841–1846.
" E. Cushman, 1846–1847.
Rev. W. P. Pattison, 1847–1850.
" Robert J. Wilson, 1851–1852.
" E. P. Bond, 1852–1865.
" Wm. C. Walker, 1865–1871.
" J. V. Schofield, 1871–1876.
" Geo. H. Miner, 1877–1884.

Methodist meetings appear to have been held for a time in private houses, principally under the leadership of Oliver Weldon, previous to 1815, when a preaching service was held by the Rev. H. Bass at the school-house on Osgood Hill. The first class, of twenty persons, was formed by the Rev. David Miller in 1818. The first church building for this society was erected in 1828 on the site of the present church.

There had been occasional preaching before in school-houses and private houses. The first service in the church was a quarterly meeting held in 1828, before the interior was furnished with permanent seats.

For several years the preacher who ministered to this church also supplied some other. In 1839 Farmington Mission and New Britain were supplied by the same preacher, and in 1840 and 1841 Berlin, Farmington, and New Britain had one preacher for all. From about this time the church increased more rapidly in numbers, and the congregation soon became so large that the time of the pastor was given to this parish alone. In 1854 a larger and more commodious church edifice was erected on the site of the old church. In 1869 changes were made in the interior which much improved the audience-room and made the church pleasant and attractive. A parsonage was also erected the same year.

The first service of the Protestant Episcopal Church of New Britain was held in the academy building on East Main Street, Jan. 17, 1836, the Rev. Silas Totten, D.D., of Trinity College, Hartford, officiating. On the 17th of April a service was held in the same place by Bishop Brownell. St. Mark's parish was organized Aug. 28, 1836, the Rev. N. S. Wheaton, D.D., President of Trinity College, presiding, when the following officers were elected: wardens, Lorenzo P. Lee and Ira E. Smith; vestrymen, Emanuel Russell, F. T. Stanley, Hezekiah Seymour, George Francis, Ralph Dickinson, and Cyrus Booth. The first church building of this parish was a small wooden structure situated on the north side of East Main Street, near the residence of the Hon. G. M. Landers. It was consecrated Dec. 7, 1837, by the Right Rev. Thomas C. Brownell. This building was sold in 1848, and the present church building on West Main Street was erected. The increase of communicants and the continued increase of the congregation made further enlargement necessary; and in 1859 an addition was made to the church, and a chapel built, which furnished ample accommodations. From the organization of the parish until April 16, 1837, the Rev. N. S. Wheaton, D.D., officiated. His successors have been: —

Rev. Thomas Davis,	officiating,	April 23, 1837–May, 1838.
" Z. H. Mansfield, " John Williams, D.D.,	"	June, 1838–Nov. 1840.
" John M. Guion,	rector,	Dec. 2, 1840–Dec. 29, 1845.
" Charles R. Fisher,	officiating,	Jan. 1846–April, 1846.
" Abner Jackson,	"	April 19, 1846–Dec. 23, 1848.
" Alexander Capron,	rector,	Jan. 1849–Easter, 1855.
" Francis T. Russell,	"	May 6, 1855–Jan. 3, 1864.
" Leonidas B. Baldwin,	"	Aug. 31, 1864–July 31, 1870.
" J. C. Middleton,	"	April 18, 1871–Sept. 9, 1874.
" John H. Drumm,	"	March 1, 1875–March 31, 1877.
" William E. Snowdon,	"	April 10, 1877–May 1, 1880.
" John Henry Rogers,	"	Sept. 12, 1880–

In 1836 there were but eight communicants; in 1862 there were one hundred and thirteen, and in 1883 one hundred and eighty-three, with one hundred and twelve families in the parish.

About the year 1842, by request, the Rev. William Stickney, a Universalist minister of Berlin, preached in the school-house on South Main

Street. Other clergymen of this denomination, at irregular intervals, preached in school-houses or elsewhere in New Britain. May 31, 1874, the First Universalist Society was organized in a private house. The Rev. S. A. Davis, who had been instrumental in the organization of this church, was employed nearly seven years as a supply, usually holding service once in two weeks. The Rev. M. W. Tabor was the supply in 1880 for about a year, when different persons preached until 1883. The Rev. D. L. R. Libby, then pastor of the Forest Street Universalist Church, Medford, Mass., received a call from the society, which was accepted, and he entered upon his work in this parish April 1, 1883. The society for some years held their meetings in Odd Fellows Hall. In June, 1884, the State Missionary purchased a lot for a church on Court Street, upon which a neat and commodious brick church was erected the same year at a cost of about $13,000. The society has increased in numbers during the last few years, and in the autumn of 1884 had about eighty members.

Special services in the German language were begun in the First Baptist Church in February, 1871, by the Rev. Mr. Dietz, of New Haven. The first baptism of a believer occurred May 6, 1871. Mr. Dietz was in Germany during the summer, his place being supplied by the Rev. Mr. Kohler. On Mr. Dietz's return in the autumn he resumed charge, assisted by the Rev. Mr. Rabe, under whose ministry several persons were baptized and added to the membership of the First Baptist Church. The work was continued, the services being conducted in German by different German ministers until 1877, when the Rev. Charles Schmidt was called as a regular pastor. He began his work in 1878, preaching in German in the Baptist church in the afternoon of each Sunday, with Sunday school in the same place in the morning. The work was prosecuted as a branch of the Baptist Church until the increase of numbers seemed to make a separate organization advisable. On July 9, 1883, the German Baptist Church was formed, and the Rev. Charles Schmidt was ordained as pastor. A building lot on Elm Street was bought, and a neat and convenient chapel was erected. This was dedicated Jan. 1, 1884. The Rev. Mr. Schmidt resigned May 1, and was succeeded by the Rev. J. D. Weimar, the present pastor.

In 1841 the Rev. Edmund Murphy, the first priest to attend regularly the Roman Catholics, commenced his work in New Britain. He was succeeded in 1842 by the Rev. John Brady, of Hartford, who took charge of this parish until 1848, when the Rev. Luke Daly came here to reside. He commenced the erection of the Roman Catholic brick church in 1850. This building, eighty-four feet by twenty-five, was completed in 1853 and dedicated by the Rev. B. O'Reilly. A transept seventy-five feet by thirty-two, and a chancel forty-two feet by thirty, were added in 1862. These were dedicated by the Right Rev. F. P. McFarland, Oct. 11, 1863. More recently a sacristy forty feet by twenty has been added to the rear of the church. In 1877 the brick convent on Lafayette Street was erected by the Rev. Luke Daly. He died the next year, after a successful pastorate of thirty years. He was succeeded by the Rev. H. Carmody, D.D., by whom the parochial schools were opened in 1879. These schools have a membership of about eleven hundred. St. Mary's parish, which in 1848, on the commencement of the Rev. Luke Daly's pastorate, had but twenty-five families, has now more than six thousand persons. Dr. Carmody died in 1882, and was succeeded by the Rev. Michael Tiernay, the present pastor of the Roman Catholic Church in New Britain.

The Advent Christian Church has a small house of worship. The Swedish Lutheran Church was organized in 1881. It has a settled pastor, the Rev. O. A. Landell, and a new church edifice.

The children in the families of the first settlers of New Britain were educated at home or at the town school in Farmington. When in 1717 the General Court made it obligatory that societies should maintain public schools, the Great Swamp Society assumed the responsibility, and made provision for schools in different parts of the society.[1] On the organization of the Society of New Britain, in 1754, this society made the necessary arrangements to maintain its schools.[2] After the establishment of a State school fund in 1795, and the passage of the act relating to school societies, New Britain was organized into a school society, and this body took charge of the schools.

When in 1798 the law requiring school visitors was enacted, the New Britain school society appointed to this office the Rev. John Smalley, Colonel Isaac Lee, Colonel Gad Stanley, Captain Jonathan Belden, Levi Andrews, Deacon Elijah Hart,[3] James North, David Mather, and Captain N. Churchill; selecting its most prominent and most intelligent men for this position. Dr. Smalley's name continued at the head of the list until 1814, when that of his colleague, the Rev. Newton Skinner, took its place. At the time the New Britain school society was organized it included four school districts; namely, the East district, with a school-house on East Street; the Southwest, embracing Main Street and all the society west from Dublin Hill to Kensington; the Northwest, extending from the foot of Dublin Hill to Farmington; and Stanley Quarter, in the northeast part of the parish. In 1803 the school committee were authorized to spend one hundred dollars in each district.

Capt Isaac Lee

at his own risque & expence
Jonathan Belden

David Mather

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[1] A committee appointed to inquire into the best plan for schools in 1718 reported, "that the society being so very scattering, and our ways so very difficult for small children to pass to a general school a great part of the year, we advise that the society be divided into squaddams for the more convenient schooling of children." The division was made, and the money was divided to each squaddam or district.

[2] At a meeting held Dec. 16, 1754, it was voted, "that a school be kept in this society according to laws." A committee was appointed "to order the affairs of the school, and to use proper endeavors to procure the country money and defray the charges of the school."

[3] According to Andrews's "History of New Britain," the townsfolk used to say, "Deacon Hart knows everything: he knows almost as much as Captain Belden."

Two years afterward this sum was increased to one hundred and twenty-five dollars. The teachers of the winter schools were generally selected from the most intelligent and best educated farmers. During the summer they tilled the soil; when the crops were harvested, and their labor was not needed on the farm, they taught the winter school as a matter of duty, as well as a pecuniary convenience. In the summer the young women of the best families were honored by being invited to teach, and it was their ambition to teach well. Each school district was a neighborhood, like a larger family, where each person possessing a knowledge of the affairs of others would contribute to the welfare of all. The teacher, being one of the most intelligent and honored persons in the district, commanded the respect of all, and by an intimate knowledge of the home life of the children, and a quick sympathy with them in their well or ill doing, was able to inspire to high purpose, and to develop those intellectual and moral traits which make noble character. The practice of "boarding around" with the different families gave the teacher additional opportunities of acquaintance and influence.

In these district schools the common branches of reading, spelling, writing, and arithmetic were well taught: and with these, a regard for good manners and a reverence for age and authority were inculcated. If the minister, Dr. Smalley, Colonel Lee, or other honored citizen passed the school-house and play-ground during recess, play was stopped and the children, arranged in line, made profound obeisance. Regard for truth and right was taught at home and at school, the parents being careful to sustain the teacher's authority. If any thoughtless boy behaved so as to receive punishment at school, he was sure to have the flogging repeated when he reached home. Such were the early schools of New Britain, taught, it is true, in rude structures, and with the lack of many modern helps, but so as to give an intellectual and moral tone to youth, and with the family and church help to form a generation of men and women fitted to lay well the foundations of society.

In 1807 the Southwest district was divided and the Middle district was formed. For twenty-five years the common schools were maintained in the five districts thus organized, — generally taught by men in the winter and by young women in the summer. In 1832 the Shipman, or Sixth district was formed from a part of Stanley Quarter; and two years later the Middle district was divided and the North Middle and South Middle were formed. In 1838 the Ledge district was formed from a part of the North Middle. The organization of the new districts led to the erection of several new school-houses, and seemed to awaken a local interest which for a time helped to make the schools efficient and successful in their work. In a few years the interest abated, and the schools were neglected, until they failed to provide the education needed. From 1845 to 1848 there were repeated efforts in town-meeting and elsewhere by the friends of education to secure a reorganization of the schools and provide for their permanent improvement: but these efforts were unsuccessful, until in 1849 an act was passed incorporating the State Normal School. By raising a generous contribution for the building, and the offer of a suitable model school, the location of the Normal School in New Britain was secured. The three school districts near the centre of the society were then united, the schools graded, a public high school was established, and all were placed under the charge of the governing body of the Normal School as "model schools," or "schools of practice." At the same time the schools of the Central district were made free. Thus was established one of the first public high schools of the State outside of Hartford and Middletown, and the principle of free schools was adopted, while in other parts of the State the rate-bill was nearly everywhere in use. At that time New Britain was a parish of Berlin, with less than three thousand inhabitants and an assessed valuation of property amounting to less than a million of dollars. To Professor E. A. Andrews, the Rev. Samuel Rockwell, Seth J. North, Esq., and those associated with them, the place is much indebted for the successful efforts which resulted in the establishment of a system of public schools, including a free high school, which has been so great a benefit to the community.

For several years the public schools were successfully conducted in intimate relation to the State Normal School; but as the school children increased and additional school room was required, the connection became less close, and after the temporary suspension of the Normal School in 1867 it ceased altogether. By vote of the town, Oct. 13, 1873, the school districts were consolidated into one district, and placed under the control of a school committee of twelve persons appointed by the town, — the acting school visitor, by law, having immediate charge of the schools.

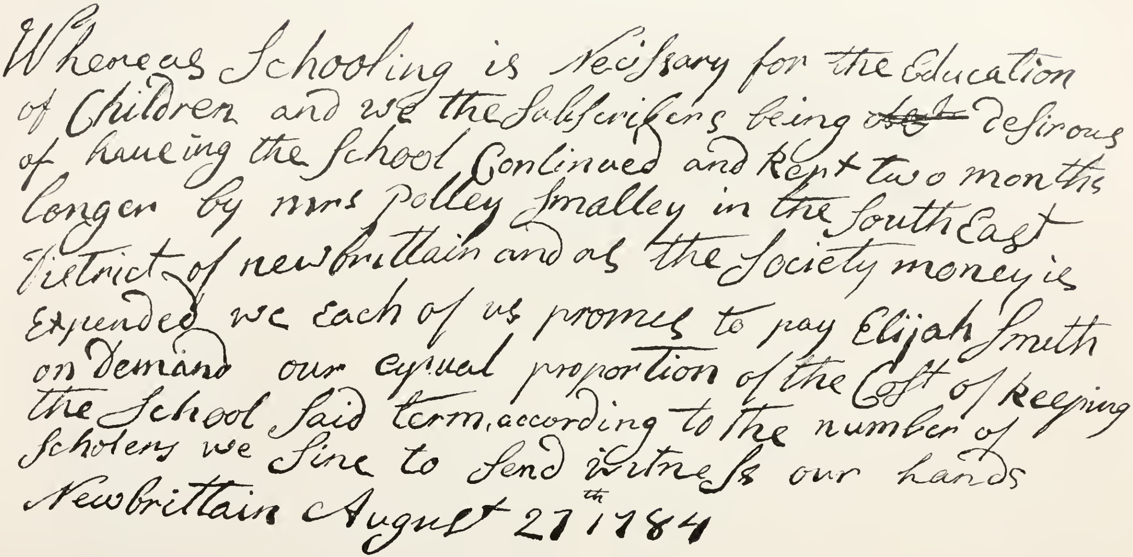
Though public or common schools were early established, the people did not depend upon these wholly for the education of their children. Subscription schools, private schools, seminaries, and academies were founded and maintained, to provide higher and better education for the community. Soon after the close of the Revolutionary War, or in 1784, a subscription school was established on East Street, and taught by a daughter of Dr. Smalley. Other and similar schools, which were independent of the common schools, were held in other parts of the society, usually between short terms of the district schools. The first continuous private or select school of which a record is found appears to have been established in 1813, chiefly through the agency of Thomas Lee and Seth J. North. It was taught by Miss Almira Hart, afterward the distinguished authoress Mrs. Almira H. Lincoln Phelps. In 1828 a private school was established in the house which had been occupied by Dr. Smalley, on East Main Street. This school was so successful that a school-room in the new house of Alvin North was erected for it. About the same time a company was formed to establish an academy. Samuel Hart, M.D., Seth J. North, Henry North, and Joseph Shipman were the largest cash contributors to this enterprise. A two-story building was erected near the meeting-house, under the superintendence of Alfred Andrews, the first teacher,

Seth J. North

Almira Lincoln Phelps

Samuel Hart

Alfred Andrews



Whereas Schooling is Neciſsary for the Education of Children and we the Subſcribers being [illegible] deſirous of haueing the ſchool Continued and Kept two months longer by mrs polley ſmalley in the ſouth East Diſtrict of newbrittain and as the ſociety money is Expended we each of us promis to pay Elijah ſmith on Demand our equal proportion of the Coſt of keeping the ſchool ſaid term, according to the number of ſcholers we ſine to ſend witneſs our hands

Newbrittain August 27th 1784

who taught for two seasons. He was succeeded by Nathaniel Grover and Levi N. Tracy, both graduates of Dartmouth College. The school increased in numbers, and was for a while a flourishing academy. Four young men, all natives of New Britain, entered Yale College from this school in 1838. At the time the academy was exerting its influence on the older pupils, an infant school, in the south part of the village, was awakening much interest. Previous to 1837, Elijah H. Burritt, an older brother of Elihu Burritt, had a private boarding and day school on Main Street, near the site of the opera-house. In 1843 Miss Thirza Lee established a seminary for young ladies at the corner of Main and West Main streets. This was quite successful until she married and removed from the place. Several other private schools were popular for a time, but all have been closed except the New Britain Seminary, opened in 1870, and St. Mary's parochial schools.

Thirza Lee

THE STATE NORMAL SCHOOL.

A commendable interest has also been manifested in general education. In 1838, or before there was a normal school in this country, four thousand dollars was subscribed in New Britain to establish a county seminary for the education and training of teachers. The project was not executed; but in 1850 over sixteen thousand dollars was raised by private subscription to provide a building and apparatus for the State Normal School. When the General Assembly, in 1880, voted to erect a new building for the Normal School, the town of New Britain appropriated twenty-five thousand dollars toward its construction, and occupied the old building with its public schools.

The first settlers of New Britain were farmers. To the tillage of the ground some added the preparation of staves, hoops for sugar-hogsheads, builders' lumber, and other products of the forests: and these articles, with the surplus of agricultural products, were sent to Boston, to the West Indies, or elsewhere, to be exchanged for such commodities as were needed, and not readily produced at home. Flax and wool were converted into cloth by the hand spinning-wheel and loom, and afterward made into garments for the family. A blacksmith's shop, a saw-mill, and a grist-mill were located in the settlement quite early. A few men worked at the carpenter's trade a portion of the year, and a few at other trades. Besides the work of each family making at home such articles as were necessary for its own use, and a limited production of common tin-ware, there was no attempt at manufacturing as a distinct business until after the Revolutionary War. Then other blacksmiths' shops were opened for business, and in some of them axes, hoes, chains, shovels, and other implements needed in a plain farming community were forged.

Between 1790 and 1800 a few of the more enterprising men began to inquire whether the increasing demand for manufactured articles did not indicate that goods for other markets could be made with profit in New Britain. James North, an intelligent blacksmith and a successful farmer, conceived the idea of having a few of the young men go away to learn some new business. His own son James and two other young men were sent to Stockbridge, Mass., to become acquainted with working in brass and other metals. Upon the expiration of their apprenticeship, in 1799, two of these young men — James North and Joseph Shipman — formed a partnership for the manufacture of sleighbells. They commenced business in the spring of 1800, in a room of the Sugden house, on South Main Street, near the residence of the late Henry Stanley. The business proved quite successful, and at the close of the year each of the young men went into business for himself. James North, Jr., continued in the Sugden house, which belonged to his father; and Joseph Shipman established himself in one end of his father's joiner's shop, on East Main Street. Mr. Shipman's capital of fifty dollars was loaned him by the Rev. Dr. Smalley. Some of the sleighbells made by these men were sold in Connecticut, but a part were transported to Boston on horseback, and there found a ready market. Seth J. North, a younger brother of James, had learned the blacksmith's trade of his father, but he went into business with his brother, and for a time the two worked in company. James soon removed to Cherry Valley, New York, and Seth carried on the business in New Britain. He built larger shops on the west side of Main Street, and

James North

S. J. North

much increased the amount of business. The shop in which Shipman worked burning down, he built a larger shop on Stanley Street; and afterward, near Judd's mills, he erected more extensive shops. For many years these shops of North and Shipman were the principal manufactories of brass goods in their line in the country, and their products were sent to Boston, New York, Philadelphia, and other cities. In 1807 Seth J. North, Isaac Lee, Thomas Lee, William Smith, and Joseph Shipman formed a company for making various articles of jewelry. This was probably the first instance in New Britain of combining the capital of a number of persons for manufacturing purposes. The business was established in a shop on the west side of the City Park, next north of the site of Rogers's block. Four of the partners had previously been separately engaged in making articles from brass and tin. The new business was continued by the company only three or four years, but it served to show what could be done with combined capital.

About 1808 Hezekiah C. Whipple, from Providence, commenced work in plain jewelry in a small way. He lived on Stanley Street, and in a year or two he had a small shop near the corner of East Main and Stanley streets, where he made plated harness-buckles, cloak-clasps, and plated wire. In 1812 Seth J. North and his brother, Alvin North, entered into partnership with Mr. Whipple and commenced a general plating business of silver and other wire. They drew out silver-plated copper wire to the size required, and then converted it into clasps, rings, curb-chains, and other small articles. They introduced the use of horse-power, — probably the first in New Britain employed for manufacturing purposes.

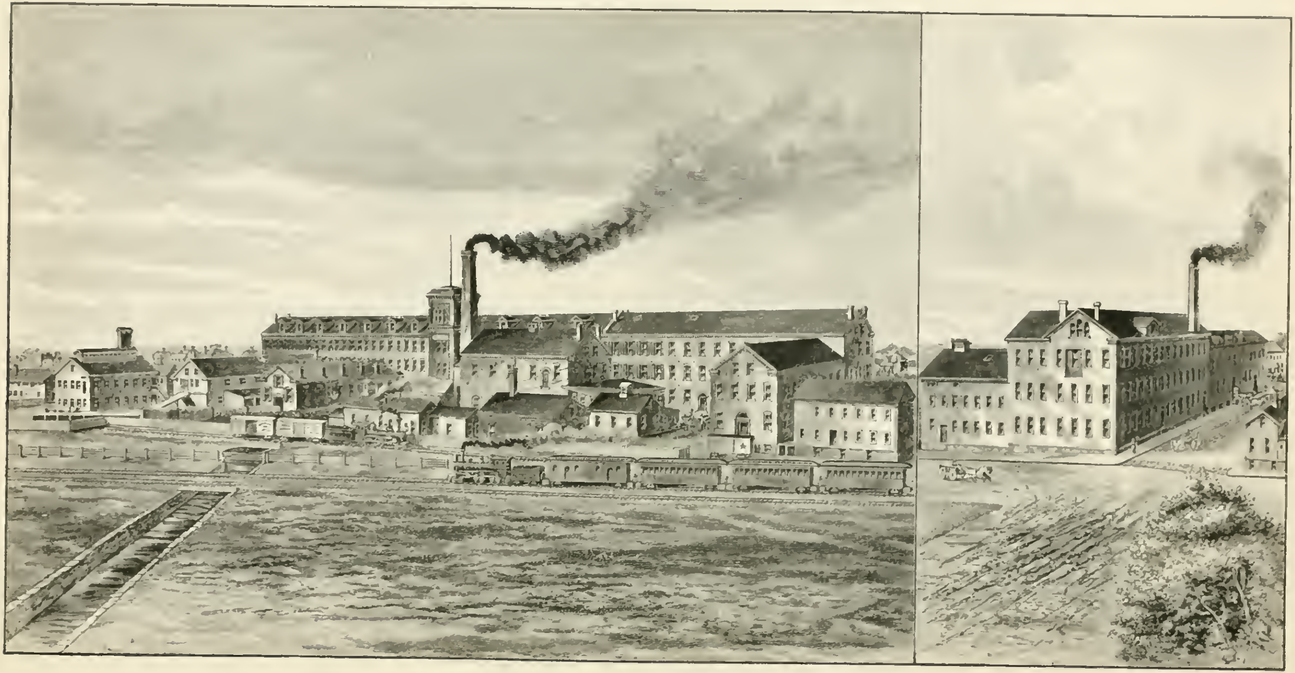
During the War of 1812 several other shops were opened where manufacturing on a small scale was prosecuted. The articles made were chiefly such as were required for domestic use, — as knives and forks, candlesticks, sad-irons, bureau-locks, and other small articles of hardware. When peace was declared, and importation from Europe was resumed, most of these shops were shut up, and manufacturing in New Britain was again confined to the shops of Seth J. North, Joseph Shipman, and the North & Whipple Company. Soon after 1820 business began to revive; some of the old shops were reopened and new ones were built. From Stanley Quarter to South Main Street these shops, to the number of eight or ten, were located at irregular intervals; and in them brass goods, small articles of hardware, jewelry, hooks-and-eyes, buttons, glass beads, and some other articles were manufactured. Nearly all the work was done by hand, with the assistance of a foot-lathe. In the shop of North & Stanley, on the east side of South Main Street, horse-power had been introduced. By turning the brook now flowing into the Russell & Erwin pond, Jesse Hart had secured a small water-power in a shop where the Baptist church now stands; and the small water-power at Hart's mills and Judd's mills had been partially utilized.

Near the close of this decade (1820–1830) and the beginning of the next the foundation was laid for some of the large manufacturing establishments which have given to New Britain so wide a reputation as a manufacturing city. In 1830 William B. Stanley, Henry W. Clark, and Lora Waters commenced the manufacture of machinery on the east side of Main Street, just north of the present railway crossing. In the latter part of the year Frederick T. Stanley bought out this company and commenced the manufacture of door-locks and house-trimmings. His brother, W. B. Stanley, soon went into partnership with him; the business was extended and a steam-engine was introduced. This was the first use of steam as a motive-power for manufacturing in New Britain. The coal for the engine was brought from Middletown by teams. Westell Russell, afterward sheriff of Hartford County, was the first engineer. The business — for a time quite profitable — was continued by the Stanleys until the financial crisis of 1837, when it was closed up at this place and transferred to the shops of Stanley, Woodruff, & Co.

In 1835 F. T. Stanley, W. B. Stanley, Smith Matteson, Emanuel Russell, Truman Woodruff, and Norman Woodruff formed a partnership with a capital of $18,000, under the firm name of Stanley, Woodruff, & Co. A tract of land west of Main Street, including most of the territory since occupied by the Russell & Erwin Manufacturing Company, was bought, a dam built across the small stream, and a brick factory, eighty-two feet by thirty-four, erected for the manufacture of plate locks. This was the only factory built by this company, and it still stands, — one of the many buildings occupied by the Russell & Erwin works. On the 1st of January, 1839, the Woodruffs, W. B. Stanley, and E. Russell withdrew, and Henry E. Russell and C. B. Erwin became partners in the firm, and the name was changed to Stanley, Russell, & Co. F. T. Stanley retired Jan. 1, 1840, and the business was continued by Matteson, Russell, & Erwin until Jan. 1, 1841, when John K. Bowen, of New York, became a partner, and a new company, styled Matteson, Russell, & Co., commenced business for five years, by agreement. Mr. Matteson died the next year; but the company continued under the same name until Dec. 31, 1845, when Mr. Matteson's capital was withdrawn, and Mr. Bowen's soon after. The company was reorganized, Jan. 1, 1846, as the Russell & Erwin Company, and so continued until January, 1851. In 1850 the partners bought out North & Stanley, William H. Smith, and several other firms in New Britain, and the Albany Lock and Argillo Works, Albany. Jan. 1, 1851, the Russell & Erwin Manufacturing Company was organized, under the general State law, with a capital of $125,000, which was soon increased to $200,000, and in 1864 to $500,000, and is now

Henry E Russell

C B Erwin



THE STANLEY WORKS.

$1,000,000. In 1876, to the manufacture of general hardware was added the manufacture of wood-screws, in a large building erected in 1875 for this purpose. New machinery has been added, until all varieties of screws of brass and iron are made, and also steel nails.

The Russell & Erwin Manufacturing Company was one of the first in this country to make a specialty of builders' hardware. The variety has been increased until all kinds are produced in large quantities, together with solid bronze goods for building and ornamental purposes. The buildings of this company cover several acres, its business being larger than that of any other company of the kind in America. Its goods are sent to all parts of the United States and to foreign countries.

In 1842, in a building which had been used as an armory, and which stood near that of the Russell & Erwin Manufacturing Company, the manufacture of door and shutter bolts, and chest, trunk, door, and lifting handles, was begun by Frederick T. Stanley. In August, 1852, a joint-stock corporation was formed to manufacture wrought-iron butts and hinges. It was called the Stanley Works, and commenced business with a capital of $30,000, which has been increased at different times until it amounts to $325,000. In 1871 the extensive brick buildings on Myrtle Street, now occupied by the company, were erected. Connected with these buildings are railway tracks to the New York and New England, and the New York, New Haven, and Hartford railroads, enabling the company to receive the raw material direct at the shops, and ship the finished goods to market without cartage. The business has been largely extended by increasing the variety and varying the style of goods manufactured. By using the best of iron and steel and employing skilled workmen the company have been able to compete with other establishments and furnish superior goods for the market. In 1883 the manufacture of tacks, brads, and nails was added to the other business. F. T. Stanley was president of the company from its organization until his death, in 1883. William H. Hart is now president and treasurer, and William Parker vice-president and secretary.

In 1853 the manufacture of plumbs and levels was introduced in New Britain by Thomas S. Hall and Frederic Knapp, in a building now used by the Stanley Rule and Level Company. In 1854 a joint-stock company was formed under the firm name of Hall & Knapp, with $15,000 capital, which was increased to $20,000 in 1856. The rule-making branch of the business was begun in 1854 by Augustus Stanley, T. A. Conklin, and T. W. Stanley, under the name of A. Stanley & Co. A business in Bristol with which Mr. Conklin had been connected was bought out, and the manufacture of rules commenced in the upper story of J. B. Sargent & Co.'s factory on Elm Street. The next year the rule business of Seth Savage, Middletown, was purchased and brought to New Britain: all the works were removed to the upper story of North & Stanley's hook-and-eye factory, the number of workmen was increased, and the foundation laid for a new company.

On the 1st of July, 1857, the Stanley Rule and Level Company was organized as a joint-stock company, with a capital of $50,000. In 1862 the handle business of Augustus Stanley, then on Arch Street, was bought by the company and united with the other works. In February, 1863, the company purchased of C. L. Mead, of Brattleborough, Vermont, his entire rule business, which included the manufacture of the best rules made in this country. For a time the business was carried on both in Brattleborough and in New Britain, but it was afterward all moved to New Britain, with an extensive warehouse in New York. In 1864 the capital was increased to $100,000; in 1867, to $200,000; and in 1881, to $300,000. Henry Stanley was president of the company from its organization until his death, in 1884. He was succeeded by C. L. Mead, who is president and treasurer. Frederic N. Stanley is secretary. This company has largely extended its business by the erection of new buildings, the introduction of new and improved machinery, and the increase in the variety of articles manufactured.

The manufacturing company of Landers, Frary, & Clark originated with the Hon. G. M. Landers, ex-member of Congress from the First District. For a time engaged in manufacturing furniture-casters and window-springs with Josiah Dewey, he saw an opportunity for enlarging the business, and in 1841–1842 built a shop west of his residence on East Main Street, and commenced the manufacture of coat and hat hooks and other small articles of hardware. Subsequently Levi O. Smith entered into partnership with him, and in 1853 the Landers & Smith Manufacturing Company was organized as a joint-stock company. In 1862 the company purchased the business of Frary, Carey, and Co., of Meriden, and the capital was increased to $50,000. Mr. Smith retired, and James D. Frary took his place. The company then organized by act of legislature, under the name of Landers, Frary, & Clark. The capital has been increased to $500,000, and the business enlarged until it includes a large variety of table cutlery and general hardware. The Ætna Works were built in 1866 and destroyed by fire in 1874. They were rebuilt at once on a larger scale, and supplied with improved machinery. The Hon. G. M. Landers was president until he retired from the active management in 1870. The present officers are J. A. Pickett president, G. M. Landers vice-president, C. S. Landers treasurer, and J. C. Atwood secretary.

G. M. Landers

The extensive hardware manufactory of P. & F. Corbin began in a partnership formed in 1849 by Philip Corbin, Frank Corbin, and Edward Doen, under the name of Doen, Corbin, & Co. The shop was located near the residence of Philip Corbin. The capital was small, and but few workmen besides the proprietors were employed. In November Mr. Doen sold his interest to H. W. Whiting, and the firm name was changed to Corbin, Whiting, & Co. In January, 1851, Mr. Whiting sold his interest to the other partners, and the firm became P. & F. Corbin. In 1853 the company was removed to the shop formerly occupied by Seth J. North in the manufacture of hooks-and-eyes. In February, 1854, a joint-stock company was formed with a capital of $50,000, which has since been increased to $500,000. The buildings have been extended until they cover a large area on Park and Orchard streets. The goods manufactured are builders' and miscellaneous hardware, a great variety of door-locks, ornamental bronze, door, and house trimmings, and iron and brass screws. Philip Corbin is president and treasurer, and S. C. Dunham secretary.

The North & Whipple Company, one of the companies formed before

Henry Stanley

the War of 1812 which continued business after the war closed, was bought out by Alvin North, who for a time manufactured rings, buckles, and other metal parts of saddles. Horace Butler was for a time partner with Mr. North; but in 1846 he bought Mr. North's interest, and with his sons established the business of H. Butler & Sons, to which the Taylor Manufacturing Company succeeded. The branch of the business continued by Mr. North was afterward prosecuted in company with his sons, O. B. North and H. F. North; the latter associating with him Lorin F. Judd and J. A. Pickett, by whom in 1861 the North & Judd Manufacturing Company was organized. This company has been successfully engaged in the manufacture of saddlery, hardware, and malleable iron castings.

The business of Morton Judd and O. S. Judd, which was commenced with the manufacture of harness hames in 1833, has been continued on West Main Street by the Judds and C. S. Blakeslee, under the name of M. Judd & Co., Judd & Blakeslee, and now of O. S. Judd.

There are a number of other manufactories of hardware of less extent than those mentioned, or more recently established. The Humason & Beckley Manufacturing Company make pocket cutlery and a variety of brass, steel, and iron goods. The Malleable Iron Works and the Vulcan Iron Works produce malleable and gray iron castings; the Union Works manufacture hardware, pumps, and machinery; the National Wire Mattress Company and the Wire-web Bed Company, wire mattresses; the Corbin Cabinet Lock Company, in the large new building erected for its works, cabinet hardware; the Companion Sewing Machine Company, sewing machines; the Francis Company, cast-steel goods; the Kempshall Manufacturing Company, bank and safe locks and hardware. The American Spring Needle Company and the Dyson Needle Company make knitting-needles, and other companies or firms various articles and specialties in iron and brass.

The manufacture of fine jewelry dates from about 1820, when William B. North had a shop for that purpose on the corner of Main and Elm streets. William A. Churchill was first an apprentice with Mr. North, and then a partner in the business. After Mr. North's death, in 1838, James Stanley became a partner, and the firm was changed to Churchill & Stanley. Charles Warner and Charles M. Lewis, engaged in the same business, became united with this company in 1853. Other partners were interested for a time, and then retired or were removed by death. The business is now carried on under the firm name of Churchill, Lewis, & Co., by C. M. Lewis, W. W. Churchill, and F. Wessel, who continue the manufacture of the finest quality of solid gold jewelry in a great variety of designs.

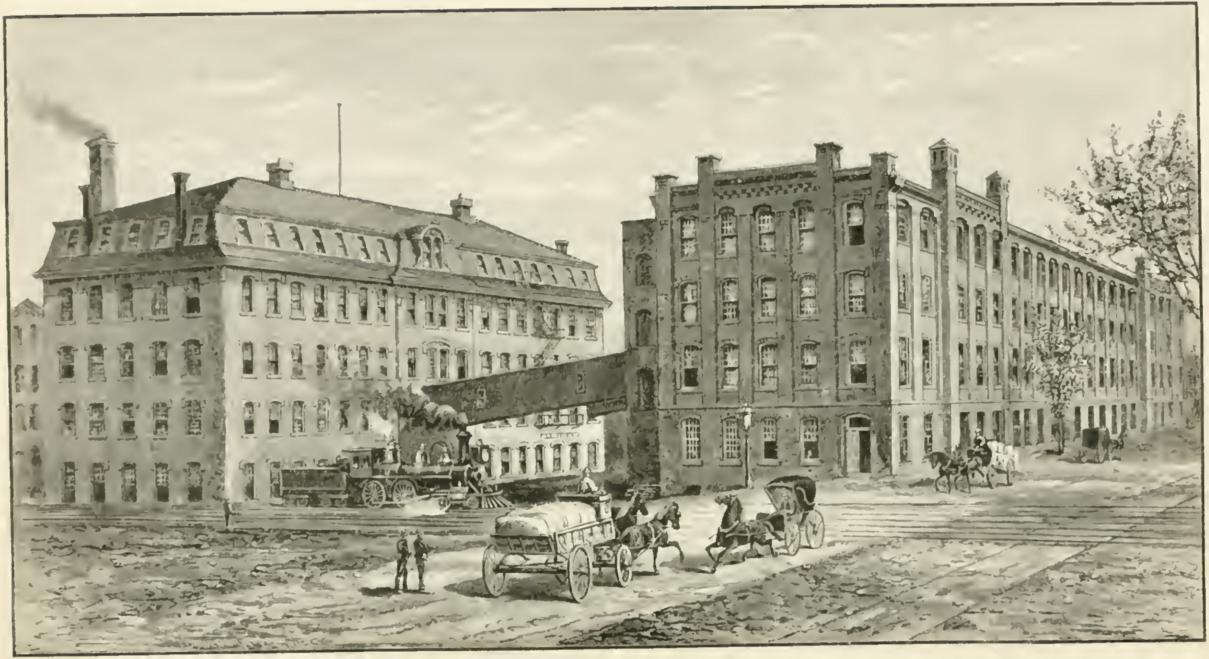
Besides the work in metals, which has been the leading branch of manufacture in the city and town, considerable capital has been employed in the manufacture of various kinds of neck-wear and under-clothing. Seth J. North, John Stanley, and others were for a few years engaged in the manufacture of neck-stocks, much of the work being done by women at their homes. Afterward the manufacture of shirts was commenced, and continued until it became a large business: the shops of I. N. Lee & Co., Julius Parker & Son, and William Bingham furnish employment to a large number of persons, and send a great quantity of manufactured goods to market.

New Britain has long been noted for its manufacture of knit goods. A small factory in Griswoldville having been partially destroyed by fire, the tools and machinery which were uninjured were purchased and removed to New Britain, and in March, 1847, by the efforts of S. J. North, H. Stanley, O. Seymour, and Mr. Powell, the New Britain Knitting Company, the first of the kind in this country, was organized with a capital of $20,000, which in October of the same year was increased to $30,000. The company was reorganized in May, 1848. Seth J. North was president, and Henry Stanley secretary and treasurer. The business was commenced in the Sargent building, then belonging to North & Stanley. The capital, at various times, has been increased to $200,000. The business occupies the whole of the large building on Elm Street, erected for this company and enlarged several times to accommodate the increase of machinery and product. The company make a specialty of the manufacture of knit goods of various kinds for men, women, and children. John B. Talcott is president and manager, and George P. Rockwell secretary and treasurer.

The American Hosiery Company was organized in 1868, under the general law relating to corporations. The company occupy three large buildings on Park Street, in which are manufactured a great variety of knit goods for men, women, and children's underwear and hosiery, in cotton, woollen, merino, and silk. The goods of this company deservedly rank as the best of the kind made in this country. The machinery used was made to order in England, and is specially adapted to the production of the finest quality of goods. The carding, spinning, and knitting are all done by the company in their own buildings. The machinery is driven by an engine of two hundred and fifty horse-power, and employment is given to over one thousand persons, all under the general management of ex-Mayor John B. Talcott.

The manufacture of paper boxes has for several years been successfully carried on by H. H. Corbin & Son and by James H. Minor. Other industries are pursued, but are mostly connected with those already mentioned, in the way of supply or preparation of material, or else are designed to meet the immediate needs of a rapidly growing manufacturing community.

Having no sea-coast or navigable rivers, New Britain had no advantages for commerce, and, with the exception of a few persons engaged to a limited extent in the West India trade and in trade with Boston, made no effort to establish commercial relations with other places. When Middletown was the largest city in the State, a limited exchange of surplus products for foreign articles needed was made in that city. Hartford and Rocky Hill were the other shipping ports for New Britain. The articles of early manufacture were distributed from baskets by foot-pedlers, and afterward from wagons, to the neighboring towns, and were transported on horseback to Boston, New York, and other markets. As business increased, goods were transported nine or ten miles to the Connecticut River by teams, and then shipped to their destination. The opening of the Hartford and New Haven Railroad in 1839 lessened the cartage of freight to two miles; and the extension of the Hartford, Providence, and Fishkill Railroad to Bristol in 1850 gave New Britain direct railway communication with Hartford. The



THE WORKS OF THE AMERICAN HOSIERY COMPANY.

New Britain railroad to Berlin was opened in 1865, giving direct connection with New Haven and New York; and the New York and New England road was extended to Fishkill in 1881, making connections with roads to the coal-mines and west. All the facilities of communication and transportation were favorable to the business of New Britain.

The first store within the present limits of the city was kept by Elnathan Smith on East Street, near the Rhodes place. In 1805 and 1806 Isaac and Thomas Lee built a store at the northwest corner of the Green, on the south side of West Main Street. In 1823 the Lees also built the stone store which is on the west side of Main Street, opposite East Main, and is still occupied as a place of business. As the population became greater, new stores were erected, and when the place became a manufacturing city, with the resulting increase in the demand for articles for domestic use and for business, stores were multiplied and goods classified until there are stores of specialties with stocks as varied and complete as are to be found in the State.

The New Britain Bank was incorporated by the legislature in 1860, with a capital of $100,000, which on Feb. 28, 1863, was increased to $200,000. It became a national bank, by vote of the stockholders, April 21, 1865, and in the following August the capital became $310,000. On the first organization of the bank C. B. Erwin was chosen president and A. P. Collins cashier, and these gentlemen have been continued in office until the present time.

The New Britain Savings Bank was incorporated in 1862. Its deposits and loans have steadily increased, until the former amounted on the 1st of July, 1884, to $1,409,576.

Were it not that the manufacturing interests of New Britain far surpass all other industrial interests, the place would be noted for its progress in agriculture, and for the intelligent application of the principles of science to the cultivation of the ground, the raising of stock, and the production of fruit and garden vegetables. There are some good farms so worked as to be constantly improving in value as the crops removed from them are increased. Several farmers are already noted for the excellence of the blooded stock that they have reared. The market-gardens are well known, and their products find a ready market not only at home, but in the chief cities of the country. The Connecticut Valley Orchard Company, organized in 1884, with its office in New Britain, is already extensively engaged in the cultivation of fruit and vegetables in New Britain, Berlin, and Deep River. The New Britain Agricultural Club, organized in 1858, mainly through the efforts of Elihu Burritt, is vigorously sustained, and is disseminating information among the farmers and gardeners about New Britain.

The citizens of New Britain have borne an honorable position in the defence of the State and country. Several of the members and officers of the Farmington trainband resided within the limits of New Britain. Major John Patterson, the first deacon chosen in the First Church of New Britain, held a captain's commission under King George III. He was

Jno Paterson

present at the capture of Havana by Admiral Pocock and the Duke of Albemarle in 1762, and died there. His son, General John Patterson, was a brigadier-general in the American army during the Revolutionary War, and a member of the council that tried Major André.

Noah Stanley, another deacon of the First Church, was a lieutenant of the king's troops in the French and Indian War. General Selah Hart was in 1775 one of the committee to provide ammunition for the Connecticut colony, and in 1788 a delegate to the State convention for the adoption or rejection of the Constitution of the United States. Colonel Isaac Lee, Captain Stephen Lee, Captain Phineas Judd, and many others were active in military matters in the Revolutionary War. Colonel Gad Stanley was one of the officers who with his troops covered Washington's retreat from Long Island. Captain Lemuel Hotchkiss, who was with Colonel Stanley, had a horse shot under him in that retreat.

Phinehas Judd

In the War of 1812 only a few citizens of New Britain were specially distinguished, but a number bore an honorable part. Isaac Maltby, a member of the First Church and a divinity student of Dr. Smalley, was brigadier-general in that war. Ezekiel Andrews was a captain in the same war, and some other members of this church had a less conspicuous part in the struggle.

In the Civil War, which occurred during President Lincoln's administration, there were six hundred and forty volunteers from New Britain, of whom eighty fell in battle, were wounded and died of their wounds, or were sick and died in hospitals or Southern prisons. Among those who participated actively in this war were some who were promoted to posts of distinction, and by bravery and heroic fortitude won an honorable name.

A public library was established in New Britain quite early in the history of the place, and the books were in general use among the proprietors. Some inconvenience having been experienced in the general management, at a special meeting of the proprietors, held Feb. 2, 1792, a new constitution with eight long articles was adopted.[1] By this instrument each member at the time of subscribing was to pay the sum of three shillings, and two shillings annually afterward. The rights of members were carefully guarded, were assignable to any person approved by the majority of the proprietors, and the shares could be devised by will or descend by inheritance. Five directors, chosen annually, had the general care of the library, purchased books, and made by-laws and regulations for the use of the library. Though this was not a church library, it was considered an aid to parish work. It was kept at the church, or at the house of Deacon Judd. It was open on the days of the conference meetings, or of the lecture before communion, for an hour or two before or after such meetings, and the pastor, Dr. Smalley, took special pains to have the books well distributed, and read by those who would be profited by the reading.

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[1] Some of the provisions of the constitution and by-laws were strict. For every leaf folded down in any book there was a fine of threepence, and for any other injury a fine in proportion to the injury. The eighth and last article of the constitution declared that the articles taken together were to be considered a "MAGNA CHARTA," and were not to be repealed, either together or in part, except by the votes of three fourths of those present at a meeting warned for that purpose, when said three fourths "shall amount to more than one half of all the proprietors for the time being." There were fifty-six subscribers to this constitution, the list being headed by Dr. Smalley.

The library association continued in active operation until 1825, when it was succeeded by the Julian Society, — a similar association, which had at first about thirty-five members, but was soon increased to one hundred and fifty. New books were added to the library, the drawing days were more frequent, and meetings for debate were also held once in two weeks. In the autumn of 1836 the constitution was again amended and the name of the association changed to the New Britain Lyceum. The library and effects of the Julian Society passed into the hands of the new association. To the measures for improvement already employed was added a course of lectures. By means of the library, the lectures, and discussions, the intellectual culture of the community was advanced. This association was maintained with vigor until the autumn of 1841, when its record was suddenly closed, the books were distributed or lost, and the society ceased to exist.

Soon after the organization of the South Congregational Church a parish library was established, which had, in February, 1846, over four hundred volumes, — principally of biography, history, travel, and practical science, with a few religious works. Additions were made until the library included over six hundred volumes, which were kept in the vestry when not in use by members of the congregation. This was for a time popular and useful to the church; but the multiplication of Sunday-school books and the increase of the Sunday-school library made this library less necessary to the parish, and the books were transferred to the shelves of the New Britain Institute, to increase the usefulness of the public library.

The New Britain Institute was established in 1852, to provide a public library and reading-room for a growing manufacturing community, and also to arrange for lectures or other means of entertainment and instruction. It was incorporated by the legislature in 1858. For some years it was maintained by the annual subscriptions of manufacturing companies and individuals. It received a legacy of ten thousand dollars from the late Lucius Woodruff, the income of which, with a small town appropriation and membership fees, pays the annual expenses and admits of small additions each year to the library. The reading-rooms are well supplied with daily and weekly papers, magazines, and other periodicals, and are free to all. For taking books home from the library there is the annual charge of one dollar.

The Rev. John Smalley, D.D., was born in the Columbia parish of Lebanon, June 4, 1734. His father, Benjamin Smalley, was an English weaver in humble circumstances, who came to this country in early life. His mother, the second wife of Benjamin Smalley, was Mary Baker, of Cornwall, a devotedly pious woman, under whose influence his earlier life was passed in the quiet of a country home. While young he was placed in a shop to learn a trade; but his pastor, the Rev. Eleazer Wheelock, D.D., afterward the first president of Dartmouth College, became interested in him and offered to fit him for college. He pursued his studies with Dr. Wheelock, entering Yale

College in 1752, at the age of eighteen. While he was in college his father became pecuniarily embarrassed and died suddenly, leaving his family dependent, and John decided to leave college to assist in their support; but he was advised to proceed with his studies, and by the assistance of friends was enabled to do so. He graduated in 1756, and immediately entered upon the study of theology with the Rev. Joseph Bellamy, D.D., of Bethlehem. He was licensed to preach by the Litchfield South Association in 1757, began to preach in New Britain in November of that year, and was ordained and installed over the church April 19, 1758, the day that the church was organized. He soon won the confidence of his people and was beloved and revered. He was married, April 24, 1764, to Sarah Guernsey, of Bethlehem. He had six children, all daughters, two of whom died in infancy. Two of the others married clergymen, and two were married to parishioners of their father. Dr. Smalley was a diligent student. He took great pains, in preparing his sermons, to aim at a specific impression, and to lead his hearers to God as the source of all good. His sermons were logical, dwelling much upon the doctrines, and fortified by proofs from the Scriptures. He preached by reading his notes closely, with somewhat of formality and a slightly drawling utterance. He had no popular oratory, and he heartily despised all tricks of art with a view to attract the attention of his audience. He was scrupulously punctual, exceedingly vigilant, and ever watchful of the interests of his parish. During his pastorate of fifty-two years the church increased in numbers and in spirituality, and the whole parish was stimulated in thought. He received the degree of Doctor of Divinity from the College of New Jersey in 1800. He became eminent as one of the foremost of New England divines, wielding a commanding influence. His sermons on Natural and Moral Inability were published in this country and in Europe, and had a wide circulation. Two volumes of his sermons were published. He also wrote occasionally for religious periodicals. Several young men were educated in his family, some of whom he trained for the ministry. Among the private students who owed much of their success to his training, were Chief Justice Oliver Ellsworth, the Rev. Nathaniel Emmons, D.D., Ebenezer Porter, D.D., the President of Andover Seminary, and about twenty others, some of whom became eminent in their work. Dr. Smalley continued his duties as pastor until the autumn of 1809, and preached occasionally until 1813. He died in the midst of his people, June 1, 1820, at the age of eighty-six.

Ethan Allen Andrews was born in New Britain, April 7, 1787. He was the youngest of four children, and passed his early years on the farm of his father, a man of English descent, in easy circumstances, and of much general information. Surrounded with books, and of a naturally inquiring mind, young Andrews resolved to seek a liberal education. He commenced his preparation for college at Berlin, and continued it at Farmington under the tuition of the Rev. Noah Porter, D.D., and Samuel Cowles, and completed it at Litchfield under instruction of the Rev. J. M. Whiton, D.D. He entered Yale College in 1806, and graduated with Governor Ellsworth and Professors Fitch and Goodrich. On leaving college he entered upon the study of law in the office of his former teacher, Samuel Cowles, of Farmington. He commenced the practice of law in New Britain in 1812, and was admitted

F. T. Stanley

to the Hartford Bar in 1813. He was soon after appointed aid to General Lusk in the service of the war with England, and passed most of the summer at New London. He returned from service in the army to the practice of his profession in New Britain. Soon after, he opened a school in his own home, where he fitted young men for college. He was several times elected to the legislature from the town of Berlin, and represented New Britain the first year after the town was incorporated. He was also for two years Judge of Probate. In 1822 he was appointed Professor of Ancient Languages in the University of North Carolina. For six years he filled this position with distinguished ability, and then returned to Connecticut to accept the professorship of Ancient Languages in the New Haven Gymnasium. After continuing a year in this institution, he established the New Haven Young Ladies' Institute. He conducted this so successfully as to call together pupils from nearly all parts of the Union. In 1833 he removed his family to Boston and succeeded Jacob Abbott in the care of a school of high order for young ladies. He continued in charge of this school for six years, when he resigned to give more of his time to the course of Latin authorship which he had already commenced. He was for a time senior editor of the "Religious Magazine," and a contributor to other periodicals. On leaving Boston with his family, he again became established in New Britain at the old homestead. This, in the mean time, had received extensive alterations to prepare it for his family residence. His time was now principally devoted to the revision of his Latin books. His most elaborate work was his Latin-English Lexicon; but his "First Lessons in Latin," of which thirty-four editions had been published in 1862, "First Latin Book," Latin Grammar, Latin Reader, and the adaptation of several Latin authors as school text-books, gave evidence of his indefatigable industry. He received the degree of Doctor of Laws from Yale College in 1847. Though absorbed in classical studies, he was fond of the sciences, and investigations in them were to him pleasant recreation. He had good taste, and possessed a keen relish for the beautiful in nature and art. He took an active interest in all matters pertaining to education, was for many years upon the town board of school visitors, was president of the Educational Fund Association organized to secure a building for the State Normal School, and made the official presentation to the State of the buildings erected by citizens of New Britain for that purpose. He was interested in all measures which affected the welfare of his native town, and advocated successfully the project for securing better railway facilities and other measures for the improvement of the place. He was a member of the South Congregational Church, New Britain. The later years of his life were passed at his home in the circle of friends by whom he was esteemed and beloved. He died March 24, 1858, aged seventy-one.

Frederick Trenck Stanley was born in New Britain, Aug. 12, 1802. His father, Gad Stanley, was a son of Colonel Gad Stanley, an officer in the Revolutionary army and a civil magistrate of note. F. T. Stanley passed his childhood on the farm in Stanley Quarter, attending school near his home a part of the time. At sixteen years of age he went into a store in New Haven as clerk, and remained there until 1823, when he removed to Fayetteville, North Carolina. At this place he was engaged in mercantile business for three years, and then sold out and returned to the North. For a year or two he was clerk on a steamboat making trips from Hartford to New York. After returning to New Britain he was for a short time clerk in the store of O. R. Burnham, and in 1829 was engaged in mercantile trade with Curtiss Whaples. In 1830 he was associated with his brother William B. Stanley, H. W. Clark, and Lora Waters, in a small manufactory on Main Street, near the present railway crossing. He bought out his partners in 1831 and commenced the manufacture of locks, the first made in this country. He also introduced the first steam-engine used for manufacturing purposes in New Britain. In 1835 he became a partner in the firm of Stanley, Woodruff, & Co. and entered more extensively upon the manufacture of locks of various kinds. In 1841 he sold out his interest in the latter company, and for the next two years was in business in the State of Mississippi. Upon his return to New Britain he engaged in the manufacture of bolts and hinges in a shop near his house. The business increased rapidly, and in 1852 a joint-stock company was formed, of which he became president. He was continued in this office until his death, — a period of more than thirty years. In business Mr. Stanley was methodical, energetic, and progressive, but he never made the acquisition of property his sole aim. His generous nature led him to give liberally, both of time and means, for the benefit of others. His public spirit, especially, led him often to place the welfare of the town and city before his private interests. He planned the city water-works, and by unceasing energy and indomitable perseverance secured the adoption of his plans and the introduction of Shuttle Meadow water into the city. He was one of the prominent movers in securing the town park and having it set apart for public uses. He was active in promoting the various railway enterprises which have so much benefited New Britain, and the first engine run on the Berlin branch bore his name. He earnestly advocated the system of sewerage finally adopted for the city, and was personally active in making the preliminary arrangements for its use. He represented the town of Berlin in the legislature in 1834, was in 1850 elected the first warden of the borough of New Britain, and in 1871 the first mayor of the city. He was interested in the affairs of the country, and though never an active politician, he was well informed on all national questions. An ardent admirer of Daniel Webster, he often travelled long distances to hear him speak. Mr. Stanley was a consistent member of the South Church, attending its services after his eyesight had entirely failed and his steps had to be guided by another. He was married, July 4, 1838, to Miss Melvinia A. Chamberlain. There were three children born to them, two of whom died in childhood. The surviving son, Mr. Alfred H. Stanley, resides at the homestead, where his father died, Aug. 2, 1883.

Elihu Burritt, the youngest son of a family of ten children, was born in New Britain, Dec. 8, 1810. His parents having but little property, he was early dependent upon his own resources. In his boyhood he attended the district school a part of the time, until he apprenticed himself to a blacksmith, still studying in his room at night, and often at the anvil. When twenty-one he attended his brother's private school for one quarter, giving his attention chiefly to mathematics, but occupying his odd hours with Latin and French. At the close of the

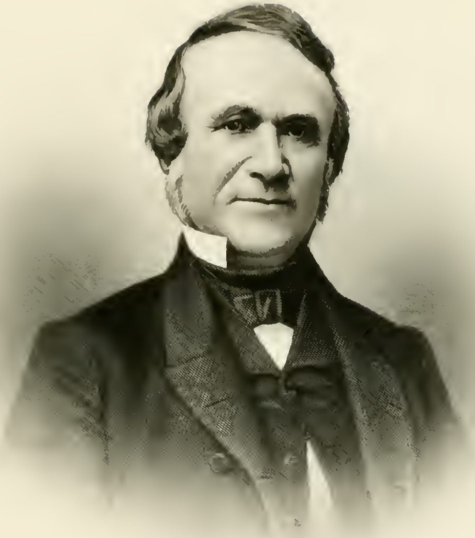
Your faithful friend.
Elihu Burritt.

quarter he resumed work at his trade, but still pursued his studies at every favorable moment, carrying a small Greek Grammar in his pocket or hat, which he would study while at work. The next winter he passed at New Haven, that he might be in the vicinity of books and scholars. He continued the study of Latin and Greek, giving some attention also to French, Spanish, Italian, German, and Hebrew. He then became preceptor in an academy for a year, teaching the languages, and also continuing his studies. His health failing from too close confinement, he was led to accept a position as commercial traveller for a factory in New Britain. At the solicitation of friends he returned to New Britain and opened a grocery and provision store; but in the financial panic of 1837, which soon came, he lost his property. He resolved to return to his trade and his studies, and went to Worcester, where he had access to the valuable library of the Antiquarian Society. Here he divided his hours between work and study, giving his attention to Latin, Greek, Hebrew, Chaldaic, Samaritan, Ethiopic, and the modern languages of Europe. A letter in the Celto-Breton language, written by him to the Royal Antiquarian Society of France, is supposed to be the first in that language ever written from America. He soon became known as "the Learned Blacksmith," and invitations to lecture came from various parts of the country. For the next few years his time was occupied principally in labor at the anvil and in lecturing. He spoke upon Application and Genius, then in the Anti-slavery cause and in the cause of peace and humanity. In May, 1846, he went to Europe, proposing to be absent three months, but remained three years. He addressed large audiences in England and Ireland, visiting the latter country during the famine of 1846–1847. He was a vice-president of the Peace Congress held in Brussels in September, 1848. He also attended the great meeting at Exeter Hall in June, 1849, and was secretary of the Peace Congress held in Paris the same year. Returning to America early in 1850, he lectured in different parts of this country, but went to Europe again in May to prepare for the approaching Peace Congress at Frankfort. He was also a member of the Fourth Congress held at Exeter Hall, London, in 1851, and afterward was engaged with the friends of peace in promoting the interests of the League of Universal Brotherhood. His work in Europe brought him into association with Richard Cobden, John Bright, Dr. Guthrie, Joseph Sturge, M. de Tocqueville, Victor Hugo, Alexander Von Humboldt, Professor Liebig, Tholuck, Hengstenberg, and others, some of whom became his intimate friends.

Immediately after the Edinburgh Peace Congress of 1853 he returned to America, and here addressed public meetings in behalf of ocean penny postage. He passed three months in Washington, interesting members of Congress in the measure. In August, 1854, he went to England again for a year. On his return to America he devoted considerable time to lecturing and addressing public audiences on the subject of Compensated Emancipation, and was secretary of the association organized in this interest in 1856. He passed several years on his farm in New Britain, visiting Europe in 1863, and making journeys on foot the whole extent of England and Scotland, gathering material for two interesting books, "A Walk from London to John O'Groat's," and "A Walk from London to Land's End and Back," which were published in London. In 1865 he was appointed Consular Agent for the United States at Birmingham. In connection with his duties in this office he collected statistics of the Birmingham district, which he published in a volume entitled "Walks in the Black Country and its Green Border Lands." He soon after wrote another volume, entitled "The Mission of Great Sufferings." After leaving his office he passed six weeks at Oxford, returning to America in 1870. From that time he lived in New Britain, in the family of his sister, Mrs. Strickland, giving much of his time to the advancement of education, the improvement of agriculture, and the promotion of the public welfare. He established a mission school in a building on his farm on Burritt Hill, and another in the southern part of the city in a chapel built at his expense and mostly by his own hands. He was a member of the First Church of Christ in New Britain. He died March 6, 1879, aged sixty-eight.

Seth J. North was born in New Britain, Aug. 13, 1779. In youth he worked in the blacksmith's shop with his father, but soon after he was twenty-one years of age he engaged in the manufacture of sleigh-bells with his brother James. He continued the business after his brother removed from town, building new shops and adding to the articles manufactured. From 1807 to 1811 he was a partner with Thomas Lee and several others in the manufacture of jewelry. In 1812 he entered into partnership with a younger brother, Alvin North, and H. C. Whipple in making plated wire, etc. He was afterward associated with John Stanley, William H. Smith, Henry Stanley, and Oliver Stanley in various manufactures. For several years before his death he was successfully engaged in the manufacture of hooks and eyes and knit goods. In 1847 he was largely instrumental in the organization of the New Britain Knitting Company, and was its president from that time until his death. He was one of the projectors and original stockholders of the Hartford and New Haven Railroad, and also of the Hartford, Providence, and Fishkill Railroad. He took an active interest in military affairs, became a major in the War of 1812, and was after known as "Major North." He was active in securing the organization of the South Congregational Church in 1842, in procuring its first place of worship, and in providing means for the support of preaching. He was a friend of education, assisting in the establishment of schools and academies, and taking a prominent part in the founding of the State Normal School and securing its location in New Britain. He loved business, was wise in planning, and nearly always successful in his business projects, and at his death was one of the wealthiest men in Hartford County. He was public-spirited, liberal in his benefactions, doing much for the church with which he was connected and for the community in which his life was passed. He died March 10, 1851, aged seventy-one.

Henry Stanley was born in Stanley Quarter, New Britain, Sept. 24, 1807. After completing his school education at Monson Academy, Mass., he was for a time a clerk in a dry-goods store in Hartford. Returning to New Britain, he commenced the study of medicine with Dr. Samuel Hart, but was soon induced to relinquish study for more active employment. He was engaged in manufacturing with Alvin North for a short time, and then went into company with Seth J. North and William H. Smith, in the firm of North, Smith, & Stanley.



After Mr. Smith withdrew, the firm continued as North & Stanley. Mr. Stanley afterward was in company with his brothers, Augustus and T. W. Stanley, in the firm of H. Stanley & Co. In 1847 he aided in the introduction of the manufacture of knit goods into New Britain, and became secretary, treasurer, and superintendent of the New Britain Knitting Company. He was interested in many of the manufacturing establishments of New Britain and Hartford, and in some elsewhere. At the time of his death he was president of the American Hosiery Company, the Stanley Rule and Level Company, and the Stanley Works, and director in several other companies. Naturally conservative, his cool judgment and intelligent counsel often helped to guide the actions of those associated with him. He was one of the founders of the South Congregational Church, and for many years a member of the standing committee, and clerk of the ecclesiastical society. He died May 3, 1884.

WORKS OF THE STANLEY RULE AND LEVEL COMPANY.

William H. Smith was born in New Britain, Oct. 22, 1800. His life was passed in his native place, which he saw transformed from a quiet country parish of a few hundred inhabitants to an active, thriving city of as many thousands. In business he was first associated with Seth J. North and Henry Stanley, under the firm name of North, Smith, & Stanley, the leading brass-founders of the village. He afterward withdrew from this firm, and in 1851 his own business was merged in the Russell & Erwin Manufacturing Company. Though not actively engaged in business during the later years of his life, he was interested in the principal manufacturing companies of New Britain, and a director in several of them. He was president of the New Britain Savings Bank from its organization until his death, and a director in the New Britain National Bank. He was for a time warden of the borough, and filled with acceptance other civil offices. In all these positions his fidelity and conscientious attention to the trusts committed to him won the respect and confidence of the community. He became a member of the First Church in New Britain in 1829. He withdrew from this church in 1842 to unite with others in the organization of the South Congregational Church, of which he was a member until his death. For fifteen years as a member of the standing committee, and for the last eight years of his life as deacon, he faithfully served the church. Though modesty and diffidence characterized his public life, he did not shrink from known duty. He was liberal in gifts to benevolent objects, sympathetic, but discriminating and judicious in rendering aid to the poor and unfortunate. His genial nature, uniform cheerfulness, and sincere regard for others won for him a large circle of friends. He died Aug. 20, 1873. Mr. Smith may be taken as a worthy type of the class of men who by their enterprise and fidelity promoted the growth of their native place, — a town richer in the character of its men than in its natural resources.

Cornelius B. Erwin was born in Booneville, New York, June 11, 1811. In his youth he worked in his father's tannery and shoemaker's shop, but on attaining his majority he sought more active employment. In 1832, with but five dollars in money, he left home as assistant to a drover, and came to Hartford with a consignment of horses. He soon sought and found work in New Britain, and with the exception of a short absence in 1833, for another consignment of horses, he made this place his home for the remainder of his life. He was for a short time in the employ of North & Stanley, then a partner in the firm of W. H. Belden & Co., and in 1836 went into company with George Lewis, under the firm name of Erwin, Lewis, & Co. On the 1st of January, 1839, he entered into partnership with Henry E. Russell, F. T. Stanley, and Smith Matteson, engaged in the manufacture of locks and other hardware. He continued with Mr. Russell as a partner in the successive firms of Stanley, Russell, & Co.; Matteson, Russell, Erwin, & Co.; and Russell, Erwin, & Co., all doing business in the same locality. On the organization in 1851 of the Russell & Erwin Manufacturing Company he became its president, and held the office by successive elections until his death. He was president and a director of the New Britain National Bank, a director of the New Britain Savings Bank and of the principal manufacturing companies of New Britain, of several insurance companies in Hartford, and of other corporations in Hartford and elsewhere. Though seldom holding public offices, by wise counsels and the judicious use of his wealth he aided public improvements. His sterling integrity and practical wisdom in business matters made him a valuable counsellor. He was beneficent while living, and by his will devised most of his large property, inventoried at more than a million of dollars, to the cause of education and to public and charitable uses. He died March 22, 1885, in the seventy-fourth year of his age.

John B. Talcott was born in Thompsonville, Sept. 4, 1824. His parents removed to West Hartford in 1828. He fitted for college in the Hartford Grammar School, and graduated from Yale in 1846, the salutatorian of his class. He studied law with Francis Fellowes, Esq., of Hartford, at the same time hearing Latin recitations in the Hartford Female Seminary, and performing the duties of Clerk of the Probate Court. While thus engaged he was appointed tutor to fill a vacancy for a year in Middlebury College, Vermont, after which he returned to

C. N. Emrig

Hartford, and was admitted to the bar. He was soon appointed tutor in Greek at Yale College, and filled the position for three years; at the same time pursuing his law studies, expecting to practise law. He was, however, induced to change his plans and begin active business in New Britain, as a partner with Seth J. North and others, then engaged in the manufacture of knit goods and of hooks and eyes. He was elected treasurer and manager of the New Britain Knitting Company, holding this position for fourteen years. In 1868 he organized the American Hosiery Company, of which he was for many years secretary and treasurer. He is now president of this company, and also of the New Britain Knitting Company, the New Britain Institute, and the New Britain Club; a director in the New Britain Savings Bank, in the City Bank, Hartford, and in several manufacturing companies. He was elected a member of the common council in 1876, alderman in 1877–1879, and mayor in 1880 and 1881. In all the relations of his public business and in social life he has the respect and confidence of his fellow-citizens and of all who know him.

David N. Camp was born in Durham, Oct. 3, 1820. He taught a few years in public schools and in an academy in Meriden. On the incorporation of the State Normal School he was appointed teacher in that institution, became associate principal in 1855, and principal and State Superintendent of Schools in 1857. He resigned in 1866, and passed some months visiting the educational institutions of Europe. While there he was appointed a professor in St. John's College, Annapolis, Maryland, where he taught until the organization of the National Bureau of Education, when he resigned, to engage in the service of the bureau in collecting information respecting education. He established the New Britain Seminary in 1870, and was its principal until 1881. He was for several years editor and manager of the "Connecticut Common School Journal," and afterward of other periodicals. He revised Mitchell's Outline Maps and the "Governmental Instructor," compiled and edited the "American Year Book," and is the author of a series of geographies and maps, and of a globe manual. On the organization of the city government, in 1870, he was elected a member of the common council, was mayor from 1877 to 1879, and represented the town in the General Assembly in 1879. He was one of the incorporators of the New Britain Institute, is president of the Adkins Printing Company, vice-president of the New Britain National Bank, and director in several other corporations.[1]

Among the early residents of New Britain were several persons of marked character, of whom portraits and full sketches cannot well be given. Captain Stephen Lee, one of the seven pillars of the Great Swamp Church, resided on East Street, and owned a large tract of land extending from his home to Main Street. He was captain of the Farmington train-band, was much engaged in civil and ecclesiastical affairs, and was one of the leaders in securing the organization of the New Britain Society; but in 1753, nearly a year before the act was consummated, he died, at the age of eighty-seven. Colonel Isaac Lee, a grandson of Stephen, was a farmer by occupation, residing at the head of Main Street, but his time was largely given to the public service.

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[1] Abridged from "American Journal of Education."

He was prominent in the organization of the First Church, and one of its officers for forty-eight years. He was for thirty years the leading magistrate of the place, administering justice fearlessly and impartially, and was treated with great respect. He represented the town in the General Assembly, and in 1788 was a delegate to the State Convention which adopted the Constitution of the United States. He died Dec. 13, 1806, aged eighty-six. Major John Paterson, who lived near Captain Lee, on East Street, was a large landholder, owning some slaves, and was active in civil and military affairs. His son, General John Paterson, graduated from Yale college in 1762, and lived at his father's homestead as a practising attorney and teacher. He removed to Binghamton, New York, became Chief Justice of Broome County, and held other local offices of trust. He was a brigadier-general in the War of the Revolution; then a member of the legislature of New York for four years; a member of the convention to amend the constitution of the State in 1801; and a representative in Congress 1803–1805. He became an extensive landholder, and removed to Lisle, New York, where he died, July 19, 1808, at the age of sixty-four. In the northeastern part of the place Thomas Standley, or Stanley, a direct descendant of one of the first settlers of Farmington, exerted a large influence, and, with his sons, gave name to Stanley Quarter.

In the southwestern part of the parish was a band of stalwart men who gave name to Hart Quarter, and stamped their influence on the whole place. Judah Hart and Elijah Hart were relatives of nearly the same age, and married in the same year, 1734. They had their homes near each other. The former had three and the latter seven sons, who lived to manhood, were married, and, with a single exception, resided near the homes of their parents. All were members of the First Church, two had ten children each, two eleven each, and some of the others had large families. All owned considerable property, and a few possessed large estates. Several were men of more than ordinary intelligence and force of character.

D. N. Camp

XIX.

NEWINGTON.

BY ROGER WELLES.

NEWINGTON contains about fourteen square miles, in the form of a parallelogram, about five miles in length from north to south, and two and three fourths miles in breadth. It adjoins seven other towns: West Hartford and a part of Hartford on the north; Wethersfield and a part of Rocky Hill on the east; Berlin, Rocky Hill, and a point of land belonging to Wethersfield on the south; and New Britain and parts of Berlin and of Farmington on the west. As seen from Cedar Mountain, whose ridge substantially forms its natural eastern boundary, the town spreads out beneath the eye in a valley of field, forest, and meadow, every acre of which is capable of cultivation. It is easily seen to be the home of the farmer, and the well-tilled farms bespeak the intelligent thrift and industry of the people. One attractive feature of the picture is an oval-shaped sheet of water in the exact geographical centre of the place, on a comparatively high plateau of land, and confined by a natural ledge of trap-rock. Its outlet divides the town irregularly into halves, and joins a larger stream from New Britain, anciently called Piper's River, which winds through West Hartford, and by Park River through Hartford into the Connecticut. Two main highways, half a mile apart, run north and south through Newington, marking the ancient divisions of the parish, called the West Divisions by the fathers, who originally subdivided them into "lots."

The village Congregational church stands conspicuous on an eminence on the eastern mainroad, about midway of the place north and south, and in its rear is "God's acre." Near by are the town-hall, post-office, and store, with that inevitable adjunct of the meeting-house in the early days — the whipping-post, which has now, however, lost its former vocation. There is one other church edifice in the town. At the northern part, where the two railroads, New York, New Haven, and Hartford, and New York and New England, form a junction, and have a common depot, a village has clustered, with a post-office and store and Grace Church.

Sowheag, a sachem of the Mattabesett tribe, originally sold the land in Newington to the first settlers of Wethersfield. A committee appointed by the two towns of Wethersfield and Farmington definitely settled the western limit of this Indian purchase on the 29th of October, 1670, by a line which established their boundary, running from

Hartford south to a white-oak tree "standing about a mile to the south of Mattabesett River on rising land," or not far from the present town-hall of Berlin. This line still divides the towns of Newington and New Britain.

In February, 1671, the inhabitants of Wethersfield voted that "the land next Farmington bounds," one mile in breadth, and extending from Hartford to Middletown, should be divided to all the "householders of the town that lived on the west side of the river." There must have been seventy-six households west of the river at this time, for the tract was divided into seventy-six shares or "lots," each twenty-six rods wide and containing fifty-two acres, for which the householders drew lots. The tract contained 3,952 acres, and was called the West Division. The lots were described by numbers, beginning at the north end.

In 1686 the town authorized the lay-out of a highway twelve rods wide at the front or east end of these lots, from Hartford line southward. This is now one of the main highways of the town; but though still wide, its width has materially diminished in the two centuries since. In the same year the town granted to the Rev. John Woodbridge two hundred acres of land, which was laid out west on this highway, north on the Hartford line for eight-score rods or half a mile, east and south on the common, and extending south two hundred and ten rods. The extra ten rods were probably for a highway. This grant undoubtedly extended south to the highway now running east from the North school-house.

There was another general division of common land authorized by the town in February, 1694. In October following a committee was appointed to make the division. In April, 1695, it reported a division of five different tiers of lots. The third tier ran east from the Woodbridge grant, abutting north on the Hartford line and south on what is now called Jordan Lane, which then extended west of Cedar Mountain in what was as nearly a straight line as the topographical character of the mountain would permit. The lots ran north and south one hundred rods across the tier, and being of shorter length than was usual, were called "short lots." There were but nine of these lots in all, numbered 79 to 87 inclusive, extending from Ensign Stedman's on the east to the Woodbridge grant on the west. Land was left for a highway south of them. The first, second, and fifth tiers were in Wethersfield, in that part now constituting Rocky Hill. The fourth tier of lots was wholly in Newington, called the East Tier, and ran parallel to the West Division, and half a mile east; being separated from it by a strip of common land called the Half-mile Common. It was a half-mile wide, and extended from the highway south of the "short lots" to the New Haven road as its southern terminus, or about four miles. It contained thirty-nine lots, beginning at the north end with lot 88, and ending with lot 126 at the south. The lots of this second division were all apportioned according to the lists of the proprietors as taken in October, 1693, because a purchase of land had been made from the Indians and paid for by a special tax laid upon the list.

The building of a saw-mill at the foot of the lake had been authorized as early as Oct. 25, 1677, and lots of twenty acres each, in the immediate vicinity, "about Pipe-Stave Swamp," were granted by the town to Emanuel Buck, John Riley, Samuel Boardman, and Joseph Riley, on condition that they build a saw-mill, "to be up and fit to work" by the last of September, 1678. It is mentioned as in existence in the spring of 1680. This lake was in the half-mile common, as were these lots, which were called saw-mill lots. In subsequent transfers of these and other lots they are often described in the deeds as situated in Cowplain, which was the designation given to this part of the town for many years before it was called Newington. A third general division of all the common lands of the town was authorized at a meeting of the proprietors, held Feb. 20, 1752, to be apportioned according to the list made up after August 20 preceding. The grant of lots for the building of the first saw-mill, as detailed, probably followed not long after the first settlement of Newington. Settlers were attracted by the lake and its mill privilege, and the well-watered valley abounding in heavy timber; while abundant grazing is suggested by the name Cowplain. Pipe-staves had been obtained there long enough for the locality to be named Pipe-stave Swamp in the vote of the town in 1677. The tradition is that five persons — three by the name of Andrus, and the others Slead and Hunn — were the first settlers of Newington. The records show that Joseph Andrus drew lot 145 in the division of land laid out according to the list of 1693, so that he was settled there and had property in the list prior to that date. He came from Farmington, where he was born May 26, 1651, the son of John Andrus, one of the first settlers of that town. He married in 1677, and died April 27, 1706. As he was not one of those who drew lots in the division of 1671, he could not then have been a householder in the town. He bought one of the saw-mill lots, March 31, 1684, and afterward made many other purchases, and became a large landholder. He is said to have located near the centre, and to have built a house that was fortified, a few rods south of the meeting-house, to which the first settlers retired with their families every night and slept on their arms; but the Indians in the neighborhood were friendly, and never attacked them. He left a son, Dr. Joseph Andrus, born in 1678, who was prominent in church and society affairs, and was said to have been "a shrewd, observing man, who had a very retentive memory." He died Jan. 18, 1756. He left a son, Joshua, afterward a deacon of the church. He lived on the spot where the Kappell family now reside. The two other settlers by the name of Andrus were said to have been nephews of Joseph, and to have settled in the south part of the parish; they were probably the brothers Daniel and John Andrus, who were the sons of Daniel Andrus of Farmington, a brother of Joseph.

John Slead, or Sled, bought a fifty-two-acre lot (No. 22) in the West Division, Dec. 16, 1681, and half of the next lot south, Nov. 10, 1694. He is said to have built his house near the site of the old academy, about half a mile west of the house of Joseph Andrus. His name appears in the town but not in the society records.

Samuel Hunn bought the ninety-first lot in the division of 1693, containing twenty-five and a half acres, Aug. 14, 1695, and two years later he bought the third, fourth, and sixth lots in the West Division. His name appears prominently in the town and society records. He is said to have located in the north part of the place. He died, Nov. 1, 1738, aged sixty-seven, according to the inscription on his gravestone in the Newington cemetery, which has the following lines: —

> "The fleſh & bones of Samuel Hunn
> Lie underneath this Tomb
> Oh, lett them reſt in Quietneſs,
> Untill the day of Doome."

None of these settlers except the first drew lots in either of the two West Divisions. There was another settler in the extreme south part of the place who was undoubtedly the first in point of time, and pre-eminent in the extent of his land. Sergeant Richard Beckley received a grant from the General Court, Oct. 8, 1668, of three hundred acres lying on both sides of Mattabesett River to run up from New Haven path. This grant was confirmed by the town at a meeting held Feb. 23, 1670–71, in which it is described as obtained by him "by purchase of Turramuggus, Indian, with the consent of the court and town . . . whereon his houseing and barn standeth," so that at this date he had a house and barn in Newington. This confirmation of his grant from Turramuggus is, however, stipulated to be on the condition that he give up all right or lot in the West Division, which was separated from his land only by a highway. The tradition is that he married a daughter of Turramuggus. As the latter was a successor of the sachem Sowheag, and one of his heirs, and had the disposal of so much land, an alliance with the royal line of native chiefs may not have been disadvantageous, and may account for this grant and for his location near the home of the chief.[1] Other Beckleys in process of time settled around him, until the name of Beckley Quarter was acquired by the locality. He appears to have been one of the first settlers of New Haven, and one of the pillars of Mr. Davenport's church. The records of that colony show that he resided there from 1639 to 1659. In 1646 he and "sister Beckley," who was probably his wife, were "seated" in Mr. Davenport's church in the second seat, indicating his prominence. He is stated to have married for his second wife a daughter of John Deming, of Wethersfield. In 1662 he was appointed a constable in Wethersfield, so that his removal from New Haven to Wethersfield was between 1659 and 1662. He died Aug. 5, 1690. As the land in Newington was highly productive, the pioneer settlers were soon joined by others, and in a few years this small beginning grew into a considerable and prosperous settlement.

By the year 1708 the settlement had so increased that the inhabitants petitioned the town of Wethersfield to be a distinct parish. In a town-meeting held Dec. 18, 1710, the petition was so far granted as to give the petitioners liberty "jointly and publicly to gather in the public worship of God amongst themselves for four months of the year yearly, that is to say, December, January, February, and March." Another petition was presented to a meeting held Dec. 24, 1712, alleging the difficulty "in the best season of the year" of attending public worship in Wethersfield, and the capacity of the petitioners "in a tolerable manner" of maintaining a minister "with the ordinances of the gospel," and expressing their earnest desire of being a distinct parish. This petition was signed by thirty persons, who probably represented that number of families residing in the West Divisions. The action of the town was now favorable, and the petitioners were granted the privilege of being "a distinct parish by themselves for the carrying on the worship of God amongst themselves," and a committee was appointed to "look out a convenient place on the commons between the two last divisions whereon the west farmers shall erect their meeting-house." This committee reported at a town-meeting held March 23, 1713, that the meeting-house should, when erected, "stand on that piece of cleared land adjacent to the house of Joseph Hurlbut and John Griswold, westerly, about the middle of said land, on the west side of a small black oak tree." This report was accepted. In May, 1713, a committee of the west proprietors petitioned the General Court, then in session at Hartford, to confirm the grant. The Beckleys, however objected to being included in the new society, because they were "twice so near" to the meeting-house in the Great Swamp Society as to the place selected by the committee for the meeting-house of the new society. Their opposition was unavailing. The Assembly granted the charter "according to the grant of the town of Wethersfield," with parish limits "two miles and fifty rods in width from Farmington township eastward, bounded on the North by Hartford, and on the South by Middletown."

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[1] In an Indian deed of the town lands of Wethersfield, given Dec. 25, 1671, to confirm the ancient grant of Sowheag, the grantors as recorded are described as "Turramuggus, Sepannamaw, squaw, daughter to Sowheag, Speunno, Nabowhee, Weesumpshee, Waphank, true heirs of and rightful successors to the aforesaid Sowheag" (Town Votes, ii. 202). In another Indian deed, given Feb. 10, 1672, Turramuggus is described as "the sachem," and among the signers are himself, his daughter, and Kesoso, the "sachem's squaw" (Town Votes, ii. 252). In both deeds he signs first, as the prominent personage, and in the latter deed his mark is followed by that of his wife, and then by his daughter's.

The parish as thus incorporated contained two settlements, one of about twenty-three families in the vicinity of the selected site for the meeting-house, north of the geographical centre, and called in the language of that day the "Upper Houses," and the other of seven or eight families near the southern extremity and called the "Lower Houses." The latter immediately took measures to sever their enforced union with the "Upper Inhabitants," and effect a junction with the Great Swamp Society. As an equivalent for their secession they proposed the annexation to the new parish of some of the proprietors of lands in Farmington in the division of land abutting upon Wethersfield. These proprietors were nearer the chosen site of the meeting-house in Newington than to that in the Great Swamp Society, and were found to be willing to make the exchange. For the encouragement of this exchange the "Lower Inhabitants" executed a bond dated May 13, 1715, for the payment to their "neighbors in said Western Society" of £50 to help build the new meeting-house, and lodged it on file in the office of the colonial secretary at Hartford, where it is still to be seen. A petition was presented to the General Court at its session in May, 1715, to legalize the exchange. This body appointed a committee to "go upon the place" and effect a settlement if possible, consider the subject of the exchange, fix a site for the meeting-house if necessary, and report at the next October session of the Assembly. The committee reported in favor of the exchange, and fixed the site of the meeting-house on the commons "near Dr. Joseph Andrus's house," which was the site previously selected by the town committee.

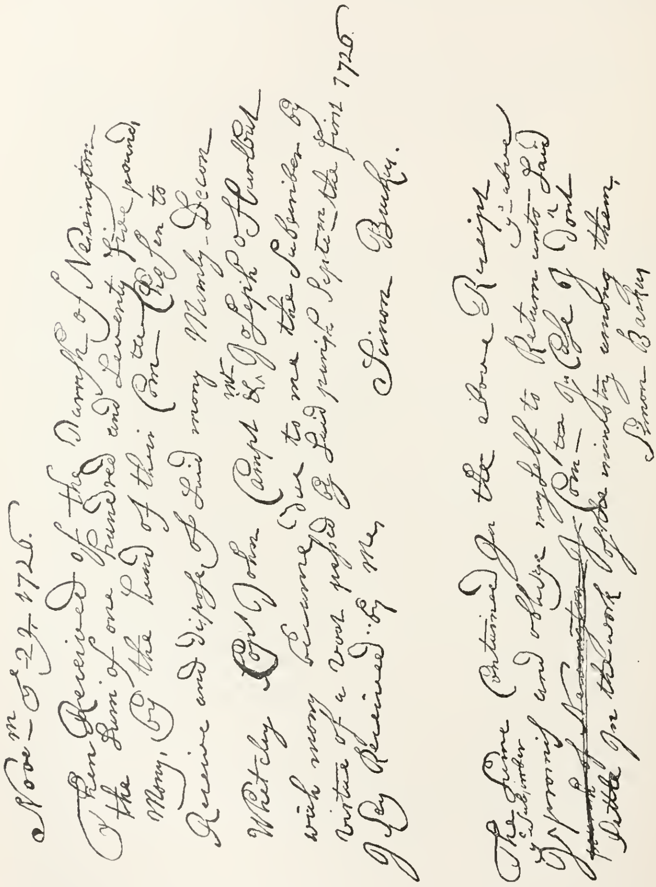
The Assembly accepted the report and passed an act to carry it into effect. Thus Stanley Quarter, as the annexed portion of Farmington was called, became a part of the parish of Newington; and it so continued till 1754, when the parish of New Britain was incorporated, covering this territory, and Beckley Quarter was confirmed to the society of Kensington, and afterward became incorporated with the town of Berlin. In the year 1716 the new society began to keep a record of its meetings, and from that time to the present this record is nearly unbroken. The society immediately began the erection of its meeting-house. In 1720 they made choice of the Rev. Elisha Williams as their minister. In 1721 the society was legally christened Newington by the General Assembly, in honor, it is said, of the residence of Dr. Watts, near London, England, on the Surrey side of the Thames. The church was duly organized at a fast held Oct. 3, 1722, and Mr. Williams was ordained Oct. 17, 1722.

In 1871 the inhabitants of Newington were found by a special census to number eight hundred and thirty-seven. A considerable part of them presented a petition to the General Assembly of that year for incorporation as a town, partly for the same reasons that had actuated their fathers in 1712 in their earnest desire to be a distinct and independent parish, — the inconvenience and difficulty of travelling to Wethersfield over Cedar Mountain and several ranges of hills and intervening valleys, and the conviction that they could better manage their own affairs if they had a free and independent local self-government, than as an outlying and dependent fraction of Wethersfield. The petition met with some local opposition in Newington, but none from their tramontane brethren. The citizens of Newington nominated a candidate for the legislature who favored the new town. His name was put on the tickets of both political parties, and he was elected on that issue almost unanimously. The act of incorporation was passed by the legislature without an opposing vote, and was approved by Governor Jewell, July 10, 1871. The boundaries of the town were a little more extensive as originally incorporated than those already mentioned, but were the following year made to conform to their present limits. During the few years of its existence the town has increased in numbers and prosperity much more rapidly than ever before in the same length of time. By the census of 1880 its population was 934, an increase of over eleven per cent in nine years. It has built a town-hall, and substantial improvements have been made in roads and bridges. It has no debt, and its taxes have been usually about seven mills on the dollar. No liquor is licensed to be sold within its borders. No saloon has ever spread its baleful influence. It sends one representative yearly to the legislature, and has elected thirteen in all. Newington is the youngest of the twenty-nine towns forming the sisterhood of Hartford County, and her history as such is yet to be achieved.

Three religious denominations have had houses of worship in the town, — the Congregational, Episcopal, and Methodist, — the first of which was the sole church organization until near the close of the last century. The establishment of the Ecclesiastical Society connected with this church has already been related. There are no records of the church known to exist, separate from the society records, prior to 1747. Its first minister was the Rev. Elisha Williams, whose life may be briefly outlined as follows. He was the son of the Rev. William Williams of Hatfield, Mass., where he was born Aug. 24, 1694. He

Elisha Williams
Wethersfd May 28th. 1752

entered the Sophomore Class at Harvard College in 1708, and graduated in 1711. The year following he taught the grammar school at Hadley, Mass. He married Eunice, daughter of Thomas Chester, of Wethersfield, Feb. 23, 1714-15. He then took up his residence in Wethersfield, where the records show he owned Indian slaves. He represented the town in the colonial legislature in October, 1717; May, 1718; May and October, 1719; and May, 1720. He was clerk of the house at all of these sessions but that of May, 1719, when he was auditor of public accounts. He acted as tutor of Yale students at Wethersfield from 1716 to 1718. In 1720 he had a severe fit of sickness, when he became "sanctified," to use the language of President Stiles. He was chosen the minister of the parish at about twenty-six years of age, at a society meeting held Aug. 5, 1720. A settlement of £170 was voted, and a salary of £50 a year. He doubtless continued to preach until the formal organization of the church in 1722. In the fall of 1725 he was chosen rector of Yale College. Negotiations between the church and college were had as to the sum which should be awarded the former for their charges in settling him. On the 4th of May, 1726, £200 16s. were awarded, and his connection with the society was dissolved. He was installed as rector in September, 1726, and filled the position for thirteen years, — till Oct. 21, 1739, when he resigned on account of ill health. He then returned to Wethersfield, and was again a representative in May, 1740, and was Speaker of the House. He continued to be a deputy from Wethersfield and Speaker of the House for several sessions. He was judge of the Superior Court in 1740, and for some years thereafter. In March, 1745, he was appointed chaplain to the State forces sent in April in the expedition against Cape Breton, and witnessed the capture of Louisburg. In May, 1746, he was again a deputy in the Assembly. That session voted to send an expedition to Canada, and Mr. Williams was appointed its colonel. The regiment did not go, but expenses were incurred, and he was sent as special agent to Great Britain to negotiate for their payment by the home government. While there his wife died, May 31, 1750; and the next year, Jan. 27, 1751, he married Elizabeth Scott, the hymnist, only daughter of the Rev. Thomas Scott, of Norwich, England. (The Hon. Thomas Scott Williams, late Chief Justice of Connecticut, and a relative of the rector, was named after this father-in-law.) After his return from abroad he lived in Wethersfield till his death, July 24, 1755. His career shows him to have been a man of remarkable versatility of talent, and prominent in theology, education, law, legislation, diplomacy, and military affairs. John Deming was



Novem ye 27. 1726.
Then Received of the Parrish of Newington
the Sum of one hundred and Seventy five pound,
Mony, By the hand of their Comttee Chosen to
Receive and dispose of said mony Namly Decon
Whetcly Capt John Campt & Mr Joseph Hurlbut
with mony become due to me the Subscriber by
virtue of a vote passed by said parish Septem the first 1726.
I Say Received by me Simon Backus.

The Sume Contained In the above Receipt
I ye Subscriber promiss and obliege myself to Return unto ye above said
~~parish of Newington~~ ye Comttee In Case I dont
settle In the work of ye ministry among them,
Simon Backus

the first deacon of the church, appointed at its organization, Oct. 3, 1722; and he continued to officiate till his death, May 1, 1761. Jabez Whittlesey was chosen in April, 1726, and officiated until his removal to Bethlem in 1745.

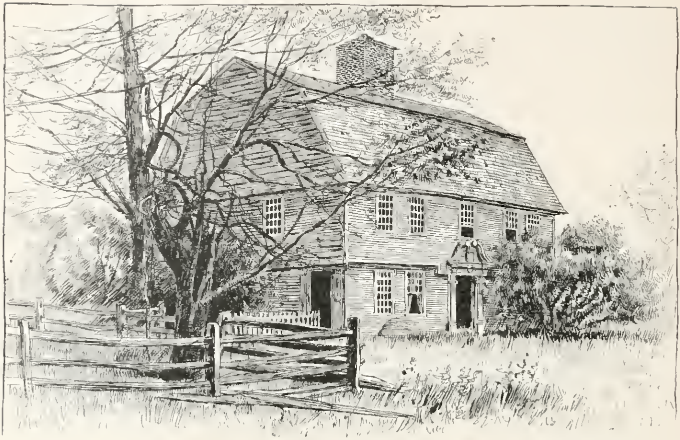
The Rev. Simon Backus was ordained the second minister of the church Jan. 25, 1727. He was the son of Joseph and Elizabeth (Huntington) Backus, of Norwich, where he was born Feb. 11, 1701. He graduated at Yale College in 1724. He had a settlement of £175, and a salary of £70, to rise to £90. He was married, Oct. 1, 1729, to Eunice Edwards, daughter of the Rev. Timothy Edwards, of East Windsor. He preached in Newington till he was appointed chaplain to the Connecticut forces that garrisoned Louisburg after its capture. He probably was the immediate successor of Rector Williams in that position. He died at his post March 15, 1746, leaving his widow, with seven children, in such straitened circumstances that upon her memorial the Assembly granted her £300 in old-tenor bills. Her brother, the famous Jonathan Edwards, was one of the fourteen students of Yale at Wethersfield in 1716, and afterward occasionally preached in Newington.

The third minister was the Rev. Joshua Belden, the son of Silas and Abigail (Robbins) Belden, of Wethersfield, born July 19, 1724. He graduated at Yale in 1743, and began to preach in Newington, May 10, 1747, and was ordained the 11th of November following. He discharged the active duties of pastor for fifty-six years, — until Nov. 6, 1803. He died July 23, 1813. He was thrice married. He admitted to the communion of the church 169 members, and to the half-way covenant, 159 persons; but this practice was discontinued in 1775 as unauthorized by Scripture. The baptisms were 622; marriages, 336; and deaths, 443. Deacons were chosen as follows: Josiah Willard was appointed the third deacon in 1745, and so continued until his death, March 9, 1757. Joshua Andrus, 1757; died April 25, 1786. John Camp, July 2, 1761; died July 27, 1782. Elisha Stoddard, Aug. 14, 1782; died July 2, 1790. Charles Churchill, Aug. 31, 1786; died Oct. 29, 1802. James Wells, Aug. 5, 1790; resigned Oct. 29, 1818. Daniel Willard, Feb. 24, 1803; died Jan. 16, 1817.

Joshua Belden

Deacon Charles Churchill, who was at one time captain of the local military company, built, about 1754, in the south part of the town, what is now known as the old Churchill house. It was then considered one of the finest residences hereabouts. Besides seven open fireplaces, it contains four great ovens, one of which is large enough to roast an entire ox; and it is the tradition that Captain Churchill once entertained Washington and Lafayette there, and that all four ovens were in full blast at the same time. One of its chambers is said to have been papered with the depreciated currency received by Captain Churchill for supplies which he furnished to the army.

In 1797, after a controversy of nearly eighteen years over the site, the erection of a new meeting-house was begun a few rods northwest of the first one. It was practically finished the next year. It has been much modernized by frequent repairs, and is now a very pleasant house of worship. During the Revolutionary War Mr. Belden took the patriotic side, and a sermon of his, preached June 30, 1776, is full of vigorous exhortation to his people to both pray and fight in defence of their country; and they responded by sending one hundred men into the war, — one fifth part of the population of the parish, equivalent to



THE CHURCHILL HOUSE.

all its fighting men. The church numbered fifty-one members at Mr. Belden's resignation.

The fourth minister, the Rev. Joab Brace, D.D., was the son of Zenas and Mary (Skinner) Brace, of West Hartford, born June 13, 1781. He graduated at Yale in 1804; preached his first sermon at Newington Oct. 7, 1804; and was ordained Jan. 16, 1805. He married, Jan. 21, 1805, Lucy Collins, of West Hartford. He continued the active duties of pastor for just fifty years, preaching his farewell sermon Jan. 16, 1855, which was printed by the society. The degree of Doctor of Divinity was conferred in 1854 by Williams College. He died, April 20, 1861, in Pittsfield, Mass., at the residence of his son-in-law, the Rev. Dr. John Todd. He was a man of towering and commanding figure, with piercing black eyes and sonorous voice. In his later days he was most dignified and venerable in his appearance. During his ministry the admissions were 321; baptisms, 401; marriages, 257; and deaths, 453: and at its close the church numbered 170 members. The following deacons were chosen: Levi Deming, Oct. 29, 1818; died Jan. 1, 1847. Origen Wells, Oct. 29, 1818; resigned Nov. 29, 1847. Jedediah Deming, July 1, 1847; died May 4, 1868. Jeremiah Seymour, Nov. 29, 1847; died April 1, 1867.

I am very kindly & affectionately
J Brace

A Sunday school was established in 1819 by a few of the church-members, which now numbers 223 members, and has eight hundred books in its library.

The fifth minister, the Rev. William Pope Aikin, was the son of Lemuel S. and Sarah (Coffin) Aikin, of Fairhaven, Mass., born July 9, 1825. He graduated at Yale in 1853, and became a tutor in that institution. He received a call to settle in Newington March 3, 1856, which he accepted, and was ordained Jan. 15, 1857. He married Susan, daughter of Edwin Edgerton, Esq., of Rutland, Vermont, Aug. 13, 1857. He discharged the duties of pastor for ten years, greatly to the satisfaction of his people, to whom he endeared himself by the high qualities of his mind and heart; and they reluctantly yielded to his resignation and departure to another field of labor in the summer of 1867. During his pastorate the admissions were 54; baptisms, 63; marriages, 31; deaths, 109. The deacons chosen were Rufus Stoddard, May 3, 1867; died Jan. 30, 1870. Levi S. Deming, May 3, 1867; resigned in 1870. Mr. Aikin died at Rutland, Vermont, March 29, 1884.

William P. Aikin

The following ministers have also officiated as pastors during the years designated: The Rev's Sandford S. Martyn, 1868–1869; Dr. Robert G. Vermilye, 1870–1873; William J. Thomson, 1875–1879; John E. Elliott, 1879–1884. The deacons chosen during the same period are Jedediah Deming, Feb. 6, 1870; Charles K. Atwood and Heman A. Whittlesey, March 6, 1870, who are still in office. The church now numbers 191 members, with 102 families, who habitually attend its public worship.

The eighteen years' controversy as to the site of the second meeting-house settled down, toward its close, to a choice between two rival locations. When the question was decided, in the summer of 1797, many of the defeated party joined with persons in Worthington and Kensington, that same fall, in erecting an Episcopal church in the southwest part of the parish, a little below where William Richards now resides. This church was fifty by forty feet in size, with a tall steeple, and was erected and finished at about the same time as its rival. It was called "Christ Church," and kept up an active organization for thirteen years. Its clergymen were the Rev. Seth Hart, the Rev. James Kilbourn, and the Rev. Ammi Rogers, besides others who may have officiated temporarily. Mr. Jonathan Gilbert was appointed warden of the parish April 18, 1808. The members were few and the expenses heavy, so that the church did not prosper. No records were kept from 1810 to 1826, when the society had become virtually defunct. A remnant of the church organized in 1826 for the purpose of disposing of the church edifice, which had become somewhat dilapidated by neglect. and it was sold for one hundred and fifteen dollars, and the avails turned over to the Episcopal Church in New Britain. There was a burying-ground connected with this church on the opposite side of the street, which is the only vestige left, visible to the eye of the passing traveller, of what was the first Episcopal church in Newington. There is a record-book in the hands of Mr. Selden Deming.

The second Episcopal organization held its first church service in 1860, in the house of Jared Starr, Esq. Such services were held in private houses or in the depot until November, 1874, when the cornerstone of Grace Church was laid, and in March, 1875, the edifice was completed and occupied. The audience-room has seats for one hundred and fifty persons. It is located about a half-mile northeast of the depot. The number of families on the parish register is thirteen; communicants, twenty-one; average attendance upon public worship, forty. In the Sunday-school there are thirty scholars and four teachers. The clergymen who have officiated more or less are the Rev's Professor Francis T. Russell, F. B. Chetwood, Francis Goodwin, William F. Nichols, John M. Bates, and Howard S. Clapp. Grace Church is free to all, supported by contributions collected every Sunday. It was consecrated June 15, 1882. Its wardens are Jared Starr and E. T. Day.

Prior to 1834 there had been too few Methodists to attempt an organization, but about that date they were joined by some disaffected members of the Congregational church, and on Nov. 28, 1834, Mr. Zaccheus Brown conveyed a rood of land, at the northwest corner of his home-lot, to Amon Richards, Robert Francis, Jr., and Hervey Francis, "in trust for the use and benefit of the trustees of the Methodist Episcopal Church." A church was there erected twenty-six by thirty-six feet in size, without steeple or bell. Public worship was maintained for some years. It had a Sunday school which in 1837 numbered forty scholars. But the organization did not attain any permanent prosperity. In the fall of 1860 the meeting-house was removed to the corner northeast of the Congregational church, and in 1870 it was sold, and devoted to private uses. Its assets and members went to the Methodist church in New Britain.

The first action in relation to schools was taken at a society meeting held Dec. 31, 1723, when a school committee was appointed, and "the country money" was voted "to them to defray part of the charge of a school." The first school-house is mentioned in a vote passed Dec. 15, 1729. A new school-house at the north end was built in 1757. It was voted, Dec. 1, 1760, that the summer school be kept by "a school dame," which shows an early appreciation of the value of female teachers. A school-house at the south end is mentioned in 1773. In 1774 a new school-house was ordered to be built in the centre of the society, "near to Captain Martin Kellogg's house." The society was divided into three school districts in 1783, called the North, the Middle, and the South districts. A fourth district was created by the school society in 1835, called the Southeast district. These districts still continue, with some changes of boundaries. The four districts have five school-houses, all in good condition. A new school-house was built in the Middle district in 1883 at a cost of two thousand dollars. The number of children enumerated in the town in January, 1883, was two hundred and thirty-one. In 1829 an association was formed, called "the Newington Education Company," for the purpose of building an academy for a school of a "higher order" than the district schools. The building was erected, and an academy flourished there for a quarter of a century. Though there has been no academy in the place for the last thirty years, education has not been neglected. It was estimated by Dr. Brace in 1855 that for twenty years prior to that date one thousand dollars annually had been spent in educating Newington children abroad, in seminaries, high schools, and colleges. This annual expenditure has undoubtedly greatly increased with the added years.

Dr. Brace had a private school for thirty years, in which he fitted boys for college, instructing two hundred in all. Our common schools have made steady advancement, never having afforded better advantages to the scholars than to-day.

There are three mill-privileges which have been occupied as sites where mills have been carried by water-power: one in the centre of the town, at the north end of the pond; one in the north district, on Piper's River; and one at the west side, near the boundary line. There have been five grist-mills. The first was built as early as 1720 probably, by Deacon Josiah Willard, at the north end. The second, at the west side, was built by Benjamin Adkins, on the spot where Luther's mill now stands. The third was built by Martin Kellogg, 4th, and Daniel Willard, 2d, where the first one stood. Its long mill-dam was several times partially carried away by the freshets to which that river is subject. The fourth was built at the centre, north of the pond, by Israel Kelsey and Joseph Kelsey, of Berlin, and Unni Robbins, of Newington. It was afterward destroyed by fire. Several other mills and factories have been built and destroyed by fire since at that place. The present factory there makes paper for binders' boards. The fifth grist-mill was built by Joseph and James Churchill, where Adkins's mill had been, at the "west side." It is still used as a grist-mill, owned by Martin Luther, and is now the only one in the town.

A satinet-factory was built by General Martin Kellogg, Daniel Willard, 3d, and John M. Belden, at an expense of about twelve thousand dollars, at the north end, about 1838. It was destroyed by fire a few years ago, and the site is now vacant. There is a brick-kiln at the west side of the town, where a large quantity of brick is made, carried on by the Messrs. Dennis, near the New York and New England Railroad, and a station has been established there called Clayton. There was formerly for some years a distillery at the centre, where cider-brandy was manufactured, until the Washingtonian temperance movement touched the conscience of the owner and he abandoned the business. The manufacture of cotton-batting and of edged tools was also carried on at that point for a few years by Edwin Welles.

The principal industry of Newington has at all times been the tilling of the soil. In former days there was some commerce with the West Indies. The products of the soil were exported, especially onions; and molasses, sugar, and rum were brought in return cargoes to Wethersfield. But our inland situation has proved a barrier to commercial enterprises. Our soil is well adapted to the cultivation of all of the ordinary farm crops, as potatoes, corn, oats, rye, turnips, onions, tobacco, hay, fruits, and seeds. Hartford and New Britain furnish markets of easy access, while two railroads offer convenient transportation to those more remote. The soil is generally a sandy loam, except in the northern and western portions, where clay abounds. A good deal of money is annually spent in fertilizers, but the land yields a return which makes the expenditure a paying investment. The fences are almost wholly of posts and rails; rarely you see a stone wall.

The first trainband or militia company in Newington was organized at the meeting-house, Oct. 18, 1726, by the choice of John Camp as captain, Ephraim Deming lieutenant, and Richard Bordman ensign. At that time the militia of each county constituted a regiment, with no fixed number of companies. This first company in Newington was the fourth in the town of Wethersfield, there having been two in the old society and one in Rocky Hill prior to this time. Those on the muster-roll in Newington had probably been attached to the north, or second company of the old society. These three officers were prominent among the early settlers. Their names appear signed to a petition to the town, presented in 1712, for the forming the settlers into a distinct parish. Captain Camp died Feb. 4, 1747, in his seventy-second year. He left a son, John, born in 1711, who was deacon of the church for many years, and lived in a house west of the residence of Shubael Whaples. Lieutenant Deming died Nov. 14, 1742, in his fifty-seventh year. Ensign Bordman became a lieutenant, and died Aug. 7, 1755, in the seventy-first year of his age. The second captain was Martin Kellogg, appointed in October, 1735. He was born Oct. 26, 1686, the son of Martin and Anne Kellogg. He lived with his father in Deerfield, Mass., when that place was sacked by the French and Indians, on the 29th of February, 1704. His father and four children, including himself, were captured, and were obliged to make the long march through the snow to Canada. The four children in their captivity learned the Indian language. The eldest daughter, Joanna, became attached to that mode of life, and married an Indian chief. Martin, Joseph, and Rebecca became useful frequently afterward as interpreters. Martin was captured by the Indians several times, and taken to Canada. He says, in a petition to the General Assembly in 1745, that more than thirty years ago he escaped from a long and distressing captivity among the French and Indians. He married, Jan. 13, 1716, Dorothy Chester, daughter of Stephen Chester and great-granddaughter of Governor Thomas Welles, a cousin to the wife of the Rev. Elisha Williams. In 1726 he was appointed one of the committee to arrange the terms of Mr. Williams's removal from the Newington church to Yale College. After that event he owned and lived in the mansion built by the church for Mr. Williams, and died there Nov. 13, 1753, aged sixty-eight. He was remarkable for bodily strength and presence of mind. Many exploits of his early life have been handed down by tradition. In June, 1746, the legislature appointed a committee to employ him in the proposed expedition to Canada "as a pilot on board his Majesty's fleet" for "the river of St. Lawrence." In 1749 and 1750 he was engaged as instructor to the Indians, especially of the Six Nations, of the Hollis School at Stockbridge. In 1751 he was sent with clothing, as colonial agent, to Hendrick, chief of the Mohawks. Indeed, the colony and parish records show that he was a man of affairs whose services were often made useful, especially in negotiations with Indians.

In 1739 the militia of the State was organized into thirteen regiments: Wethersfield was embraced in the sixth. In that year war was proclaimed between England and Spain. In 1741 an expedition was sent against the Spanish West Indies, and a draft of one half of the Newington muster-roll was made, July 2, 1741, at one hour's warning, of six officers and twenty-three privates. Their names were: ensign, Robert Wells; sergeant, Caleb Andrus; drummer, David

Wright; corporal, Jonathan Whaples; sergeant, Samuel Churchill; corporal, Zebulon Robbins; privates, Samuel Hunn, Jonathan Deverux, Thomas Stoddard, Zebulon Stoddard, Nathaniel Churchill, Daniel Willard, William Andrus, Judah Wright, Henry Kirkham, Joseph Andrus, Jedediah Atwood, Stedman Youngs, Elijah Andrus, Abraham Warren, Elisha Deming, Janna Deming, Benjamin Goodrich, Jonathan Blinn, Martin Kellogg, David Coleman, Thomas Robbins, Charles Hurlbut, Josiah Whittlesey. The age for military duty was then from sixteen to fifty.

Some of the captains that succeeded those already mentioned were Josiah Willard, Charles Churchill, Martin Kellogg, 3d, Robert Wells, Sr., Robert Wells, Jr., Jonathan Stoddard, Roger Welles, Levi Lusk, Absalom Wells, Robert Francis, Jonathan Stoddard, Jr., Martin Kellogg, 5th, James Deming, Joseph Camp. On the reorganization of the militia, a light infantry company was enlisted from the old society and that of Newington, about two thirds of them from Newington. The captains who belonged to the latter parish were Joseph Camp, Simeon Stoddard, Daniel Willard, Erastus Latimer, Erastus Francis, Selden Deming, Daniel H. Willard, Albert S. Hunn.

According to a census taken August, 1776, Newington numbered four hundred and sixty white, and seven colored inhabitants. It has had four colonels; namely, Roger Welles, Levi Lusk, Martin Kellogg, and Joseph Camp. Three of these, namely, Welles, Lusk, and Kellogg, were afterward brigadier-generals; and two of them, Lusk and Kellogg, were promoted to the rank of major-general. In the war of 1812–1815 two small drafts were made from the company, and stationed at Groton, to defend New London, and the frigate "Macedonian" and the sloop-of-war "Hornet," from any attack that might be made from the British fleet on the coast. General Levi Lusk commanded the militia, and Lieutenant Joseph Camp (afterward colonel) had a command there.

Roger Welles

In the War of the Rebellion, 1861–1865, Newington sent forty-nine volunteers and nine substitutes into the contest. Perhaps the most prominent in all this list of military characters was General Roger Welles. He was a descendant of Governor Thomas Welles, in the sixth generation. He was born Dec. 29, 1753, at Wethersfield, in the house lately occupied by General L. R. Welles, just north of the State prison; which property has been in the ownership of the Welles family since it was bought by Governor Welles. He was the sixth child and second son of Solomon and Sarah Welles, in a family of twelve children. His mother was also a Welles, a descendant of three governors, Welles, Pitkin, and Saltonstall. He graduated at Yale College in 1775. He taught school at Wethersfield till the Revolutionary War broke out, when he entered the service, and continued in it till the war closed. He served as lieutenant in Colonel S. B. Webb's battalion Connecticut troops, known as the Ninth Battalion or Regiment. He was first lieutenant in Captain Joseph Walker's company, where he remained till April 22, 1779, when he was transferred to Captain Thomas Wooster's company. As lieutenant he was in command of the company till Aug. 1, 1780, when he was transferred to the Light Infantry Company, having been promoted to a captaincy, to date from April 9, 1780. In 1783, and perhaps before, he was in command of the Light Infantry Company, Third Connecticut Regiment, Colonel S. B. Webb commanding. He was present at the siege and capture of Yorktown, in command of one hundred picked men, none of whom were less than six feet tall, under General Lafayette, by whom he was ordered to storm and take a redoubt; which he accomplished, being foremost in taking possession of the works, though wounded by a bayonet-thrust in the leg. He was afterward presented with a sword by General Lafayette. He married Jemima Kellogg, daughter of Captain Martin Kellogg, 3d, on the 25th of March, 1785, and settled in Newington, where he lived till his death, March 27, 1795, in his forty-first year. In May, 1788, he was appointed colonel of the Sixth Regiment of Militia. In May, 1793, he was appointed Brigadier-General of the Seventh Brigade. He was a member of nine sessions of the legislature, from 1790 to 1795, being a member when he died. He was of commanding appearance, being six feet two inches tall in his stockings, with blue eyes and light-brown hair. He had five children.

One of these, the Hon. Martin Welles, born Dec. 7, 1787, was a prominent lawyer at the Hartford County Bar. He graduated at Yale College in 1806; was judge of the County Court for several years; a representative in the legislature for six years; clerk of that body three years; speaker two years; and State senator two years. Like his father, he was over six feet tall, dignified and commanding; a man of strong will and immense perseverance. He addressed a court in words terse and well-chosen, and as a lawyer was particularly skilful in the science of pleading. He died Jan. 18, 1863.

M Welles 1850

Roger Welles

XX.

PLAINVILLE.

BY SIMON TOMLINSON.

IN 1869 Plainville was set off from Farmington, where it had been earlier known as the Great Plain, and was incorporated as a town. It is bounded north by Farmington, east by New Britain, south by Southington, west by Bristol, and contains about twelve square miles. The village proper is only about four and a half miles from the business centre of Farmington; but its history and business interests had been so separate from those of the town to which it was attached that the legislature of 1869 granted its incorporation, although the place was not even represented in that body as a voting district. The petition was signed by every legal voter, and the division was effected without discord.

Plainville is probably the most level township in the State. Nearly all of its area is in the broad open plain lying between the mountain ranges which run north from New Haven harbor to Vermont. Plainville is distant twenty-seven miles from the Sound coast, and twenty-five miles from the Massachusetts line. The whole plain is composed of drift, and seems to be of comparatively recent origin. The shallow, sandy loam of the surface rests on gravel and sand, with here and there a stratum of clay, and the red sandstone lies under all and occasionally crops out. Water is abundant at from six to twenty feet below the surface. The Pequabuck River flows northward from Plainville into the Farmington River just opposite Farmington village, furnishing in its course the water-power for Terryville, Bristol, and Plainville. On the east side of the plain, about a mile from the Pequabuck valley, is Hamlin's Pond, known in the old records as Big Pond. It is fed by small streams from the north and east, and itself is the source of Quinnipiac River, which flows due south through Southington, Meriden, Wallingford, and North Haven, to New Haven Bay. Thus Plainville rests upon a dividing ridge of water-shed, and is the highest bottom-land along the valley. Its measured altitude is 186 feet above tide-water. It is a current geological belief that the Connecticut River formerly flowed through this valley and was at a comparatively late day diverted by some convulsion near Mount Tom, in Massachusetts.

It is not probable that any large tribe of Indians made this place their camping-ground, but there are evidences that the tribes of the Quinnipiac and Farmington valleys met here in conflict. A field near Big Pond has yielded stone arrow-points to many curiosity-hunters; and they have been found, too, in large numbers along the river-bank on the north side of the village. Stone axes, samp-bowls, and other relics have also been found; and many bones were uncovered when the canal was being dug. The last Indian who lived in this section was named Cronx, and the land where his hut stood still bears his name.

The rich bottom-lands of the Tunxis valley attracted and held the first settlers; and the outside lands, like the Great Plain, being less fertile, were mapped off into divisions, and these into small sections, which were allotted by vote to settlers, on condition that they would pay the taxes for a number of years. Thus these lands fell to many proprietors, and few settlers located upon them, as the lands of the east and west border were preferred. The western slope was called Red Stone Hill, from the quantities of broken red sandstone which lie there. It was thereabouts that the Hookers, Curtises, Roots, Bishops, Twinings, Phinneys, Richardses, Morses, and others settled. To agriculture was early added the manufacture of tin and japanned ware, and Red Stone Hill was for years the centre of this industry. This section received further importance in 1778, when Samuel Deming, of Farmington, bought a section of land on the Pequabuck River and built a saw-mill and grist-mill there, near the present site of the hame-works of Edwin Hills. This property was subsequently owned by the Roots, who added wool-carding and the manufacture of cloth to the other occupations. They were descendants of John Root, who built the "old Root Place," now owned by E. N. Pierce. Mr. Root was one of the first settlers on the Great Plain proper. In 1784 John Hamlin for £30 bought 6 acres 16 rods, at White Oak, as the eastern slope was called. He located near what was thereafter called Hamlin's Pond, and his

THE "OLD ROOT PLACE."

John Hamblin

descendants still own much of the land thereabouts. In the same year Chauncy Hills gave £12 for 8 acres and £16 for 1½ acres, and he was the first man to locate on the broad plains. He entered extensively upon the purchase and cultivation of these lands on the plain, which, though not apparently very fertile, were level and easily tilled. He borrowed money to buy still more, paid promptly, and in time came to be the independent owner of more than one thousand acres,—nearly all the eastern plain. His grain-crops alone exceeded fifteen hundred bushels. At his death he left a large and well-tilled farm to his seven sons and daughters. No less than ninety-five of his immediate descendants are now living, of whom thirty-five still reside within the limits of Plainville. His eldest son, the late Elias Hills, brought up a family of eleven children, seven of whom are still living, and all of whom are residents of this place. With these exceptions, few of the descendants of the early settlers remain here, and the family-names are found oftener on the headstones of the cemetery than in the homes of the living.

Chauncy Hills

Elias Hills

Much interesting information as to this place is found in the "Plainville Notes" of the venerable Jehiel C. Hart, who came to the Great Plain in 1814 to teach school, and who in later years gave much time to tracing the histories of the old families and the town itself. He reported twenty families, with a population of about two hundred and fifty in his school district in 1814, and about one hundred pupils in the school, though some of these came from Bristol. In 1871 he recorded the fact that "only eleven are to be found here now." Such has been the restlessness of population in this moving century. Mr. Hart said that in 1814 he found already established an excellent library, which was kept at the school-house. The people were intelligent and orderly. There was no meeting-house, and the inhabitants worshipped in the neighboring towns. Mr. Hart, who died in 1881, was the last of the eighteen petitioners who, in 1839, asked leave to withdraw from the Farmington Congregational Church and establish one at Great Plain.

J. C. Hart

The Plain remained of little importance and with but insignificant business interests until the construction of the Farmington Canal. This remarkable though unfortunate work—an attempt in a small way to bring back the Connecticut River to its original path—was thrown open to business in 1826. Between here and tide-water at New Haven were about twenty locks to overcome the elevation (186 feet). This station received the name of Bristol Basin. The basin was located just south of Main Street, between the present railroad-track and the store now owned by H. D. Frost, which stood then upon the basin, so that boats could be loaded and unloaded at its door. Bristol had then already become a place of considerable mercantile and manufacturing importance, and so gave its name to the basin. At Main Street a bridge spanned the canal. Farmington, then one of the richest towns in Connecticut, had invested heavily in the canal, and had great hopes from it. As many as twelve mercantile establishments were running there shortly after the canal was opened, and there was talk of rivalling Hartford as a business centre.

E. H. Whiting came to Plainville and bought five acres near the present residence of R. C. Usher, where he built a basin, and a warehouse beside it, and established a store (now turned into a tenement). He also built a hotel, which stands on the street-corner. It was in this building that the first post-office was located, and by vote of the people in 1831 the name of Plainville was adopted. Dr. Jeremiah Hotchkiss was the first postmaster and the first appointed office-holder in the town. The position yielded honor rather than profit. The mail was displayed on a board, with a lattice of tape, under which the letters were slipped. Thus, as every one could see the entire mail, each could learn at a glance whether there was anything for him. This simple style of delivery continued here until 1860.

In 1829 Mr. Whiting sold his store to A. F. Williams and Henry Mygatt, of Farmington, and for less than twelve dollars an acre bought thirteen acres along the canal at Bristol Basin, now the most thickly settled part of the town. He built the store now owned by H. D. Frost, and the business was carried on there until the death of his brother, Adna Whiting, in 1865.

About 1835 H. M. Welch, now one of the leading and richest citizens of New Haven, built a large store on the west side of the basin. He carried on a large wholesale and retail business, employing a number of canal boats to bring the goods, and many heavy teams to distribute them through the surrounding country, while the farmers brought in their produce for sale and shipment. In those days Bristol Basin was a busy centre. Mr. Welch removed to New Haven in 1848; but the activities developed at the Bristol Basin were the beginnings of the town of Plainville.

The canal suffered from the porous nature of the soil and frequent washouts, and from the long period in each year during which it was closed by frost; and after about twenty years it was merged into the canal railroad, with a track along the tow-path. The first passenger train arrived in Plainville Jan. 8, 1848. It had been intended to keep the canal open until the railroad was built; but a disastrous washout near Simsbury left it empty, never to be refilled, and left many canal-boats high and dry for all time. About 1852 an east and west railroad — the Hartford, Providence, and Fishkill — was opened through Plainville, now incorporated into the New York and New England Railroad, of which it is the main track west from Hartford to the Hudson. Thus the town has ample railway facilities.

The manufactories of the town are estimated to make about three quarters of a million dollars worth of products yearly, and employ from four hundred to five hundred hands.

The largest is the Plainville Manufacturing Company, organized in 1850. It employs over two hundred hands in making a large variety of knit underwear. The stock of the company is principally owned in New Haven.

The hame and plating works of Edwin Hills, now employing about seventy-five men, are on the Pequabuck River, in the western part of the village. Hiram Hills, his father, began the business in a small way about 1836, and after various vicissitudes it has become very successful. Here also on the opposite side of the same stream is the large grain-and-feed mill of G. W. Eaton.

A leading Plainville industry is the manufacture of carriages. Before the war the Plainville carriages had a large sale at the South. This was, of course, all broken off when the war began, and the manufacturers suffered severely. L. S. Gladding & Co. survived the trying experience, and the business which they established is still carried on by Horace Johnson, a former partner. E. W. Webster, unable to recover from the losses of the war, sold out, and was succeeded by the Condell, Mastin, & Butler Co. The carriage-shops of this firm, as also the works of Horace Johnson, were burned in January, 1884. Mr. Johnson now owns the whole property, and has rebuilt the works. These two carriage-works are the largest, and there are several smaller.

An interesting industry, conducted by one of the oldest firms here, is the manufacture of clock-hands, rivets, and other delicate hardware, by Clark & Cowles. A. N. Clark manufactures watchmakers' goods. George Hills & Son make metallic clock-cases, and also sell some clocks. Burwell Carter has a brass-foundry. B. B. Warren & Son, successors to F. S. Johnson, employ a number of hands in sawing ivory, horn, and fancy woods for knife-handles. C. H. Jones has works for making steel slides to which the needles in knitting-machines are attached.

The first ecclesiastical society of Plainville was organized in 1839, and in 1840, on petition of eighteen signers, the church was set off from that of Farmington, to be known as the Second Congregational Church of Farmington. The first meeting-house was dedicated June 25, 1840. The first pastor was the Rev. Chauncey D. Cowles, of Farmington. The present church building was put up in 1850. From a membership of about seventy at the first year, the church has now between three hundred and four hundred, while five other denominations have been organized in the town. The present pastor is the Rev. Joseph N. Backus.

The Baptist society was formed in 1851, and the church dedicated in December, that year. It has about one hundred members. The present pastor is the Rev. Erastus C. Miller.

The Church of Our Saviour (Episcopal) was organized in 1859, with fifty members, under the rectorship of the Rev. Francis T. Russell. The Rev. W. E. Johnson, rector of Trinity Church in Bristol, is the officiating rector of this church.

To accommodate the many Swedes living in Plainville, and also those of Bristol and Forestville, a Swedish Methodist church was built in 1881. The pastor is the Rev. M. A. Ahgren.

A Methodist church was built also in 1881. Its pastor is the Rev. Duane N. Griffin. The Methodist Camp-meeting Association has its camp-grounds in the western part of the town.

The Roman Catholic Church has had stated services in Plainville for more than twenty-five years, at one time as a part of the New Britain parish and at another time as a part of Bristol. In 1881 the Rev. P. McAlenny was assigned to Plainville, and the present fine church was built.

The first school-house in the Great Plain was built about 1790, and is still standing, at the south end of the covered bridge. It is now a brass-foundry. In 1842 Plainville was divided into two school districts, the east and the west. Soon after the town was incorporated they were consolidated, and the graded system was adopted. The present school building was erected in 1872. The graded system, though strongly opposed at first, has given general satisfaction. The separate school at first maintained in the White Oak District has been discontinued, as it was found cheaper to give the scholars that were attending it free transportation to the graded school.

Farming on a large scale has been given up in this town, and the land is cut up into small sections. The last of the farmers who cultivated land here by the hundreds of acres was Samuel Camp, who died in 1876.

The work of "village improvement" has been generally undertaken in the town, and it bears many evidences of care and of good taste. It is a healthy place, and is steadily growing in population. It has a weekly newspaper, — the "Plainville Weekly News," — edited and published by C. H. Riggs, of Bristol, in connection with the "Bristol Press." The local editor is Simon Tomlinson.

S. Tomlinson

XXI.

SIMSBURY.

BY LUCIUS I. BARBER, M.D.

THE beautiful valley through which the Farmington River winds in its course from Farmington bounds northward, was called by its original occupants Massaco (pronounced Mas-saw'co), and the river itself, the Tunxis. This valley lies between two parallel mountain ridges, stretching in a northeasterly and southwesterly direction, called by the early settlers respectively East Mountain and West Mountain. The East, now called Talcott Mountain, in honor of Major John Talcott, of Hartford, is a continuation of the Mount Holyoke and Mount Tom range, of Massachusetts, and terminates in East Rock at New Haven. The West Mountain is a continuation of the Green Mountain range, of Vermont, terminating in West Rock at New Haven. Previous to its settlement by the whites Massaco was an unbroken forest, save along the river, where natural meadows spread out on either side, skirted with tangled thickets and vines, interspersed with patches of Indian corn, tobacco, beans, etc. Moose, deer, and other wild animals were numerous, and its streams were supplied with fish in the greatest abundance. All these rendered it an inviting and favorite camping and hunting ground for the Indians. Its plains and uplands were covered with majestic pines, and its ridges and mountain-sides with hard wood of every variety adapted to the climate.

The first official or public notice of Massaco is in an order of the General Court, in these words: —

> April, 1642. — "Its Ordered, that the Governor and Mr. Heynes shall have liberty to dispose of the ground uppon that parte of Tunxis Riuer cauled Massocowe, to such inhabitants of Wyndsor as they shall see cause."

About the year 1643 two young men, John Griffin and Michael Humphrey, came to Windsor and engaged in the manufacture of tar and turpentine, which soon became important articles of commerce. John Griffin was the pioneer in this business, as he was afterward the pioneer settler of Massaco. In 1647 the General Court ordered that Massaco be purchased by the country, and appointed another committee to dispose of it. But no purchase from the Indians, and no grants, were made by either of these committees. Meanwhile Griffin

John Griffin

michell Humphrey

and Humphrey were prosperously carrying on their business of manufacturing pitch, tar, and turpentine, when a difficulty, involving important results, occurred between Griffin and an Indian. One day Manahannoose, a Massaco Indian, "did wittingly kindle a fire," which consumed a large quantity of tar belonging to Griffin. For this the Indian was arrested and brought before the Court in Hartford, and in default of "the payment of five hundred fathom of Wampum," which was the judgment of the Court, was delivered over to Griffin, by order of the Court, "either to serve, or to be shipped out, and exchanged for neagers, as the case will justly beare," — as provided by law. To escape this penalty, Manahannoose gave to Griffin a deed of Massaco; and the other "Indians, the proprietors of Massaco, came together and made tender of all the lands in Massaco, for the redemption of the Indian out of his hands, being they were not able to make good the payment of five hundred fathom of Wampum, for the satisfaction."

The permanent settlement of Massaco began about 1664. The General Court had made to several persons grants of land lying on both sides of the river, above the Falls. In 1663 a grant was made to John Griffin "of two hundred acres [north of the falls] (where he can find them), between Massaco and Warranoake, in consideration that he was the first to perfect the art of making pitch and tarre in these parts." This grant, with another subsequently made by the town in 1672, of about a mile and a half square, given in part consideration of his resigning and relinquishing his Indian deeds to the proprietors of the town, constituted what was known as Griffin's Lordship. In a deed dated in 1664 he is described as belonging to Massaco; showing that at that date he had become a settled and permanent inhabitant. A committee had been appointed by the General Court "to lay out all the lands that are undivided at Massaco, to such inhabitants of Windsor as desire and need it." In 1666 they went up to Massaco and measured out allotments to themselves and to several other persons at Newbery's (now Westover's) plain; and in 1667 they surveyed lots, granted at Nod meadow, at Wetaug, and Hopmeadow. This committee were Simon Wolcot, Captain Newbery, and Deacon Moore. In October, 1668, about twenty-five men met at the house of John Moore, Jr., in Windsor, and agreed on the terms of settlement on their several allotments at Massaco. Nearly all of these settled on their lands within two years after their grants were made. The settlements were mostly along the river, on both sides of it. By a return made in 1669, by order of the General Court, of the names of the freemen belonging to each town and plantation, it appears there were thirteen who were "stated inhabitants of Massaco, and have been freemen for Windsor, — Thomas Barber, John Case, Samuel Filley, John Griffin, Michael Humfrey, Joshua Holcomb, Thomas Maskel, Luke Hill, Samuel Pinney, Joseph Phelps, John Pettibone, Joseph Skinner, Peter Buell." In the same year John Case was appointed by the General Court constable for Massaco, — the first civil office held by any of its inhabitants.

Simon Wolcot

Massaco had hitherto been, in the language of the General Court, "an appendix of Windsor." It was an offshoot from that town. In 1670 the inhabitants of Massaco appointed two delegates, Joshua Holcomb and John Case, to present to the General Court their petition for town privileges. This petition was at once granted, and the delegates were received as members of the Assembly at the May session of that year. The record of incorporation is in these words: —

Joshua Holcomb

> "This Court grants Massacoe's bounds shall runn from Farmington bounds to the northward tenn miles, and from Windsor bounds on the east, to run westward tenn miles; provided it doe not prejudice any former grant, and be in the power of this Court so to dispose. . . . The Court orders that the plantation at Massacoe be called SIMMSBURY."

The origin of the name is a matter of conjecture. Simon Wolcot was a prominent man in the colony, as were his father, Henry Wolcot, and his brother of the same name. He was one of the committee to "dispose of the lands at Massaco, and further the planting the same." He was one of the first and most prominent settlers of the town, and took an active interest in its affairs. He was familiarly called "Sim," according to the prevailing custom of abbreviations, and it is not improbable that the town was thus named in compliment to this man.

The records of the first ten years after the town was incorporated were unfortunately destroyed by accidental burning between June, 1680, and October, 1681; necessarily, therefore, the history of its organization and public acts during those years is meagre and obscure. John Slater was the first town clerk whose records are extant; though tradition says John Terry was the first to hold that office, as well as the first military officer.

John Slater Register

At the October session of the General Court in 1670 the deputies for Simsbury were John Griffin and Michael Humphrey. In 1671, as a mark of confidence, and in recognition of the integrity and trustworthiness of Mr. Simon Wolcot, the General Court granted to him liberty "to retail wine and liquors (provided he keep good order in the dispose of it) until there be an ordinary set up in Simsbury."

During the first five years after the incorporation of the town the number of families perceptibly increased; but in 1675 a calamity impended which in the following year overwhelmed the town and dispersed its inhabitants. Philip's War had commenced. In Massachusetts and Plymouth colonies attacks were made upon some of their towns, many of their inhabitants killed, and houses pillaged and burned. Simsbury, being a frontier town, was peculiarly exposed to danger. By order of the General Court a garrison was established there, and kept up at the expense of the colony. A council of safety was established at Hartford, and was in daily session, for the protection of the colony. On the 6th of August the Council "Ordered the several towns to keep scouting parties of mounted men on the roads between town and town, for the prevention of danger to travellers," and "that Windsor, each other day, shall send four men to clear the roads to Simsbury." Rumors of danger increasing, the General Court, at its session in October, 1675, passed an order "That the people of Simsbury shall have a week's time to secure themselves and their corn there; and at the end of a week from this date the souldiers now in garrison at Simsbury shall be released their attendance there," — thus leaving the inhabitants to provide for their own safety.

As before stated, the inhabitants of Simsbury were mostly emigrants from Windsor. Upon hearing this order many returned thither, with such effects as they could carry with them; but not all, as appears from the issuing another order of the Court, March 3, 1676, as follows: —

> "The insolencies of the heathen, and their rage encreasing against the English, and the spoyle that they have made in sundry places, hath moved us to order that *forthwith* the people of Simsbury doe remove themselves, and what estate they can remove, to some of the neighboring plantations, for their safety and securety."

Then came the rush for dear life. There was no bridge or ferry across the river where teams could cross, or cart-path through the forest. All the goods they could carry must be packed upon their backs. The Rev. Daniel Barber, a descendant of one of these refugees, thus vividly describes the scene, and what followed: —

> "The fearful apprehension of being suddenly murdered by savages put in motion and hastened along whole bands of women and children, with men in rear; with sheep and cattle and such utensils and conveniences as their short notice and hasty flight would permit. Their heavy articles, such as pots, kettles, and plough-irons, were secreted in the bottoms of swamps and wells. The father of the first Governor Wolcott and his family were among those who fled from Simsbury. He filled up a large brass kettle with his pewter cups, basins, platters, etc., and then sunk the kettle, with its contents, in the deep mud of the swamp, but was never able to find it afterward. After the inhabitants had spent a day or two in their retreat, the men under arms were sent back, for the purpose of looking about and making discoveries. They came to the highest eminence in the road east of Simsbury River, from which, at one view, they could take a survey of the principal part of their habitations, which, to their surprise and sorrow, were become a desolation, and every house burnt to ashes."

And he adds: —

> "I have recorded the story as a matter of fact, having very often heard it related as such, in my infant years, and also from the children of those who were witnesses and personal sufferers."

The date of the disaster was the 26th of March, 1676. It was a Sabbath day. A band of Philip's warriors rushed through the deserted town and applied the torch to the thatched roofs, and forty dwelling-houses, with barns and other buildings, were consumed. Fences, farming-utensils, furniture, farm-produce, and provisions were gathered into heaps and burned. The ruin was complete; not a house or a building was left. Up to the time of the burning of Simsbury the Massaco Indians had welcomed their new neighbors and lived in peace with them. After this disaster many of them, through fear of the hostile Indians, fled in terror to the west, and established a new Wetaug on the banks of the Housatonic. For more than a year Simsbury remained a solitude. But though its former inhabitants were driven from their homes, they still maintained their town organization and transacted town business. Only one week after the catastrophe they held "a towne metting of y^e inhabitants of Simsbury, in Windsor (occasioned by the Warr)," and passed sundry town acts of which there is a record.

In the spring of 1677, the danger being supposed to have passed, the greater number of the settlers returned to their former grants, and began to build again their habitations. The rebuilding of the town was slow and discouraging. Some of the former inhabitants did not return, while others, having lost all their goods and utensils, were greatly straitened. As in other plantations, a system of "common fields" had early been established for the protection of the growing crops. One such field was established on each side of the river, extending from the house-lots to the river in breadth; and in length, from Farmington bounds at the south to a point below the Falls at the north, — a distance of more than seven miles. These were under the care of the selectmen, or townsmen. In the management and care of them great and frequent difficulties occurred; indeed, at this period of settling anew the town, matters of difference and unpleasantness were constantly arising. But in the midst of these it is pleasing to observe the spirit of moderation and conciliation which prevailed. By a formal vote of the town a memorable rule of action was adopted, which is worthy of being perpetuated and kept in force.

> "Dec. 1, 1681. — We, the inhabitants of Simsbury, being met together the 1^{st} of y^e 10^{th} moneth, being desirous henceforward to live in love and peace, mutually to the glory of God and our own peace and comfort, to prevent after Animosities and uncomfortable variances, do make this Act: That whensoever any difference may arise in any of our civill transactions, y^t, after we have given our reasons mutually, one to another, and cannot, by the meanes, be brought together: that, to a Final Issue of our difference, we will committ the matter, with our reasons, pro and con, to the Worshipfull Major Tallcott and Captain Allen, to heare as presented in writing, and that we will sit downe to their award, or determination: this voted and concluded for a standing record for henceforward."

Major Talcott seems to have been the patron saint or special and trusted counsellor of the Simsbury settlers on all occasions of difficulty. In their troubles with the Indians, resulting from the non-payment of their dues for the purchase of their lands; in their strifes in relation to the location of the meeting-house; in the settlement of ministers and the distribution of lands, — he was appealed to, and aided them by his wise counsel and advice. In short, "y^e Worshipful Major Talcott" was their "guide, philosopher, and friend."

Thirty-four years had passed since the Indians sold their lands to John Griffin. The title, however, was not valid, the purchase not being made in accordance with the laws of the colony. The old Indians had passed away. In 1680, by the aid and helpfulness of "the Worshipful Major John Talcott, of Hartford," the inhabitants of Simsbury bargained with the successors of those Indians, who, for the consideration of the deed to Griffin, and for "a valuable sum paid to them in hand," gave a deed in trust for the inhabitants to Major Talcott, and other trustees named, in full confirmation of the contracts of their predecessors, "of all that tract of land lying and being situate on Farmington bounds southward, and from thence to run ten large miles northerly, and from the bounds of Windsor town on the east, to run ten large miles westward; the tract or parcel of land being ten miles square large."

But the "valuable sum" not being paid, "the Indians make a grievous complaynt to s^d Major, and being incessantly urging for their dues agreed for, the Towne at a metting held May 5, 1682, for to still the acclaymations of the Indians, and to bring to issue the said case, and to ease the major of those vexatious outcries, made by y^e Indians for their money, to bring the matter to a period, the inhabitants of Simsbury at this meeting have agreed to put to sail one hundred or one hundred and fifty acres of said land, within the precincts of Simsbury, on y^e river, towards their west bounds."

Here the "Worshipful Major Talcott" opportunely comes in and proposes as follows: —

"A Coppy of y^e Major Talcott's tearmes.

"Gentl^m and Friends: in y^e mean time let not anything I signify here prevent yourselves making saile of any or all that land lyeing west upon y^e river: for the Truth is, I have no desire nor temptation by all that I have seen or heard, to spur me one to gain it, having fully consulted myselfe in reference to y^e grounds of that matter, in all the circumstances thereof, both good and bade, and do find no one place, where anything considerable can be taken up; the most of that which some call meadow is full of small brush and vines, through which y^r is no passing; or full of trees, small and great, which will be very chargeable subduing: and in y^e place where the best land of that sort is, there is no accommodation of vpland to it, saving onely mighty Tall mountaynes and Rockes, and the way bade to it, and a great way to all of it, and will be dismally obscure & solitary to any that shall live vpon it, and very hard coming at the market, not onely because of y^e remoteness, but badness of the passage, and the society of Neighbourhood will be very thin, all which will be discouraging. Yourselves may Improve yo^r most Judicious, to take view if you see good for yo^r further satisfaction: for my designe is not to bring up an evill report concerning the badness of any part of yo^r bounds. Neither shall any wayes disadvantage yo^r market, by putting a low esteme upon the lands, let the wheells turne which way they will. And yet, notwithstanding all that I have inserted in these lynes, setting asyde all difficultyes mentioned, if you can in a joynt way, with freedom of spirit and serenity of mynde se cause to grant three Hundred Acres in any place or places, not exceeding three places, where I shall take it up, upon said West River towards the West end of yo^r Bounds, I shall accept you giving deeds for the same; whether it shall be worth a penny to me or no. And that shall be an Issue of y^e Debt matter depending.

"Your friend and serv^t,

John Tallcott

In response to these magnanimous "tearmes" the town returned the following: —

"*A Coppy of a Letter sent to Major Talcott.*

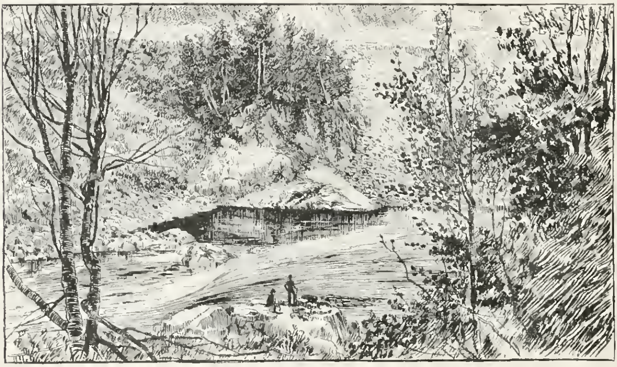
"These are to informe the Worshipfull Major Talcott, y^t in answer to his letter received (June, y^e 9^{th} 1682), the Inhabitants of Simsbury being met to hear and consider y^e same, vpon July y^e 4^{th} 1682, Voted and agreed to give the Worshipfull Major John Talcott, of Hartford, Three Hundred acres of land vpon the River lying towards the westward end of our Town Bounds, & have granted him that liberty to take it up in Three places, according to his desire; this granted vpon the account of the Major defraying of the charges of the whole Indian purchase."

Thus ended a long-pending, unsettled claim of the Indians, so as to give them satisfaction and still their "acclaymations."

From a very early period difficulties in relation to and arising from unsettled boundaries between Simsbury and Windsor existed, but they were amicably settled in 1691. The people living in the northeastern part of the town were for a long time subjected to great annoyance and loss by a claim set up by Suffield that they were within its limits, and were liable to pay taxes in that town. Suffield was organized under and by authority of the General Court of Massachusetts in 1682, and claimed by that colony. For a long time the line between the colonies was in dispute; but at length a new survey showed that not only these border settlers of Simsbury but the whole of the town of Suffield belonged to Connecticut.

In 1786 the town was divided by act of the legislature, — the northern half, taking with it half the population as well as territory, being set off and incorporated as the town of Granby. Again, in 1806, Simsbury was divided by a north and south line, west of which the territory formerly called West Simsbury was incorporated as a town, to be called Canton. By this division the population of Simsbury was again reduced by nearly one half; so that in 1810 the census showed a population of about 1,900. But even this did not suffice; in 1843, by an act of the legislature, all that part of Simsbury lying east of Talcott Mountain, comprising "a tract of land about five miles from north to south, and one mile wide, containing about three hundred and fifty persons, was annexed to the town of Bloomfield." Thus again was the population of Simsbury materially diminished and its area reduced, so that from being one of the largest it has become one of the smallest towns of the State. Its area now covers only the original Massaco which Manahannoose and his friends conveyed to John Griffin. It is bounded on the north by Granby and East Granby; on the east is Talcott Mountain, whose crest line separates it from Bloomfield; and Mount Philip is in the extreme southeast. These mountains present toward the west a mural front, with only three passes over them within the limits of the town: the first is at Wetaug, between Mount Philip and Talcott Mountain; the second, at Terry's Plain, two or three miles north of the first, through which passes the old county road from Granville, Mass., to Hartford; the third and only remaining pass is at the Falls, between Simsbury and Granby, where the Farmington River breaks through the mountain ridge on its way to the Connecticut at Windsor. Here passes not only the common or carriage road, but also the Hartford and Connecticut Western Railroad, from Hartford to the northwestern part of the State and the great West. Here too is the beautiful and now flourishing village of Tariffville, within the limits of Simsbury, possessing one of the largest and best water-powers of the State.

Simsbury is bounded on the south by Avon, the north line of which runs diagonally across Mount Philip. From the Connecticut valley, Mount Philip is scarcely distinguishable from Talcott Mountain, but from any stand-point in the Farmington Valley it is a distinct and prominent mountain peak. From its summit the view is enchanting. There stand the Tower and the Summer-house, the former in Avon, the latter in Simsbury. Mount Philip received its name from the first settlers on their return from their sad exodus at the burning of Simsbury. By that name only it has been known by their descendants for more than two hundred years. Every rood of land upon it is and has many times been recorded in the Simsbury records as "lying and being on Mount Philip."



TARIFFVILLE GORGE.

In railroad facilities Simsbury is not surpassed by any other country town. In 1850 the New Haven and Northampton Company constructed a railroad, passing through the centre of the town from New Haven to the north line of the State, and subsequently to Northampton, on or near the line of the canal which had been constructed between those points, and which, proving unsuccessful, was abandoned. By this road direct communication is had with New York. In 1871 the Connecticut Western Railroad, now reorganized as the Hartford and Connecticut Western, was opened for use from Hartford to the west line of the State, and is now extended to the Hudson River. These two railroads intersect each other at Simsbury Centre, and give business and postal communication with all parts of the country.

In 1868 the Simsbury Water Company was chartered, for the purpose of supplying the families in Centre and Hopmeadow districts with pure running water. In this it is eminently successful.

In the early history of the town its ecclesiastical as well as its civil affairs were managed in town-meetings. As early as 1671, only a year after its organization, the town made a contract with Mr. Thomas Barber to erect, according to specifications, a meeting-house for public worship. As has been stated, the first settlements of the town were on both sides of the river, on roads running parallel with it through the length of the valley. The river not being fordable, and there being no bridge or ferry, it was a matter of the greatest importance on which side the meeting-house should be placed.

To settle this question meeting after meeting was held; votes were passed at one, to be reversed at the next. Bitter feelings arose. A majority voted to place it on the east side; at the next meeting, on the west side. At length it was agreed to leave the matter to Major Talcott and Captain Allyn, of Hartford, who after a full hearing decided that the house should be built on the west side, in front of the burying-ground, at Hopmeadow, — giving at the same time some friendly advice. Again the town held a meeting: —

> "Feb. 13, 1682, put to vote y^{e} above written, to see whether it would be accepted, respecting the whole advise, of the Worshipfull Major Talcott and Captain Allyn: it by y vote was accepted by 12 persons, and not acepted by 17 or 18 persons."

Finally, to put an end to the contest which had continued so many years, an agreement was drawn up, and signed by all the legal voters of the town, "to appoynt a day solemly to met together, in a solemne maner, to cast lott for y^{e} place where y^{e} meeting house shall stand; . . . and where the Providence of God cast it, so to seat down contented." This was submitted to Major Talcott and Captain Allyn, and by them was "well approved" May 8, 1683. Accordingly, "At a solemne metting on May 24, 1683, two papers were put into y^{e} hat, the one east, and the other for the west syd of y^{e} river, — and it was agreed that the first paper that is drawn shall be y^{e} lott; this voted: the lot that came forth was for the west syd the river." Thus was amicably settled an unhappy controversy which had so long existed, exciting the animosities and disturbing the friendly relations of those who should have lived in harmony. Having exhausted all human means to effect a settlement, they appealed to the court of Heaven for a decision of the question at issue. Without doubt they considered it a religious act, and the result as the judgment and will of God. All cheerfully acquiesced in the decision, and went forward and erected the house that had been under contract twelve years.

The first meeting-house stood in front of the burying-ground at Hopmeadow. It was erected in 1683. It was used for public worship about sixty years. Mr. Samuel Stone, son of the eminent colleague of Mr. Hooker, of Hartford, was the first minister of Simsbury. He was employed during the whole period from 1673 to 1679, only interrupted by the destruction of the town in 1676.

Samuell Stone

After Mr. Stone, the next minister was Mr. Samuel Stow, then lately dismissed from Middletown by a committee of the General Court. He continued in the work of the ministry here from 1681 to 1685, and was invited to settle, but declined. In May, 1682, Mr. Stow and Michael Humphrey were appointed by the town to present a petition to the General Court asking leave "to sette [them]selves in Gospel order," and form a church. The petition was at once granted, but the church was not organized till fifteen years later.

Samuell Stow.

The next candidate for settlement was Mr. Edward Thomson. He was from Newbury, Mass. He supplied the pulpit from 1687 to 1691. The town gave him a call to settle; but not agreeing on the terms, he suddenly returned to Newbury.

After Mr. Thomson came Mr. Seth Shove, who preached here from 1691 till 1695. His labors were so acceptable that the town gave him a unanimous call to settle, and he signified his acceptance, but soon afterwards settled at Danbury. His character was that of a pious, godly man, and he was known as a peacemaker.

In October, 1695, the town voted a call to Mr. Dudley Woodbridge, and in August, 1696, renewed the call. A difference existed as to the terms of settlement, and hence, delay. In July, 1697, increased inducements were held out to him, and the invitation repeated. After some further delay Mr. Woodbridge accepted the invitation; and on the 10th of November, 1697, the church was organized, and he was ordained and installed as its pastor. At the ordination of Mr. Woodbridge, forty-three persons — twenty-six men and seventeen women — were admitted members of the church. He died Aug. 3, 1710, and was buried in the burying-ground at Hopmeadow. He continued in the work of the ministry here upwards of fourteen years. Immediately after his death the inhabitants held a town-meeting, and appointed a day of fasting and prayer, "to seek to God for his conduct and guidance in refference to the procuring a faithful minister in this place, and to advise with the Reverend Elders of the neighboring Churches." In accordance with their advice the town by a unanimous vote invited Mr. Timothy Woodbridge, Jr., a son of the Rev. Timothy Woodbridge, of Hartford, to settle in the ministry here, and again in 1712 the invitation was renewed, with an increase of salary offered. This was accepted, and on the 13th of November of that year he was ordained. He died Aug. 28, 1742, having continued in the work of the ministry here about thirty years. His remains lie buried near those of his kinsman and predecessor.

The term of Mr. Timothy Woodbridge was a stormy period. The congregation had so increased that the old meeting-house was too small for their accommodation. In 1725 steps were taken by the town to erect a new one. Then re-arose the question of location, and with it the old feelings of jealousy and strife. Meetings were held, and votes without number were passed and rescinded. The General Court "Ordered His Honour y^e Governour and Nathaniel Stanley to meet the inhabitants." A meeting of the town was held. "His Honour Joseph Talcott, Esq., Governour, was chosen moderator of the meeting. Sundry

Tim: Woodbridge

votes were passed, and a site agreed on." This again was rescinded. Thus it went on from year to year. The strife continued and waxed more fierce, till in 1736 the General Assembly appointed a committee to report "how they find the state of the matters." Upon their report and recommendation the General Court arbitrarily divided the territory of the town into three societies, besides the portion east of the mountain, which they annexed to Wintonbury. In 1739 the Assembly ordered that the meeting-house of the First Society should be located on Drake's Hill, where it has ever since remained. Thus was terminated a fourteen-years bitter controversy. When, subsequently, the town was divided, the other two societies were included in Granby. Afterward, in 1780, the First Society was divided, and the society of West Simsbury was constituted.

While these meeting-house difficulties were in progress, others arose in relation to the payment of Mr. Woodbridge's salary. At the session of the General Court in May, 1732, Mr. Woodbridge represented that the town was in arrears to him for one year and seven months' preaching, which the town had refused to grant a rate for. The court ordered the town, within twenty days, to lay a tax sufficient to raise the sum required; and, in case of failure, the secretary of the colony was directed to grant execution against the estates of any of the inhabitants. In 1736 Mr. Woodbridge again applied to the Assembly, representing that his accounts and salary were still unpaid. Whereupon it was ordered that the inhabitants of the town "do forthwith pay to him what shall be found in arrear; and as Mr. Woodbridge has served the town in the work of the ministry for a year past, the Assembly do assess the inhabitants of Simsbury in the sum of £100, and appoint and empower John Case, collector, to gather said rate and pay it over to said Woodbridge."

At the May session following, in 1737, Mr. Woodbridge having shown to the Assembly that, notwithstanding the order of the last session, nothing had been done in the premises, it was resolved by the Assembly "that the inhabitants of Simsbury shall forthwith settle and adjust their accounts, and make payment of arrears due to Mr. Woodbridge"; and auditors were appointed to hear and adjust the accounts, and report to the Assembly next after doing the same. "And further Ordered that the listers of Simsbury within ten days next after the rising of the Assembly make a rate upon the inhabitants, except the two north parishes, amounting to £110 on List of 1736; which list to be delivered to James Cornish, Jr., who is fully authorized, appointed, and commanded, forthwith to gather and pay the same to Mr. Woodbridge, for his service from October, 1735, to October, 1736: and if the said listers neglect or refuse to make said Rate and deliver the same to s^d Cornish, within the time limited, they shall forfeit and pay a fine of £20 each, — one half to Mr. Woodbridge, and one half to the county treasurer; and if the s^d Collector fail in his duty, the Secretary of the Colony shall make a writ of distress, to distrain the s^d sum out of the goods of s^d Cornish." By these rigid measures the good minister was enabled to recover his dues for services rendered.

As before stated, the first Ecclesiastical Society of Simsbury was constituted by the General Assembly at its session in October, 1736. The first meeting was held, and the society organized, on the second

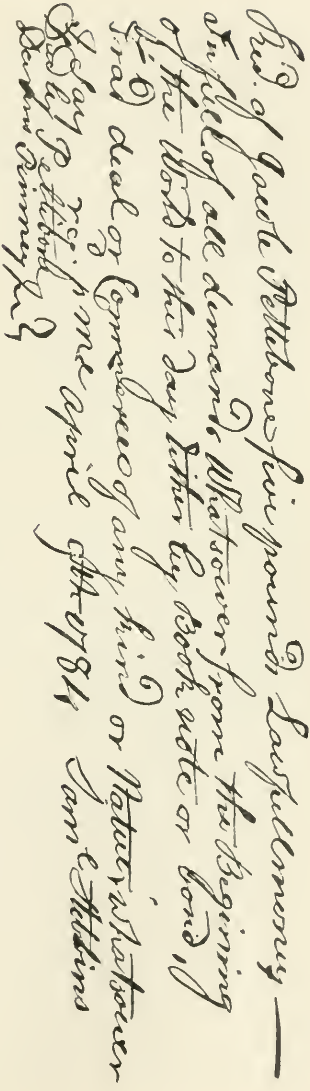
Tuesday of October, 1737. In December, 1739, the society voted to build the meeting-house, and to place it on Drake's Hill, as ordered by the General Court, where the present meeting-house stands. It was not completed and fit for occupancy till 1743. Mr. Samuel Hopkins was the first minister employed by the society. Mr. Hopkins afterward became known and distinguished by his theological writings, being the founder of what is known as Hopkinsianism. He preached here about six months, and afterward settled in Great Barrington, Mass. In 1743 the society "voted to improve Mr. Gideon Mills in order for settlement." He was ordained in September of that year. After about ten years many of his hearers began to be dissatisfied. "At a meeting of the inhabitants of the First Society in Simsbury, July, 1754, it was proposed Whether there is any considerable number who are not suted & easy, under the ministry of Rev^{d} Mr. Gideon Mills, in this society, and it was tryed by vote; and there appeared twenty-nine that voted that they were easy under Mr. Mills' ministry, and twenty-five that were not easy." This resulted in his dismissal in September of that year.

In December, 1756, Mr. Benajah Roots was called to settle in the ministry here, and on the 10th of August, 1757, was ordained and settled. He was a man of rare ability and piety. He differed from many of his brethren in the ministry, and after a time from a majority of his own people, on the subjects then uppermost in their minds; namely, infant baptism, the qualifications for admission to the church, the half-way covenant, etc., — on some of which he would, in later times, have been pronounced orthodox. These opinions, freely and clearly expressed, led to his dismissal in September, 1772. Mr. Roots built and resided in the house now occupied by Dr. Lucius I. Barber. It was built in 1762. From the time of the dismission of Mr. Roots till 1777 the pulpit was supplied by Mr. Patton, of Hartford, Mr. David Parsons, of Amherst, Mass., and others.

The Rev. Samuel Stebbins was ordained Dec. 10, 1777. During his ministry a great degree of harmony prevailed, with no disturbing element. He was a man of marked intelligence and sagacity, and of great shrewdness of character; and his fellow-citizens reposed great confidence in his judgment and business capacity. In 1806 he tendered his resignation of the pastoral office, and was dismissed at his own request. He died Jan. 20, 1821.

The Rev. Allen McLean was the next pastor. He was ordained and settled in August, 1809, and remained in the pastoral office till 1850, when, on account of the infirmities of age, at his request a colleague was settled. Mr. McLean, however, was continued as pastor, and occasionally preached, though during the last eleven years of his life he was totally blind. In 1859 the fiftieth anniversary of his ordination was celebrated by hosts of friends, who gathered from this and adjoining towns, and even from other States whither they had emigrated, returning to congratulate their old pastor and one another on so interesting an occasion. It was a day of friendly greetings and congratulations, of present joys and sunny memories. His interesting historical discourse, adapted to the occasion, was published. He was a graduate of Yale in the class of 1806. He died in 1861. Mr. Samuel T. Richards was settled as colleague pastor with Mr. McLean in 1850, and continued in office, to the acceptance of the people, till July, 1858, when, at his own request, he was dismissed. He was followed in the office by Mr. Oliver S. Taylor, as colleague pastor, who was installed Sept. 21, 1859. In 1865 he offered his resignation and was dismissed, the relation ceasing after the 1st of August of that year. The Rev. Newell A. Prince succeeded him, and was installed Nov. 8, 1865. In 1868 he tendered his resignation, which was accepted, and his dismission took place on the 1st of June of that year.

From 1868 to 1871 several persons successively occupied the pulpit, and, on the 1st of January, 1871, the church and society gave a unanimous call to the Rev. J. Logan Tomlinson, who for several months previous had supplied the pulpit. This invitation was accepted, and Mr. Tomlinson was installed pastor on the 6th of December, 1871. On the 24th of February, 1878, Mr. Tomlinson communicated to the church and society his resignation of the pastoral office "on account of the infirmities of ill health," with the request that they would unite with him in calling a council for his dismission. This request the society declined to grant, but "voted to give Mr. Tomlinson leave of absence for one year." At a subsequent meeting the society reluctantly yielded, and united with the church in calling a council for the purpose named. On the 27th of March, 1878, the council convened, and after expressing "their high and growing esteem of



Recd. of Jacob Pettebone five pounds Lawfull money —
In full of all demands Whatsoever from the Begining
of the World to this day Either by Book note or bond,
£5
Trad deal or Commerce of any kind or Natur whatsoever
I Say recd p me april 9th 1784   Saml Stebbins
Dudley Pettebone
Darius Pinney Jr

RECEIPT OF SAMUEL STEBBINS.

the retiring pastor's ministerial abilities and scholarly attainments, and their confidence in him as a true man, sincere Christian, and servant of Jesus Christ," declared the pastoral relations between him and the church and society to be dissolved from the 1st of April, 1878. Mr. Tomlinson was a man of rare abilities, and greatly respected and beloved by the people of his charge; and the attachment was mutual. His failing health alone caused the separation.

From May, 1878, Mr. William McFarland officiated two years. In January, 1881, the Rev. C. L. Tomblen was employed to preach for a year, at the expiration of which the arrangement was renewed, to continue indefinitely, so long as agreeable to both parties. He continued in this relation till February, 1884.

On the 1st of April, 1884, the Rev. Asahel L. Clark was employed to discharge the duties of pastor; and on the 10th of June, 1885, he was regularly installed as such.

After standing ninety years, the old meeting-house erected in 1740 was replaced by the present one, built in 1830 on the same site. The church and society have received valuable gifts and bequests from several benevolent individuals, natives of the town. Anson G. Phelps, Esq., late of New York, bequeathed to the church $1,000 for the poor of the town. In 1850 Mr. Thomas Case instituted a fund of about $4,500, called the Thomas Case Fund, for the support of the gospel ministry. John J. Phelps, Esq., of New York, in 1870 bequeathed to the church the sum of $3,000; and in 1883 Mr. George D. Phelps bequeathed to it the sum of $1,000.

John J Phelps

Amos R. Eno, Esq., of New York, has repeatedly shown his liberality by frequent beneficent acts. In 1880 it was represented to him that the society owed $1,000; he forthwith drew his check for that amount and sent it to the treasurer. At the beginning of the year 1883 he purchased the "old Simon Wolcott farm," fitted up and put in repair its buildings, and stocked it, and as a new year's gift presented it to his native town for a "home for the poor of the town."

Amos R Eno

In 1883 about $3,000 was raised by subscription, largely by the efforts and munificence of Horace Belden, Esq., which was appropriated to the decoration of the meeting-house, including beautiful cathedral windows, together with a memorial window to perpetuate the names and memory of the deceased pastors, — the Rev's Dudley and Timothy Woodbridge, Samuel Stebbins, and Allen McLean.

About the beginning of the present century the Methodists began to hold religious meetings in this town. At first, itinerant preachers held services in school-houses or private dwellings once in three or four weeks. Their first quarterly meeting was in 1818, at Farms Village. In 1840 the present church was built. Its cost was about $3,000, obtained by subscription from all parts of the town. The church has been greatly prospered under the preaching of a succession of talented and earnest pastors. In 1882 the church edifice was remodelled and renovated at a cost of about $4,000, raised by subscription of its members and the gifts of outside friends. J. O. Phelps, Esq., contributed largely in time and money. In 1868 Mrs. Jemima Woodbridge left to the church, at her decease, a bequest of $3,000. In 1883, by the will of Mrs. Philomela Goddard, it was made her residuary legatee, receiving thereby about $14,500.

The Baptist Church of Tariffville was organized May 31, 1833, with a membership of thirteen persons. The following named pastors have successively officiated: The Rev's Charles Willet, William Reid, Asahel Chapin, R. H. Maine, R. H. Bolles, Charles F. Holbrook, Joseph Burnett, Mr. Lovell, William Goodwin, and Mr. Nichols. The first church was burned in 1876. A new one was built in the spring of that year, and dedicated in September.

During and in consequence of the controversy in regard to the location and building of the old meeting-house, a few individuals withdrew from the old society in 1740, and organized an Episcopal church in Scotland, then in Simsbury. In 1743 their number was largely increased. The parish took the name of St. Andrew's, and is one of the oldest in the State. In 1868 an offshoot of this church sprang up in Tariffville, which has nearly supplanted the old stock; many members of the old society of St. Andrew's, uniting, have formed a new society and erected a beautiful church edifice at that place, at a cost of about $22,000.

In 1847 the Roman Catholics of Tariffville and vicinity, under the charge of the Rev. Luke Daly, erected a church in that place, which was well sustained under the care of his successors, — the Rev. Mr. Dwyer, and Fathers Fagan, Walsh, and Sheridan. A few years since a new church was erected, the old one being too small, and recently a new pastoral residence has been purchased. The society is in a flourishing condition. It embraces Simsbury, Granby, and East Granby; and included in the mission are Bloomfield, Scotland, and Cottage Grove. The present resident pastor is the Rev. Father John F. Quinn, under whose acceptable and efficient labors the church is exceedingly prosperous. Father Quinn has under his care about twelve hundred persons, of whom about six hundred belong to the Tariffville Mission.

At a town-meeting held in 1701 "a Committee was appointed to agree about the measures and method of a School, and chuse a Schoolmaster." They agreed with John Slater, Sr., "to keep said school: to teach such of s.^{d} town Children as are sent, to read, writ, and to cypher, or to say the rules of arithmatick." The school was to be kept at two places alternately, three months in a place; the first school was to begin at the Plain, and the next at Wetaug, on the west side of the river, and the schoolmaster to be allowed forty shillings per month during six months.

In 1703–1704 the committee "agreed that there shall be four Schooldames — two at Wetaug, one on ech side the riuer, one at Samon brook & one for Terries & at Scotland — and a schoolmaster: and such parants as send their children from other parts of the town to said Schoolmaster, shall allow fourpence per week for every child so sent: each of the Schools to be keept up five month in one year, at least."

In 1707 the town voted to sequester the copper-mines, and to appropriate and work them for their own use; and that before any division of the copper, refined or wrought, should be made, "the tenth part of it shall be taken from it, for pious uses; viz. two thirds of it shall be to the maintaining an able schoolmaster here in Simsbury; the other third part shall be given to the use of the Collegiate School erected within the Colony, to be improved as the trustees of said school shall see good." Probably neither the college nor the schoolmaster received any great pecuniary benefit from this source; but the act is a manifestation of the interest felt by the men of that generation in the cause of education. For many years there have been twelve school districts in the town, where schools have been maintained most of the year in comfortable and convenient school-houses. In 1865 the three districts of the village of Tariffville were consolidated, and a union school-house erected, at an expense of more than $13,000, where a graded school of three departments was established. It has since that time been permanently and successfully conducted by teachers of ability and experience, and is an ornament to the village and an honor to those who were active in its establishment. At the centre of the town Mr. J. B. McLean has established the Simsbury Academy, a boarding and day school for boys and girls. The school is now (1884) in its fifth year of successful operation. In addition to the ordinary means of education, it may not be amiss to mention the Simsbury Free Library, established and opened to all the inhabitants of Simsbury, through the munificent gift of $3,000 by Amos R. Eno, Esq., whose other noble acts of beneficence to the church and the town have been previously mentioned. The library contains a choice selection of books, which from time to time is added to as new works are published.

In the French and Indian War, which began about 1756, Simsbury contributed its full proportion of troops. A company was raised in this town for the protection of Crown Point; and on the muster-roll of General Lyman's regiment, at the siege and capture of Montreal, are the names of a number of Simsbury men. In March, 1762, Noah Humphrey was commissioned captain of a company raised in and about Simsbury, which formed a part of General Lyman's regiment in his ill-fated expedition to Havana. Elihu Humphrey went out as second lieutenant of the company, and in three days after his arrival there, was appointed adjutant of the regiment. His brother, Nathaniel Humphrey, enlisted as a private, and on his arrival at Havana was appointed ensign of Captain Humphrey's company. There were in the regiment eight hundred and two men. On the 16th of October only forty were reported fit for duty.

Noah Humphrey

Nathl Humphrey

In the War of the Revolution, few, if any, of the towns of the State furnished a larger number of enlisted men than Simsbury. With great unanimity the inhabitants of this town espoused the cause of freedom, and rendered essential aid in the great struggle for independence. When the news of the passage of the Boston Port Bill was received in this country, meetings were held in many places to express indignation at this arbitrary measure. On the receipt of the intelligence in Simsbury, nearly a year before the beginning of hostilities, a town-meeting was called, Aug. 11, 1774, and Hezekiah Humphrey, Esq., was made moderator. Resolutions were passed avowing loyalty to King George, but declaring that Parliament had acted without legal right; favoring a Continental Congress, and calling for subscriptions to aid the people of Boston; and that there might be no disguise of public sentiment, the resolutions were ordered printed in the "Connecticut Courant." On the 19th of April, 1775, the first blood of the Revolution was shed, and in three weeks from that time a company of more than one hundred men, under the command of Captain Abel Pettibone, was raised in Simsbury and on the march to Boston. Many of the men were engaged in the battle of Bunker Hill. Immediately after this battle another company was raised by enlistment, under command of Captain Elihu Humphrey. This consisted of seventy-five men. Other troops were raised in 1776. From a return of the Eighteenth Regiment of militia, under command of Colonel Jonathan Humphrey, it appears that in 1777 two hundred and sixty-four of its men were in service in the Continental army. There was in the regiment an aggregate force of eleven hundred and forty-nine men, more than three quarters of whom belonged to Simsbury; and all of whom were, in 1778, called into active service at and about New York. Captain (afterward Major-General) Noah Phelps also raised a company from this town.

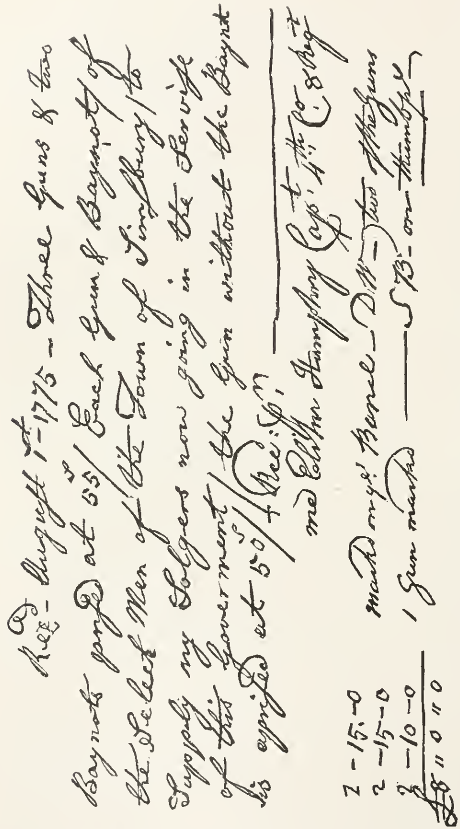
Hez Humphrey

Abel Pettibone Capt

Noah Phelps

In the War of 1812 many from Simsbury were called into the service, and the Simsbury artillery company, under command of Captain Sereno Pettibone, marched to New London for the defence of that town.

When the existence of the Government was put in peril by the Great Rebellion, the young men of Simsbury rushed to the front. Pursuant to a call dated April 22, only ten days after the first gun was fired, "a meeting of the citizens of Simsbury and its vicinity, without regard to previous political opinions, who were in favor of upholding the present Government and Constitution of the United States at all hazards, was held at the town-hall in Simsbury, to consult with reference to the present crisis in our national affairs." The meeting having organized, a committee of five gentlemen was appointed "to receive and distribute such funds as may be subscribed for the benefit of those who have enlisted, or may hereafter enlist, in defence of the Government; or for the support or assistance of the families of such as have families." On that day nine citizens of Simsbury were mustered into the service of the United States by voluntary enlistment. About $1,100 were immediately subscribed, and the distribution began. It was a beautiful manifestation of patriotic sympathy. Then the town took up the benevolent work, and voted bounties to its volunteer soldiers. At the close of the war Simsbury had furnished about two hundred young men to maintain the integrity of the Union.



Recd - August 1st 1775 - Three Guns & ~~two~~ Baynots prised at 55s/ Each Gun & Baynot/ of the Select Men of the Town of Simsbury/ to Supply my Solgers now going in the Servise of this Goverment/ the Gun without the Baynt is aprised at 50s/ + Rec: pr me Elihu Humphry Capt 4th Co. 8 Regt

markd on ye Barrel - D.W. - two of the Guns
1 Gun marked ——— S 73 - on thumbpe

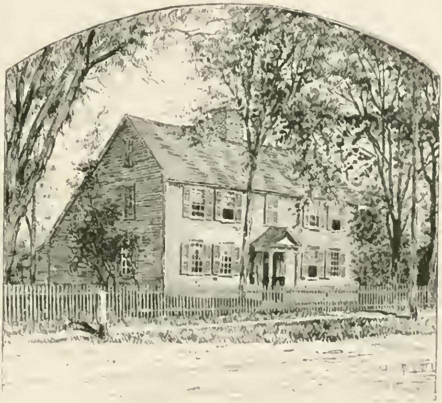
2 - 15 - 0
2 - 15 - 0
2 - 10 - 0
£8 " 0 " 0

Under the Colonial Government manufacturing was not encouraged. In 1728 Samuel Higley petitioned the General Court for the exclusive right to manufacture steel for a term of years, setting forth that "he hath, with great pains and costs, found out and obtained a curious art by which to convert, change, and transmute common iron into good steel." The General Court granted a patent, giving him the exclusive privilege of making steel for the term of ten years, conditioned that he should bring it to "a good and reasonable perfection" within two years. With these terms he complied, as to quantity and quality; but on the whole the experiment was not a success. Twelve years afterward Thomas Fitch and others obtained a like privilege; but by reason of the death of the Rev. Timothy Woodbridge, who was their scientific man, the business was given up, though it had been partially successful. Their

Saml Higley

works were on Hop Brook, above the mills. These were a grist-mill and saw-mill erected by Thomas Barber and others in 1679, under a contract with the town whereby it gave them "the free use of 'hoppe Brooke' during the time they shall keep up yᵉ said Mills in good repair," with other conditions specified therein. These mills have been kept up from that time to the present, — more than two hundred years.

Aside from these and some other saw-mills, but little, if any, machinery was put in operation prior to the Revolution. Everything was wrought by hand, — literally *manufactured*. Axes, hoes, forks, spades, ploughshares, scythes, all these were made by the hand of the blacksmith. Every farm-house was a manufactory. Here the domestic or itinerant tailoress made up the winter clothing for the men and boys, and the peripatetic shoemaker, with his bench and lapstone, made up the shoes. Spinning-wheels buzzed in every house; skeins of woollen and linen yarn hung on the walls; on the loom-seat, now supplanted by the organ and piano, the matron plied the shuttle and the treadles. The cloth for the family, blankets and sheets, table-cloths and towels, bed-curtains and window-curtains, flannels and carpets, — when carpets came in vogue, — all were woven there. Elsewhere grandmothers were seated by the "little wheel" spinning flax; and mothers in the corner carded wool or tow, or hatchelled flax. In the morning the lawn was white with "pieces of linen" spread out to bleach, and the meadow covered with flax to rot. All these were the work of women. They made the bread, the butter, the cheese; no bakery then, no creamery. They milked the cows, they cooked over an open fire, they washed and ironed, they scrubbed the floors and sanded them, they made soap and candles, they raked hay, they pulled flax, they dug potatoes. When they visited, they "carried their work;" when they sat by the fireside to rest, they were knitting, or patching the children's clothes, or darning their stockings. Of an autumn evening they were paring apples and quartering them for the children "to string" and hang in the morning in festoons on the sunny outside walls. All were busy, — always busy! What those women wrought is simply amazing. No wonder the women and girls of the present generation are weak and infirm: their mothers and grandmothers were overworked and physically exhausted.


THE OLD BRONSON HOUSE.

During and after the War of 1812 several manufactures were undertaken, and prosecuted with varied success. At the Falls a wire-factory was put in operation. Similar works were afterward established on Hop Brook above the mills, in connection with which a card-factory was put in operation near the house of the Hon. Elisha Phelps, who was one of the proprietors. At first hand-cards, afterward machine-cards, were manufactured. Clark & Haskell and Thomas Case were likewise engaged in the same business. During this period the women and children of the town found employment in "setting card-teeth." This, however, was soon superseded by machinery.

About the beginning of the present century the making of tin-ware was an important industry, and successfully prosecuted. Titus Barber was for many years engaged in this business, and was largely successful, sending his wares by pedlers into the South, and realizing great profits.

About the year 1836 Richard Bacon, Esq., a prominent citizen, in connection with partners in England, introduced the manufacture of safety-fuse at East Wetaug. After successfully prosecuting the business a number of years, Mr. Bacon sold his interest to the Rev. Joseph Toy, who soon afterward removed the works to Hop Brook, at the centre of the town, where, under the firm name of Toy, Bickford, & Co., a large manufacturing establishment has been built up, employing about one hundred hands.

Tariffville, in the extreme northeast corner of the town, has had a varied history. With a water-power and other facilities unsurpassed, many works of manufacture have been carried on there during the last half-century. Cotton and woollen goods, carpets, screws, and other articles have been manufactured by large companies with more or less success. In 1881 the property was purchased by the Auer Silk Manufacturing Company, organized, with a capital of $200,000, for the purpose of manufacturing dress-goods, tapestries, etc. The name is now changed to the Hartford Silk Company. Another company has since been organized for the purpose of manufacturing silk thread, etc. Both these companies are understood to be prosecuting their business with present success and the brightest prospects. They give employment to a large number of hands.

In agricultural industries and products Simsbury, in comparison with other towns, occupies a very favorable position. Its soil and situation render it adapted to every branch of agriculture. Grass, grain, fruit, and root culture are alike successful. The growing of Indian corn and tobacco is particularly adapted to the soil. They were both considerably cultivated by the aborigines here, and their successors have continued to give special care to these crops. Tobacco, always commanding cash at some price, is a tempting as well as a successful product. Nor is its culture limited to a recent date. In the middle of the last century it was an important article of culture and commerce in this town. At that time, for many years in succession, "packers of tobacco" were annually chosen in Simsbury. Stock-growing and the dairy must not be overlooked. In these, Simsbury is not behind other towns. In 1882 a company was formed for the establishment of a creamery, which is now doing a successful and prosperous business. During the last twenty-five years a great advance has been made in scientific and practical farming in this town.

Many of the descendants of the first settlers of Simsbury have filled important places in the history of the State and Nation. Among these was Colonel David Humphrey, the companion and aide of Washington, poet and historian, ambassador to Portugal and Spain, whence he brought the merino sheep to this country. He was a lineal descendant of Michael Humphrey, the pioneer of Simsbury. Another is Rutherford B. Hayes, late President of the United States, a descendant of George Hayes, one of the early settlers.

Simsbury, too, has been the birthplace of many distinguished men. Our assigned limits allow the mention of but few of them. Among them are: —

The Hon. Walter Forward, Member of Congress, Comptroller, and Secretary of the Treasury, under President Tyler.

The Rt. Rev. Alexander V. Griswold, a distinguished bishop of the Episcopal Church, who lived in Boston.

Anson G. Phelps, Esq., a leading merchant and citizen of New York City.

The Rev. Heman Humphrey, D.D., late President of Amherst College, a man of distinguished literary and Christian character.

H. Humphrey.

The Hon. Elisha Phelps, a leading man in public affairs, and for several years a Member of Congress.

Elisha Phelps

The Hon. Noah A. Phelps, late Secretary of State, and author of the "History of Simsbury."

The Hon. Jefferey O. Phelps, a brother of the last-mentioned, who, though entirely self-educated, became a respectable lawyer, and at the age of forty-five was admitted to the bar. He repeatedly represented his native town in the State legislature, and for several years held the offices of Judge of Probate and Judge of the County Court.

Noah A Phelps

The Hon. John S. Phelps, son of the Hon. Elisha Phelps. For eighteen years consecutively Mr. Phelps was a leading Member of Congress from Missouri, and for four years Governor of that State.

Jeffery O. Phelps

The old house now occupied by Dr. Lucius I. Barber, situated on the east side of the Main Street, in Simsbury, is of historic interest. It was built in colonial times, in the reign of King George III., in 1762, by the Rev. Benajah Roots, at that time the distinguished pastor of the Congregational Church. It was occupied by Mr. Roots till his dismissal in 1773, when it was purchased by Major Elihu Humphrey, grandfather of the present occupant. Major Hum-

John S. Phelps

phrey was a distinguished soldier and officer in the French and Indian War, at Montreal and Ticonderoga; and was adjutant of Colonel Lyman's regiment at the capture of Havana.

At the outbreak of the War of the Revolution Major Humphrey raised a company, and on the eve of their march to Boston paraded them before this house, where he then lived, for the purpose of giving them the opportunity of taking a tender leave of their wives and children and dearest friends. The scene is represented by one of their number as affecting and almost heart-rending.

Major Humphrey was in active service till the battle of Long Island, when he was wounded and taken prisoner, and confined in the Old Sugar-House, where he was so barbarously treated that he died soon after his return to his old home. In 1785 the house passed into the possession of Mr. Oliver Brownson, a distinguished composer and teacher of sacred music. For many years successively he was elected by the Ecclesiastical Society "Quorister, to lead the singing, in the Society." In this house he printed and published his celebrated singing-book,[1] which came into common use. He was the father of the Hon. Greene C. Bronson, late Chief Judge of the Supreme Court of New York, who was born in this house, and resided here till the age of sixteen years.

Oliver Brownson

Greene C. Bronson

The next occupant was the late Colonel Calvin Barber, who, under a contract with the State, in 1802 erected the walls of the old prison, "at the copper-mines," which in 1773 had been purchased by the colony "for a public gaol and work-house for the use of the Colony, and called and named New-Gate Prison." Colonel Barber was described by his pastor, in an obituary notice, as "a substantial pillar of the church and society." He was the father of the present occupant, and died in the old house in 1846.

Calvin Barber

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[1] "Select Harmony," first published in 1783.

S. J. Barber

XXII.

SOUTHINGTON.

BY STEPHEN WALKLEY.

SOUTHINGTON, situated in the southwest corner of Hartford County, is bounded on the north by Bristol and Plainville, east by New Britain, Berlin, and Meriden, south by Meriden and Cheshire, and west by Wolcott. The Quinnipiac River, rising near the boundary between Farmington and Plainville, runs nearly through its centre from north to south. The Eight Mile River, rising in Bristol, flows in at the northwest corner of Southington, then taking a southeasterly course joins the Quinnipiac at the village of Plantsville. After this junction the river bears a little to the east of south across the Cheshire line, then turning to the east flows through a gorge in a ridge of sandstone into Wallingford. The principal tributaries of these streams are Roaring Brook from the west and Misery Brook from the east.

The town is about six miles long from north to south, and in its widest part the same distance in breadth; having an area of about thirty-five square miles. It is skirted by mountains on either side. The Eastern Mountain is a trap dyke, — the end of the Mount Holyoke Range. At the north end of the town it is little more than 500 feet in height. Gradually rising toward the south, it terminates in abrupt cliffs called the Hanging Hills, the western and highest of which is, by barometric measurement, 995 feet above sea level. At the northern end water-lime is abundant. Copper and silver also appear near here in tantalizing quantities, and iron, barytes, bituminous coal, limestone, and fossiliferous slate have been sparingly found. The Western Mountain, a continuation of the Green Mountain Range, is a ridge of granite and granitic gneiss, having an average height of about 700 feet. The granite is mostly stratified, with the strata often greatly contorted. On this mountain, near Roaring Brook, is a cave called Alum Rock, in which alum is present in such quantities as to be easily detected by a touch of the tongue.

The sandstone between the mountains has been worn away by glacial action and covered by alluvium, except at the base of the trap and in a ridge called Wolf Hill, which extends from the north end of the town to the confluence of the Quinnipiac and Eight Mile rivers. As a rule this sandstone is shaly, contains much potash and considerable magnesia, and on exposure to the surface readily crumbles into a productive soil. Near Hanging Hills, however, it is a coarse conglomerate suitable for building-stone. Its strata have a uniform dip to the east of about twenty-five degrees. The alluvium between the mountains is deposited at an average level of about 225 feet above the sea.[1] A large part of its surface consists of two plains. The first, lying east of the Quinnipiac, formerly called "Nashaway plain," is 225 feet high, and the second, in the southwest part of the town, anciently named the "little plain," is 216 feet high. The tops of the hills near Southington Centre are mostly on a level with Nashaway plain, — only one, the highest, being thirteen feet higher.[2] The northern part of the town is a low plain, probably 160 feet high. The soil of these plains is sandy. A narrow belt of clay extends from the West Mountain half across the valley near the southern part. The strongest land, well adapted to grazing, is on Wolf Hill and at the bases of the mountains on either side where the sandstone comes near the surface.

All the evidence so far collected goes to show that the territory now included within the limits of the town was occupied by Indians, at least as a hunting-ground, long before the appearance of the white man. Arrow and spear heads have been picked up by the hundreds, and flint chips by thousands. Soapstone pottery, stone axes, adzes, hoes, fleshers, hammering-stones, pestles, and stone drills are not rare; and even two small fragments of clay pottery such as occur sometimes in southern mounds have been found. It may be said in general that every sandy plateau near running streams has yielded specimens abundantly.[3] On a long, flat-topped hill, overlooking an extended valley, arrow-heads have been gathered in such quantities as to suggest the probability that a battle was once fought there or that it was a favorite camping-ground.

There are but three Indian names retained in the town, — *Nashaway*, a corruption of *Nashauie* (signifying "the half-way place"); *Compound*, or *Acompound*, the name of an Indian who in 1674 signed a deed to the proprietors of Mattatuck (Waterbury); and *Wunxis*, the name of a spring in the southwest part of the town. According to Dr. Trumbull, all Indian names had a meaning, though owing to subsequent perversion of the words it cannot always be traced. Nashaway is the name of an extended plain just south of Southington Centre. It was probably given because it is "half-way" between the two mountains, or because it was a sort of debatable ground between two tribes of Indians. Compound (perverted to Compounce) is the name of a large pond near which the sachem of that name lived. The etymology of Wunxis may have been derived from *Ongkoue*, meaning "beyond;" or *Wangun*, meaning "crooked, bent." In either case it is impossible to tell whether the name originally indicated some peculiarity of the place, or of the Indian who had his wigwam there. Tradition favors the latter supposition.

No Indian troubles ever occurred in the town. Two palisaded forts are said to have been built, but it is probable that they were intended for defence from distant tribes. Fear of the Mohawks led those living

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[1] The altitudes here given are above the Government bench mark established by Major-General G. K. Warren as reported by George H. Mauer, engineer in charge of New Haven Harbor improvements for the year 1871. It is mean low tide at Long Wharf, New Haven.

[2] Wolf Hill is 322 feet high.

[3] The largest collections in town are those of Luman Andrews, Howard Ackart, Amos Shepard, and Jacob Meserole.

SOUTHINGTON CENTRE.

here to welcome the whites, and the first settlers seem to have succeeded in establishing and maintaining friendly relations.

When Farmington was chartered, in 1640, there lay south of the Pequabuck River a tract of land which, in comparison with the rich alluvial meadows farther north, presented no attractions to settlers. It reached from mountain to mountain east and west, and extended about ten miles south to the north line of Wallingford[1] (now Cheshire), which the New Haven colony had purchased of the Indians two years before. This tract was included in the charter of Farmington, under the phrase "with liberty to improve ten miles further." For more than fifty years it lay unimproved. Before the year 1700, however, the Wallingford settlement had spread to Meriden and Cheshire, and communication was established through this valley between Farmington and Wallingford on the lines of two or more well-marked trails.

About the year 1696 Samuel Woodruff, a son of one of the original proprietors of Farmington, established himself at a place afterward called Pudding Hill. He built a house there, and brought his family from Farmington in 1698. It is confidently believed that he was the first settler within the limits of Southington. The site of his house is still pointed out a few rods north of the residence of Adna N. Woodruff, a descendant of the fifth generation.

Between 1700 and 1712 houses were built at Clark Farms, North End, near Southington Centre, and possibly at Marion. The only one of these still standing is the "John Root place," now owned by Washburn Dunham, which is the oldest house in the town, being probably about one hundred and seventy years old.[2] The house now occupied by Mr. Levi C. Neal was probably built about the year 1720, and is still in a good state of preservation. The family names of the first settlers were Woodruff, Root, Bronson or Brownson, Newell, Scott, Barnes, Clark, Smith, and Cowles. The first five came from Farmington, the remainder from Wallingford and New Haven. As early as 1720 this territory had acquired the name of Panthorn; and so lightly was it esteemed for the purposes of agriculture that the simile "as poor as Panthorn" was common in Farmington.[3]

John Root

Jonathan Root Society Clerk

In 1722 a large part of the present town was surveyed, and divided among the eighty-four proprietors of Farmington.[4] The amount allotted to each was in proportion (in area) to his list. The location was determined by lot. By this survey most of the space between the mountains was divided into three tiers running north and south, each tier being four hundred and twelve rods wide and a little more than five and a half miles long. Two subsequent divisions took up all the land which had been assigned to Southington parish up to 1739.[1]

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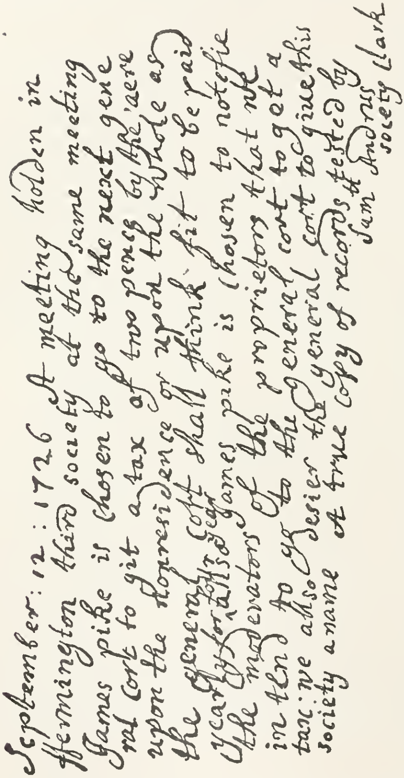
[1] Wallingford included at that period most of the land in the present towns of Wallingford, Meriden, and Cheshire, and a part of Prospect.

[2] Timlow's "Sketches of Southington."

[3] According to tradition, a Cheshire man who came into Farmington one hot day asserted that in pulling through the sands at the South End his oxen panted to the tips of their horns.

[4] Farmington Records, Field-Book of Stephen Walkley, Sr., county surveyor.

In 1721 the inhabitants of Panthorn asked of the Farmington society leave to set up preaching among themselves for the winter season; and in consideration of their having hired Mr. Buck[2] to preach among them, one third of the tax laid upon them for Mr. Whitman's support was abated. In 1722 they begged for a separate ecclesiastical society, and the Farmington society "made choyce of Mr John Hooker, Lef^{t} Sam^{el} Wadsworth, & Ens^{n} Sam^{el} Newel for theyer committee to consider & make theyer Reply or draw up what they Judg Reasonable concerning a motion made by y^{e} southern ffarmers moueing this Society for theyer consent that they might become A ministerial Society amongs themselves," said committee's opinion being "that considering y^{e} weekness & Inability of y^{e} said ffarmers at y^{e} present it is Nearest theyer duty to content themselves for y^{e} way they are Now In for another year or years." One-half the petitioners' tax was abated at this time,[3] and in December, 1723, the old society reluctantly consented to the formation of a separate organization.



September: 12 : 1726 A meeting holden in
ffermington third society at the same meeting
James pike is chosen to go to the next gene
ral cort to git a tax of two pence by the acre
upon the nonresidence or upon the whole as
the general cort shall think fit to be paid
yearly for four year also James pike is chosen to notefie
the moderators of the proprietors that we
intend to go to the general cort to get a
tax: we also desier the general cort to giue this
society a name A true copy of records tested by
Sam^{ll} Andrus
socety clark

In May, 1724, a memorial signed by Benjamin Denton for himself and the rest of the inhabitants of Panthorn was presented to the General Assembly, begging for "the privilege of a parish." The petition was granted in two weeks' time. In response to a petition in 1726 liberty was granted to lay a tax of "one penny per acre per annum on all unimproved lands for the space of four years ensuing;" and the name Southington, a contraction of South Farmington, was given to the new society. For the next fifty-three years the history of the town in its civil capacity is included in that of Farmington. Although a separate parish, it continued a part of the old town, and all existing records as to civil affairs are deposited with the Farmington archives. From records of the court of Jared Lee, who appears to have been the principal resident justice from 1750 to 1775, it would seem that offences of a nature purely ecclesiastical formed a prominent feature in civil trials.[1] Among the cases tried by him are some for "neglect of public worship," "rude and idle behavior," "whispering and laughing" in meeting, "laughing between meetings," "breach of Sabbath," "playing cards," "swearing," "drinking strong liquor to excess," etc.

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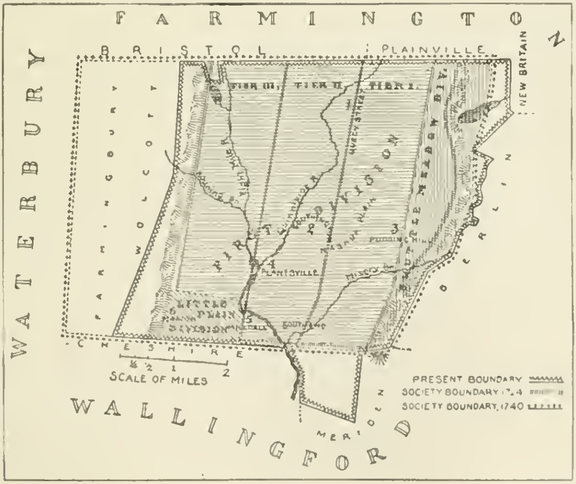
[1] These were Little Plain division and Shuttle Meadow division.

[2] The Rev. Daniel Buck, of Wethersfield, who was graduated at Yale in 1718.

[3] State Archives.

In 1771 the inhabitants of the society of Southington memorialized the General Assembly for incorporation as a separate town.[2] The town of Farmington objected to this movement, and the request of the memorialists was refused. It was renewed in 1772, and again refused. In 1779 a third memorial was presented, fortified by the copy of a consenting vote of Farmington, pressed with such cogent reasons for the step that the Assembly yielded.



The accompanying map gives the successive outlines of the town, with varied shadings indicating the three divisions among the proprietors mentioned on page 367. As originally incorporated it was represented as about seven miles from north to south and eight miles from east to west, and its grand list as being nearly twenty thousand pounds. The north and south lines have since been but slightly changed, and the distance north and south was probably a rough statement of the east line. The distance east and west was more accurately given. The town was then wider than now; a strip about two miles wide was taken from the west side in 1796, when Wolcott was incorporated. This strip had been taken from the Southington society in 1770, to help constitute the society of Farmingbury, which was formed from Southington and Waterbury. When Farmingbury was incorporated as a town, in 1796, its name was changed to Wolcott,[1] in honor of Oliver Wolcott, who was then lieutenant-governor of the State and gave the casting vote in favor of incorporation.

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[1] These records are now in the possession of F. A. Hart, M.D.

[2] State archives.

The first town-meeting of Southington was held Nov. 11, 1779; Jared Lee, Esq., was chosen moderator, and John Curtiss, Esq., clerk. The first selectmen chosen were Jonathan Root, Major Asa Bray, Captain Daniel Lankton, Captain Zacheus Gillett, Ensign Justice Peck. Samuel Andrus was chosen town clerk, and Timothy Clark treasurer. The first constables were Amos Root, Ensign Job Lewis, and Mark Harrison. The number of inhabitants at this time was probably nearly the same as three years later. According to the census of 1782 there were in the town: males under sixteen years of age, 426; males above sixteen and under fifty, 375; males above fifty, 108: total number of males, 909: total number of females, 948: aggregate number of white inhabitants, 1,857; Indians and negroes, 27: total, 1,886. The recorded number of persons admitted as freemen in 1780 is 105. Between that time and 1791, 107 were added, making in all 212. Others must have been freemen by virtue of citizenship in Farmington or elsewhere.[2] During the same period, 112 are recorded as having taken the oath of fidelity enjoined by law. The law was repealed in May, 1791. The last to take the oath were Mr. Asahel Hooker and John Bray, who, with Noah Lyman and Valentine Wightman, had been admitted as freemen that same day.

Jared Lee Juſt peace

Aſa Bray

Zacheus Gillet

Samuel andrus

Job Lewis

The names of freemen whose descendants of the same surname still reside in the town are Andrus, Atkins, Atwater, Beckwith, Barnes, Buck, Barrett, Cowles, Crissey, Carter, Cook, Clark, Curtiss, Dunham, Finch, Frisbie, Foot, Goodsell, Grannis, Gridley, Hart, Hitchcock, Hall, Johnson, Judd, Jones, Lewis, Merriman, Matthews, Moore, Norton, Neal, Newell, Potter, Pratt, Pardee, Peek, Pond, Porter, Root, Smith, Shepard, Thorp, Tyler, Webster, Wightman.

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[1] Timlow's Sketches.

[2] Neither Jonathan Root nor Asa Bray, members of the first board of selectmen, is recorded as made freeman in Southington.

From 1779 to the close of the war in 1783 frequent town-meetings were held, at which a large share of the business pertained to the recruiting and support of soldiers in the Continental army. From the latter date to 1796 there was little business transacted beyond the ordinary routine of town-meetings. A noticeable fact in the early history of the place is the small number of votes cast at State and town elections. Such records as have been preserved show that the total vote cast was seldom equal to half the number of voters. In 1809 the vote of the town at election of governor stood one hundred and thirty-three Federal to forty-four Republican. At this time the whole number of freemen must have been nearly four hundred. After the Federal party ceased practically to exist, the Whig party ruled the town until 1832, when the Democrats were for the first time successful.

Among the conditions imposed on the ecclesiastical society of Panthorn at its organization was the raising of one hundred and fifty pounds "currant money which shall be lawfully Layd out for y^e building of s^d first meeting House." This was built in or near the present enclosure of Oak Hill Cemetery, between 1724 and 1728, and was about twenty-six by sixteen feet, and had neither cellar, basement walls, nor steeple. By 1752 it had become so small and dilapidated that permission to build another was obtained; and this was erected in 1757, just north of where the soldiers' monument now stands.[1] A steeple was erected and a bell put in in 1797. The present house of worship was completed in June, 1830. The precise time when the church connected with this society was organized is not on record so far as known, its earlier records extending back only to 1728. Its pastors have been the Rev's Daniel Buck, 1721–1725; Jeremiah Curtiss, 1728–1755; Benjamin Chapman, 1756–1774; William Robinson, 1780–1821; David L. Ogden, 1821–1836; Elisha C. Jones, 1837–1872; Heman R. Timlow, 1873–1876; Cyrus P. Osborne, 1876–1880; Milan C. Ayers, 1880–. The present membership is three hundred and twenty-three.

Jeremiah Curtiss

Wm Robinson

David L. Ogden

Elisha C. Jones

The written records of the First Baptist Church[2] begin in 1780. On the printed minutes of the Danbury Baptist Association it is called "the church of Farmington" up to 1790, when twenty-five members are reported. In 1801 it is called "the church of Southington and Farmington." From 1816 onward it is named "the church in Southington." It was transferred to the New Haven Association in 1825. On the minutes of that association the date of organization is given as 1738, and thenceforth all Baptist authorities agree in assigning that date. The truth seems to be that the body of worshippers from which the church was formed were at first scattered from Wallingford to the northeast corner of Farmington (now Burlington); that for some years whatever meetings were held were in private houses at convenient points, drawing their congregations from Southington, Farmington, Bristol, and Wolcott. In 1801 those residing in Wolcott and Bristol came together in one church, and those in Southington and Farmington in another. When at length records began to be preserved, the Southington church was treated as the parent organization. The Rev. John Merriman (formerly pastor of the church in Wallingford) took up his permanent residence in Southington about 1750, and soon afterward fitted up a room in his house for Baptist meetings. The Baptists in Southington did not sever their legal connection with the Congregational Society until 1793. Their first meeting-house was built in 1792, on the hill in Center Place. Their present meeting-house was finished in 1833. The membership is one hundred and fifty-nine. The ministers have been:

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[1] The location of this building has been a great subject of debate. An old survey of Stephen Walkley's states: "Centre of Cheshire Turnpike is forty links from door of old meeting-house, and one hundred and twenty-seven links west from the front of the new meeting-house, on a line with the north side of the steeple." This fixes the following facts: that the old meeting-house was one hundred and ten feet west of the present one, and that its front door was in a line with the north side of the steeple of the latter.

[2] Compare Timlow's Sketches, pp. 287–294.

John Merriman

The Rev's John Merriman, 1738–1770; John Wightman, 1770–1780; Andrew Hopper, 1842–1843; Samuel Richardson, 1843–1844; Stephen Gorton, 1781–1789; Calvin Hulburt, 1790–1795; Daniel Wildman, 1797–1798; Nehemiah Dodge, 1799–1802; Eliada Blakeslee, 1803 (from 1803 to 1815 occasional preaching); David Wright, 1815–1819 (no records from 1819 to 1824); Irenus Atkins, 1827–1839; E. C. Rogers, 1839–1840; S. W. Palmer, 1841–1842; William Pattison, 1844–1846; G. W. Derrance, 1847–1848; Daniel Robinson, 1849–1853; N. Judson Clark, 1854–1856; Joshua Fletcher, 1857–1862; J. Barber, 1862–1863; A. L. Freeman, 1864–1873; A. P. Buel, 1874–1878; J. E. Wilson, 1879–1880; G. E. Nichols, the present pastor, installed June 22, 1881.

"The first service of the Episcopal Church," says Timlow, "was held at the house of Captain Daniel Sloper, who as early as 1781 had left the Congregational society and paid ministerial rates to the Rev. Samuel Andrew, 'missionary at Wallingford and adjacent parts.' Several persons who had desired baptism of children under the Half-way Covenant, and had been denied by Mr. Robinson, naturally connected themselves with the Episcopal Church, as they were obliged to pay minister's rates somewhere." For several years monthly services were held, up to 1787 or 1788. After 1788 the Rev. Reuben Ives, rector at Cheshire, labored here, and in 1791 a church was erected. The first confirmation was made in 1816. In 1819 there were forty-four families and thirty communicants. In 1828 the parish was united with that of St. Andrews, Meriden, and in 1829 the building was consecrated by Bishop Brownell. In consequence of a revival in the town in 1831, several members united with the Baptist and Congregational churches, and in 1840 the Unitarian movement absorbed most of the parish. Zealous attempts to build it up failed, and from 1864 to 1875 regular services were discontinued. In the fall of 1875 the Rev. George Buck, now of Northford, began services, and was succeeded by the Rev. Walter Roberts, now of Ansonia. The mission is now in charge of the Rev. William Johnson, of Bristol, and the number of actual communicants is twenty-five.

The Universalist Church was organized Feb. 16, 1829, under the name of "the First Society of United Brethren in the towns of Southington and Cheshire," and its annual meetings were to be held alternately in those two towns. Its original members in the former place were those who seceded from the Episcopal Church in 1828, when an attempt was made to conduct it in accordance with the doctrines and polity of the Prayer-Book. Public services were held in private houses for some four years, but in 1838 the congregation had so dwindled that it was thought expedient to disband; since that time only occasional services have been held.

A Unitarian Society was organized in legal form in 1840; Jesse Olney, the author of school-books, was instrumental in its organization, and was one of its prominent supporters afterward. After some ten years of prosperity the society languished, and in 1855 was disbanded. The pastors were the Rev's James Richardson, Jr., 1846–1847; E. G. Holland, 1850–1853; H. J. Hudson, 1853–1855.

Though the Methodist Church of Southington as at present organized is of comparatively recent growth, its foundation was laid near the beginning of the present century. The first class was formed about 1816, but for nearly forty years only occasional preaching was enjoyed, and meetings were generally held at private houses. In 1858 regular preaching services were begun, which have continued to the present time. These were held in halls, a part of the time in Southington Centre and a part in Plantsville. The present house of worship was finished in 1867. The pastors have been: the Rev's S. D. Brown, 1858–1859; A. B. Pettis, 1859–1860; John Barnhart and E. T. Clark, 1859–1861; F. P. Tower, 1861–1863; William McGurn, 1863–1864; William A. Natty and S. H. Smith, 1864–1865; A. M. Allen, 1865–1868; I. E. Smith, 1868–1871; R. H. Loomis, 1871–1873; H. E. Burnes, 1873–1876; George B. Dusinberre, 1876–1878; Arthur McNicholl, 1878–1880; Joseph O. Munson, 1880–1881; William H. Stebbins, 1881–1883; Joseph Vinton, present pastor. The present full membership is one hundred and twenty-three, with thirty-three probationers.

The corner-stone of the St. Thomas Roman Catholic Church was laid July 4, 1860. The church was finished in December, 1860. As the congregation increased it was enlarged by the addition of a wing on each side, and has now the largest audience-room of any church in the town. It has sittings for eight hundred and seventy worshippers. The Rev. Thomas Drac was the first resident priest, from Sept. 4, 1862 to Oct. 7, 1867; the Rev. P. J. Creighton, from Oct. 7, 1867, to the present time. He is now assisted by the Rev. P. Byrnes.

The Congregational Church in Plantsville was a colony from the Congregational Church in Southington. The society was organized in September, 1865. The church was organized Dec. 20, 1865, with sixty-three members, mostly from the church in Southington. Their house of worship was finished in 1867. The first pastor was the Rev. William R. Eastman, 1866–1876; the present pastor, the Rev. L. F. Berry, was installed June 13, 1877. The present membership is three hundred and three.

The Evangelical Lutheran Church was organized in 1867. At first services were held on alternate Sundays in Southington and Plantsville. A chapel was finished in 1872, and since that time services have been held regularly, — for a part of the time every Sunday, and for the remainder, once in two weeks. The pastors have been the Rev. G. A. Schmidt, from 1867 to 1869, and Charles Graeber (pastor of the church in Meriden), from August, 1869, to the present time. Its present membership is forty.

The Baptist Church of Plantsville was a colony from the Baptist Church in Southington, and was organized Aug. 13, 1872. Its present house of worship was dedicated in 1874. The pastors have been: the Rev's W. C. Walker, stated supply from Aug. 13, 1872, to Aug. 1, 1874: T. A. T. Hanna, from July 1, 1875, to Jan. 1, 1881; W. K. Lord, from July 1, 1881, to 1884; present pastor, the Rev. E. S. Gardner. Its present membership is ninety-two.

The Marion Chapel Association is a body of Christians of various denominations, who by reason of their distance from the churches to which they belong have associated for the purpose of sustaining public worship in their neighborhood. They have no separate church organization. Their chapel was built in 1875. Since that time preaching has been maintained and a Sunday school regularly held. The chapel has sittings for about one hundred and twenty-five. In all these churches except the Second Congregational and the First Baptist the pastors have recently been changed.

The first schools were established by the Congregational society. For this reason no records are found previous to 1798,[1] when school societies were established by the General Assembly. Prior to the year 1780 it is probable that eight — possibly nine — school-houses had been erected. In 1798, when the records begin, nine districts were established. There are now eleven districts, in four of which the schools are graded. In these schools twenty-three teachers are employed. The number of children enumerated in January, 1881, was 1,363; the number of different scholars registered, 1,183; the average number registered in each term, 907; and the average attendance, 697. The first school of a higher order was sustained by an organization in 1813 of about thirty citizens, under the name of the Grammar School Society. A building was erected, but it is not known how long the school continued. Two private schools were afterward established in private houses, one of which continued two years, the other, four. In 1833 an academy where the classics and higher mathematics were taught was established in the old Baptist meeting-house, and maintained ten years or more. In 1843 an academy was established in a building erected by the Congregational society and aided by a fund left by Sally Lewis. This continued till succeeded by one further endowed by Addin Lewis,[2] who left $15,000 for the purpose, $5,000 of which was for the erection of a suitable building. This, named Lewis Academy, was finished in 1858, and since 1848, when school societies were abolished, has been under the control of the town. In 1882 it was constituted a free high-school.

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[1] Dec. 14, 1795, a tax of two farthings on the pound was laid for support of schools.

[2] Born 1780; was graduated at Yale in 1803. He was for ten years tutor in the University of Georgia, and subsequently removed to Mobile, where he filled many offices of honor and was called the "Father of Mobile." He died at New Haven, Conn., in 1842. — *Timlow's Sketches.*

Though now the power used in its factories is largely steam, that attraction which in the last century drew to Southington inventive and manufacturing talent was the readiness with which the water-power existing near the southern part of the town could be utilized. The first to be developed was at Atwater's mills, near the southern limit of Plantsville. About 1755 James Hazard erected a fulling-mill on the west side of the Quinnipiac at that point. This he deeded to his son Robert in 1764, who sold it to Captain Enos Atwater in 1771.[1] Captain Atwater owned land on the east side of the river at that point before this date, and is believed to have previously erected a corn-mill there. On his death, in 1784, he had there two corn-mills and one bolting-mill. An old petition, dated in 1805, states that within a few years preceding there had been shipped from those mills to the town of Cheshire more than four hundred tons of meal and flour. The earliest commerce of the town was the shipment of large quantities of kiln-dried meal from those mills to the West Indies. These mills have been run continuously by Captain Enos Atwater and his descendants for five generations. In 1768 Nathan Lewis owned a saw-mill at Dickerman's Corners, in the lower part of Milldale; and within about ten years from that date there were mills at Marion, Plantsville, and South End. Potash works were established at South End in 1785 by Samuel Curtiss. Grist-mills, saw-mills, oil-mills, and fulling-mills occupied all the principal sites of water-powers before the year 1800. Bricks of an excellent quality were made prior to 1769 in South End, about half a mile north of the present brick-yard. They were seven inches long, three and a half inches wide, and one and a half inches thick. One or two tanneries also existed prior to the year 1800. At first the bark was pounded with wooden beetles, and half-hogsheads were used for vats.

Robert Hazard

Enos atwater

After this date (and notably during Jefferson's administration) a great impetus was given to various manufactures, and all settled at these mill-sites. Tin-faced buttons, wire-eyed buttons, wooden button-moulds, combs, spoons, clocks, bellows, andirons, brushes, and shoemakers' lasts were the principal articles made. In 1795 the manufacture of tin-ware began. This gave rise to an industry which has brought the town some distinction and been the foundation of one of the largest firms in the State. Tin-ware was made by the use of what are called hand-tools. Edward M. Converse invented some machines which greatly reduced the labor required in many operations. Being without capital, he secured the assistance of Seth Peck, who began the manufacture of the machines in 1829. The business rapidly grew, and proved quite lucrative. Soon a competitor arose. Solomon Stow, who had been a clock-maker, commenced the manufacture of the machines, having associated with him his two sons, under the firm name of S. Stow & Sons. Before this, Seth Peck had died, and the original firm had changed to O. & N. Peck, and later to Peck, Smith, & Co. Wyllys Smith left the old firm and joined the new, which became S. Stow & Co.

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[1] The writer is indebted for much valuable information to manuscripts in the possession of the Atwater family.

About this time Roswell A. Neal, of Bristol, joined the old firm and introduced the manufacture of steelyards. Possessed of quick perception, shrewd foresight, a marvellously retentive memory, and habits of untiring industry, he soon proved the ruling power in the business, which rapidly outgrew the capital of the partners, and was made a joint-stock company. The firm of S. Stow & Co. had likewise grown to a joint-stock company, and Orson W. Stow had invented many improvements in the style as well as modes of manufacture of machines, by which the smaller firm was able to compete successfully with the larger. At the same time a powerful competition in this line of goods had arisen in the Roys & Wilcox Company, of East Berlin. After a term of ruinous competition in prices, these three firms consolidated their interests under the firm of the Peck, Stow, & Wilcox Company, having its central location in Southington. Each had previously added to tinsmiths' machines and tools various articles of hardware, and the consolidated firm found itself in possession of a large business in 1871, at a time when business of this kind was on the eve of great prosperity. It has since been incorporated, has a capital of $1,500,000, annual sales of about $2,000,000, employs about one thousand hands, and has factories in Southington, Plantsville, East Berlin, Kensington, and Birmingham, in this State, and in Cleveland, Ohio.

Micah Rugg began the manufacture of carriage-bolts as a specialty in 1839, when one hundred bolts per day were all that one man could make. In 1840 he associated with himself Martin Barnes, and the two began that series of inventions which have made bolts of all kinds cheap and plentiful. The bolt-factories of Southington now turn out an average of more than one thousand bolts per day for every man and boy employed. Among those who have developed the business are Julius Bristol, Henry A. Miller, A. P. & E. H. Plant (afterward the Plants Manufacturing Company, which was at one time the largest maker of these goods in the Union), Norton Clark & Co., and Clark Brothers & Co., the latter now the oldest and largest firm of bolt-makers in the town.

The manufacture of cold-pressed nuts for carriage-bolts as a specialty was taken up by J. B. Savage about 1846. He developed the business rapidly, until at length hot-pressed nuts were substituted by most of the bolt-makers, when he turned his attention to the manufacture of carriage hardware.

Coffee-mills were at one time an important part of the business of the Plants Brothers, who were pioneers in this line; but these are now made by another firm.

Henry D. Smith was the first to introduce the manufacture of forged carriage hardware. He began about the year 1855, in company with Edward Twichell, to make a patent safety-shackle invented by him. To this, other forgings of the same class were gradually added. George F. Smith became a member of the firm in 1861. Edward Twichell died in 1863, and E. W. Twichell became a member of the firm in 1864; and the partnership has lately been still further increased by the accession of William S. Ward to the firm. It is now the largest firm in the United States which has forged carriage-irons as its entire business.

During the last twenty-five years many other branches have been added to the manufactures above named. Among these may be mentioned bar-iron, wrought hinges, nuts, and washers, by the Ætna Nut Company; pocket cutlery, plated ware, curry-combs, and wood-screws, by the Southington Cutlery Company; paper bags, shipping-tags, and brushes, by the Pultz & Walkley Company; carriage hardware and ox-shoes, by the Atwater Manufacturing Company; while smaller firms make buttons, bricks, piano and organ hardware, and carpet-tacks. The capital invested in manufactures is now more than $2,500,000, and the annual sales aggregate from $3,000,000 to $4,000,000.

The plains of Southington presented few attractions to the first farmers; yet there were at that time many fertile spots near the mountains and on Wolf Hill, which, after the first settlement was made, were sought out and soon appropriated. It was found, too, that wheat could be grown on many of the plains; and from 1722 to 1760 it was raised in quantities more than sufficient for home consumption. The soil of the plains was so sandy, however, that its fertility became soon exhausted, and rye and Indian corn were substituted for wheat. During the next forty years the culture of these two crops was quite profitable. One of the flouring-mills made a specialty of kiln-drying corn meal and exporting it from the port of New Haven to the West Indies. Up to the year 1819 a surplus of rye and corn was raised here and marketed in Middletown and New Haven. The worn-out wheat-lands still bore luxuriant rye, with which they were cropped till even that became an unprofitable crop; since which many fields, which formerly yielded wheat, have lain waste, and are now given up to pines and white birches. Since the advance of manufactures, agriculture has correspondingly declined. The best farms are now those which skirt the mountains, and a few spots on Wolf Hill or near the rivers. Very little wheat is raised. The principal crops are rye, corn, potatoes, apples, and tobacco. The last-named product has greatly increased within the last twenty years, and is the only crop at present exported to any considerable extent.

The number of those who served in the wars previous to the Revolution cannot be ascertained. In Queen Anne's War—1702 to 1713—were a lieutenant and others. In the old French War, in 1750, quite a number served, nine of whom died in the service. In the expedition under Lord Albemarle against Havana, January, 1762, several from Southington enlisted. When the town was incorporated, in 1779, one of its first acts in town-meeting was to offer a bounty of thirty bushels of wheat, and an allowance of five bushels of wheat for each month's service, to each able-bodied man who would enlist for three years in the Continental army. Those who enlisted for five or six months were granted a bounty of five bushels of wheat and a like monthly allowance. At the first town-meeting, November 11,[1] Jonathan Root and

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[1] At a meeting held at Farmington, June 15, 1774, to protest against the blockade of Boston, a committee was appointed to take in subscriptions for the relief of the town, and on the list are these names of residents in Southington Parish: Jonathan Root, Josiah Cowles, Daniel Lankton, Jonathan Andrews, Jonathan Woodruff, Aaron Day, Timothy Clark, Josiah Lewis, Hezekiah Gridley, Jr., Asa and Thomas Upson, Amos Barnes, Stephen Barnes, Jr., Aaron Harrison, who lived in the southwest part of the parish, now Wolcott, and Simeon Hart, who removed that year to the part of Farmington now called Bristol.

Captain Josiah Cowles were chosen a committee "to Provide for the Famelies" of officers and soldiers in the field. The number who served in the Revolution was 99; in the War of 1812, 7; in the Mexican War, 2. In the War of the Rebellion 313 served, distributed as follows: First cavalry, 12; first artillery, 14; first light battery, 4; second artillery, 6; first infantry, 3; second, 6; fifth, 20; sixth, 12; seventh, 35; eighth, 17; ninth, 2; tenth, 9; eleventh, 2; twelfth, 27; thirteenth, 2; fourteenth, 16; fifteenth, 2; sixteenth, 1; eighteenth, 1; twentieth, 84; twenty-second, 16; twenty-third, 3; twenty-fifth, 2; twenty-ninth, 3; thirtieth, 2; Harland's Brigade Band, 4; U. S. Navy, 1; unassigned, 7.

The Rev. Levi Hart, D.D., son of Thomas Hart, was born April 10, 1738. He graduated at Yale College in 1760, and his religious experience there led him to choose the ministry for a profession. He studied with the Rev. Dr. Bellamy, in Bethlehem, until May, 1761. He was licensed at Bolton, June 2, 1761, and returned at once to Bethlehem, where, in Dr. Bellamy's pulpit, he preached his first sermon. He was settled at Preston, February, 1762, and in that year married a daughter of Dr. Bellamy. She died in 1780, and in 1790 he married Mrs. Backus, of Norwich. He received the degree of Doctor of Divinity from the College of New Jersey in 1800; was a member of the corporation of Dartmouth College from 1784 to 1788, and of that of Yale College from 1791 to 1807. He was prominent in forming the Connecticut Missionary Society, and made several journeys of a missionary nature during his life, preaching to the people in distant, sparsely settled regions. He was a very intimate friend of Dr. Bellamy and of Dr. Samuel Hopkins, of Newport, Rhode Island; and he preached the latter's funeral sermon. He was active in support of Dr. Hopkins in the attack upon human slavery which he began about 1770. Dr. Hart died Oct. 27, 1808.

The Hon. Charles Carter Langdon, son of Giles and Sally (Carter) Langdon, was born Aug. 5, 1805. Naturally ambitious, he diligently improved the only advantages for education offered him in the common schools. After teaching in Southington and elsewhere for several years, he accompanied his brother Levi to Marion, Alabama, and entered into partnership with him, and was connected with the firm until 1834, when he removed to Mobile. He gained a reputation as a writer of political articles, and in 1838 gave up business and purchased and assumed editorial control of the "Mobile Daily Advertiser," which he controlled for twenty years. Mr. Langdon was an ardent admirer and supporter of Henry Clay. He was active as a political debater, opposed with great vehemence and power the nullification measures adopted by South Carolina, and still later all disunion theories. He was a member of the Whig National Conventions of 1844, 1848, and 1852. In 1851 he was the Union candidate for Congress in the Mobile district, but was defeated by his Southern Rights opponent. He was a member of the Alabama legislature in the years 1839, 1840, 1856, and 1862, and was mayor of Mobile in the years 1848–1854. In 1854 he disposed of the "Advertiser," and established twenty-five miles from the city what is known as the Langdon Nurseries, also editing the agricultural department of the "Advertiser." In 1865 he was a member of the Alabama State Convention that met for reconstruction purposes. He was also elected to Congress, but, with other Southern members, was not admitted. His later years have been devoted to the development of the agricultural resources of the South.

The Hon. Romeo Lowrey, son of Daniel and Anna (Munson) Lowrey, was born at Redstone Hill (now Plainville), Oct. 3, 1793. As a boy in the district school he showed an unusual thirst for knowledge, and early decided to enter college. At Yale, where he remained by practising the most rigid economy, and from which he was graduated with honor in 1818, he was popular with his classmates, one of whom said of him, "his word was as good as his oath." With an indebtedness at graduation of over eight hundred dollars, he gladly accepted the position of tutor in a private family near Winchester, Virginia, receiving his board and a salary of four hundred dollars per year. After teaching a year he came North, studied law in the office of the Hon. Anson Sterling, of Sharon, was admitted to practice in 1820, and opened an office in Southington, where he remained till his death, Jan. 30, 1856. He was influential in the town, and a valued member of the Congregational Church. He took high rank at the Hartford County Bar. In both branches of the legislature he made a favorable impression, and on the Bench was sound and practical.

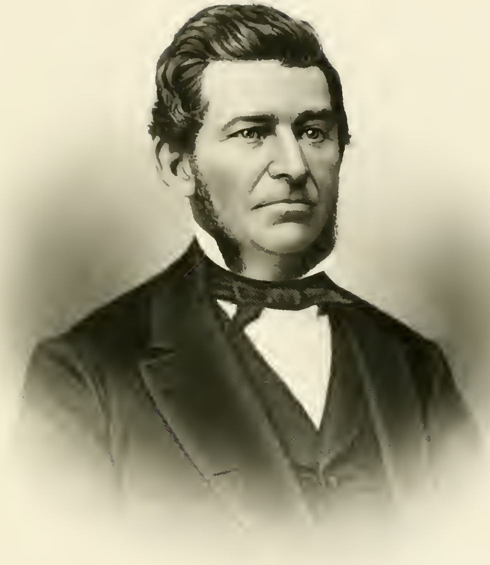
Romeo Lowrey

The Rev. Rollin H. Neale, D.D., son of Jeremiah and Anna (Fuller) Neale, was born Feb. 13, 1808. His family were Baptists, but as their church had become extinct, they attended the Congregational Church, and young Neale excelled in the Sabbath school in memorizing verses. Every moment that could be stolen from work was given to reading, to the grief of his father, who feared he "would never amount to anything." When he was fourteen, the Rev. Mr. Ogden gave him gratuitous instruction in the classics and lent him books. He began teaching at an early age. At sixteen he was baptized, and received into the Baptist Church of Bristol, and exhibited such gifts in the prayer-meetings that he was advised to begin preaching, but was unwilling to do so until he had obtained a better education. The Rev. Luther Rice, financial agent of Columbian College, Washington, heard of him, and induced him to enter that institution. Soon after beginning his course of study, he was called to address assemblies of colored people, then to preach in neighboring churches, and thus, without a formal license, began his ministerial life at sixteen. The poverty he endured while in college was borne with great cheerfulness. He remained until the college was closed for financial reasons, then preached for a time in the Washington Navy-yard, and in 1830 entered Newton Theological Seminary. He was settled for three years over the First Baptist Church of New Haven, and was then called to the First Baptist Church of Boston. Dr. Neale has for many years been ranked among the foremost preachers of the denomination.

Edward Robinson, D.D., LL.D., son of the Rev. William and Elizabeth (Norton) Robinson, was born April 10, 1794. Naturally delicate, he was released from farm work, and devoted himself to reading and mechanical inventions with almost morbid persistency. He was generally at the head of his class, and was remembered by his schoolmates as a painfully shy and ungainly boy. He was at one time under the tuition of the Rev. Irael B. Woodward, of Wolcott. He taught school in Farmington and East Haven, and in 1812 entered Hamilton College, living in the family of his maternal uncle, Professor Norton. He was valedictorian of the class of 1816. In 1817 he studied law in the office of James Strong. In 1818 he became a tutor in the college, and was married, September 3, to Eliza, daughter of the Rev. Samuel and Jerusha (Bingham) Kirtland. On her death, July 5, 1819, he devoted himself to study, and published an edition of Homer. He was licensed to preach, Oct. 1, 1822, by the Hartford South Association. He was instructor in Hebrew at Andover, 1823–1826. In 1826 he went to Germany, spending four years in study. He married, Aug. 7, 1828, Therése Albertine Louise von Jakob, daughter of Professor von Jakob, of the University of Halle. He became professor and librarian at Andover in 1830, and in 1831 founded the "Biblical Repository." In 1834 he removed to Boston, and spent three years in preparing his works. In 1837 he accepted a professorship in Union Theological Seminary, New York. Several years were devoted to travel in the Holy Land, resulting in two volumes of "Biblical Researches." His eyesight failed in 1861, and on Jan. 27, 1863, he died.

Jesse Olney, son of Ezekiel and Lydia (Brown) Olney, was born in Union, Tolland County, Oct. 12, 1798, where his father had removed from Providence, Rhode Island, after the Revolution. He was descended from Thomas Olney, who came to America with Roger Williams and became treasurer of the Providence Plantation, and whose family intermarried with that of Roger Williams for three generations. Jesse Olney was an ambitious scholar, and made the most of the scanty advantages afforded in his childhood. Before he became of age he removed to Westmoreland, New York, and after a time entered the Whitesborough Institute, finishing its prescribed course of study. He taught for a time in Binghamton, New York, and in 1821 became principal of the Stone School, in Hartford, holding this position twelve years. In 1828 he published the first edition of his Geography and Atlas, which passed through ninety-five editions. A series of text-books in arithmetic, history, and reading followed; and to perfect these he visited Europe several times. His "National Preceptor" passed through thirty-five editions, his "History of the United States" through forty-three; and his "Family Book of History" was equally popular. He removed to Southington in 1833. He labored faithfully to raise the standard of the common schools, aided with wise counsel and open purse young men who were seeking an education, and in all offices of public and private trust he secured public favor, and endeared himself to all who knew him by a sympathetic heart and a blameless moral character. He was ten times elected member of the legislature, and for two years was Comptroller of Public Accounts for the State. He was the founder and chief supporter of the Unitarian Church, and after he left the town it ceased to exist. Mr. Olney was married in 1829 to Elizabeth, daughter of Eli Barnes, of New Haven. He died at Stratford, July 31, 1872.

Edward Twichell, son of Joseph and Phebe (Atkins) Twichell, was born in Wolcott, Sept. 5, 1810. His early life was spent on a farm; but at the age of sixteen he came to Southington, and apprenticed



R. A. Neal

himself to Timothy Higgins, a tanner. He afterward became a partner, and in later years was also connected with the manufacturing interests of H. D. Smith & Co. He united with the church in 1834, and in 1851 was elected deacon, receiving forty-six out of the fifty votes cast. "His qualifications," said his pastor, Mr. Jones, "were sterling piety, soundness in faith and doctrine, good common sense, and a quiet, pleasant, unobtrusive manner." In church, Sunday school, and prayer-meeting he was ever at his post. Once, on communion Sunday, the snow had drifted badly; but with the elements of the sacrament in one hand and a shovel in the other, the faithful man opened his own path to the church, two miles distant. His loyalty to his convictions, his large-hearted generosity, his freedom from censoriousness and fault-finding, and his genial spirit will be long remembered in the town. He died April 16, 1863.

Other names, which should at least be mentioned in even so brief a sketch as this, are: —

The Rev. Irenus Atkins, born 1792, who was from 1827 to 1839 pastor of the Baptist Church, and revived it from a very reduced condition.

Samuel Andrews, born 1695, first clerk of the Ecclesiastical Society. He held — and his descendants of the same name have since often held — the office of town clerk.

Saml. Andrews Jr Regr

Captain Enos Atwater, born 1716, who was a large landholder, and established Atwater's mills.

Julius S. Barnes

Dr. Julius Steele Barnes, born in Tolland, 1792, for fifty years resident physician of Southington.

Timothy Clark, born 1732, town treasurer many years, and justice of the peace.

Cornelius Dunham, born 1740, first tavern-keeper in the town, and a large landholder.

Ichabod Culpepper Frisbie, who came from Branford in 1785, and was for a long while justice of the peace and selectman.

Rev. Elisha Cowles Jones, died in 1857, pastor of the Congregational church for thirty-five years, of well-balanced mind, a clear thinker and shrewd observer; for many years acting school visitor, and a great power in the town outside of as well as within his own communion. An extended sketch of his life is given in Timlow's Historical Sketches.

Jared Lee, born 1712, justice of the peace and officer of the Congregational Church and Society.

Oliver Lewis, born 1793, deacon of the Congregational Church for thirty-five years.

Oliver Lewis

Selah Lewis, born 1798, for a long time the chorister of the Congregational Church.

Roswell Moore, born 1761, justice of the peace and a man of leading influence in town affairs.

Dr. Mark Newell, born 1758, who came back to Southington in 1786, and was the leading physician until his death, in 1829.

Sylvester Norton, born 1784, judge of probate and leading business man, and presidential elector in 1828.

Jonathan Root, born 1707, first selectman, and long prominent in town affairs.

Stephen Walkley, born 1782, county surveyor and judge of probate. For forty consecutive years, beginning in 1818, he held some office in the town, or in an ecclesiastical or school society, or probate district.

One of the leading citizens of Southington is Roswell A. Neal, born at New Hartford, Jan. 21, 1821, son of Elisha Neal and Naomi Frost. He worked at clock-making in his father's shop as a boy, and subsequently until he became of age was on a farm, the last year in Forestville (Bristol). Then for two years he sold clocks in Maine and New Brunswick. Later he formed a partnership with M. W. Atkins in Forestville for manufacturing steelyards. This terminated in 1849, and he removed to Southington, where he engaged in business with the Peck, Smith, & Co., manufacturers of tinners' tools, etc. In their interest he travelled all over the country, selling almost their entire production. In 1861 he became president of the company, and has held the office ever since. He is now president of the Peck, Stow, & Wilcox, Southington Cutlery, and Ætna Nut Companies, of the Southington National Bank, and the Mallett Cattle Company of Texas, and is a director in other important concerns. He has been for many years chairman of the trustees of the Baptist Church and treasurer of the society. He represented Southington in the legislature in 1867, 1869, 1874, and 1881, and has held important town offices. The success of Southington manufacturing enterprises is largely due to his energy and executive ability.

A large part of the records of this society and town from 1722 to 1822 are lost. The historical material remaining is scattered in private houses, deposited in the archives of Farmington, or recorded, with little attempt at classification, in the voluminous manuscripts of the late Gad Andrews. To these may be added many public and some private papers lately brought to light. When the present work was undertaken, the writer hoped (using Mr. Timlow's Historical Sketches as a basis) to research this scattered material so thoroughly as to supply missing links and settle disputed points left by Timlow's Sketches in abeyance. Two causes have prevented a thorough work; namely, lack of time, and limited space. The work finally done has been to revise former publications by comparison with original documents, to condense and arrange some of the most important facts recorded in Timlow's Sketches, and add only such new matter as the plan of this publication would permit. The writer dares hope that the laborious work of research and condensation has not been in vain. For the biographical notices which are included in the article, I am indebted to the assistance of other persons, who have prepared them for the history.

Stephen Walkley

XXIII.

SUFFIELD.

BY HEZEKIAH SPENCER SHELDON.

SUFFIELD is bounded on the north by Massachusetts, on the east by the Connecticut River, which separates it from Enfield, on the south by Windsor Locks, East Granby, and Granby, and on the west by East Granby, Granby, and Massachusetts. It contains about 38½ square miles. Unlike most ancient towns, its area has been enlarged, — about 2,500 acres having been added since its boundary lines were first judicially established in 1713. There is no alluvial land upon the river border, as in towns above and below. The river bank is generally elevated and bold, composed of "clay slaty rock" suitable only for foundation walls. From the river westward to the mountain the country rises with a succession of broken ridges that extend across the town parallel with the river, with wide intermediate valleys. Upon these elevations are the highways which originally were old Indian trails or paths. On the first ridge, half a mile from the river, is Feather Street. The second ridge is Long Hill. Upon the third, about two miles from the river, is High Street, formerly the old Springfield and Windsor "Way." On the next, west, runs what was once the "Hampton and Westfield path." The mountain, still farther west (in the Mount Tom range, and formerly supposed to be rich in minerals), is the most prominent feature in our landscape. West of it lie the Congamond Lakes. In the extreme southwest corner of the town is Manatuck Mountain, its eastern border a bold, almost perpendicular bluff, affording an extended view of the valley between the Talcott and Green Mountain ranges.

Three streams rising within the town, empty into the Connecticut River, — Stony River or Stony Brook, Rawlins's Brook, and Deep Brook. Stony Brook rises in the mountain with a west and north branch, and half-way across the town toward the east is enlarged by Muddy Brook from the north, which is formed by numerous small streams from the Agawam Plains. Stony Brook is further increased by small streams from Windsor Plains on the south. It formerly furnished many mill-sites, but the axe and the spade have nearly ruined them. With a thorough drainage, no town has a better supply of running streams for its farms, and few have so large a proportion of land adapted to tillage, or so little broken or waste land. Great Island, in the Connecticut River rapids, opposite the mouth of Stony Brook, lies wholly west of the main channel and is only approachable from the Suffield side, where the west branch is usually fordable in summer. Its extreme length is 315 rods; its extreme width, 100 rods. It contains about 100 acres; 60

are alluvial and tillable, and the remainder rocky and covered with forest to the water's edge. Probably no other such charmingly isolated and secluded spot, so near to and yet so remote from the busy world, can be found in New England.

Irregular in shape, the extreme length of the town from east to west is about 8½ miles, and its extreme width is 6 miles. Its area by the survey of 1713 was 22,172 acres; add to this about 2,500 acres from the ancient Westfield grant in 1803, and we have 24,672 acres as its present area.

The following names of localities are found in the early records, most of them being retained: Stony Brook, Muddy Brook, Filer's Brook, Clay Brook, Rawlins's Brook, Deep Brook, Wolf Pit Brook, Rattlesnake Brook, Three Mile Brook, Sawmill Brook, Onion Brook, Burlison's Brook, Meeting-House Hill, Long Hill, Great Hill, Bush Hill, King's Hill, Kent's Hill, Stevenson's Hill, Round Hill, Cord Wood Hill, Hoop Hill, Buck Hill, Chestnut or Sandy Hill, Taintor Hill, Boston Neck, The Neck, Ireland Plain, Musketo-Hawk Plain, Rattlesnake Plain, Great Swamp, Dismal Swamp, Pipe-stave Swamp, Dirty Slough, Swampfield or Little Common, Winchell's Bridge *alias* Kellogg's Bridge, Bush Bridge, Norton's Bridge, Jackson Bridge.

The town was originally heavily wooded, especially with pine and oak, and had only about five hundred acres of meadow or swamp grassland. Owing to the lack of open fields and alluvial lands, it is not probable that the Indians lived here continuously in any numbers, unless along the Great River Falls and the shores of Wenckeiamaug (now Congamond), where the fishing-grounds were excellent. In these localities indications of settlements and burying-grounds are found. The only names preserved of the aboriginal proprietors are "Pampunkshat" and "Mishnousqus" *alias* Margery, probably sachems of the Agawams. No hill, stream, or locality, except the Manatuck Mountain, bears an Indian name. No blood of red or white man shed in war or massacre stains the soil of the town.

Suffield formed a part of Hampshire County, Mass., until 1749. In 1660 it was called Stony River, from its principal stream. In 1670, and for many years afterward, it was called Southfield, both by the inhabitants and in the Province laws. On the 20th of May, 1674, the committee for settling the town petitioned that "the honored Court would please to grant this Plantation seven yeares freedom from Countrey Rates, as an encouragement for the planters, it being a woody place and difficult to winne;" also, "that the name of the place may be Suffield [an abbreviation of Southfield], it being the southernmost town that either at present is, or like to be in that Countrey, and neere adjoining to the south border of our Patent in those parts." On the 3d of June, 1674, the Court granted this petition, and the place since that time has been written "Suffeild" or "Suffield" in all its town records. In 1660 the Massachusetts General Court granted to six persons (none of them subsequent settlers) land for a plantation at the place called "by y^e name of Stoney River, on both sides of the way to Connecticott, seven miles square." An unsuccessful attempt to settle at the southeast corner of the town was probably made, and the grant became void. On the 14th of January, 1669, the selectmen of Springfield "commende it to the town," that "Samuel and Joseph Harmon, John Lamb, and Benjamin Parsons have 30. acres of land, and 6. acres of Wet Meadow apiece, at Stony River." This was followed (May, 1670) by a petition: —

"To the Highly Honn^{d} & The Gen Co^{rte} of the Massachusetts: The humble Petition of Diverse of y^{e} Inhabitants of Springfield, on the behalfe of y^{e} Towne, Sheweth: that there being a quantity of land betweene Springfield and Westfield and the South Lyne of y^{e} Colony, w^{ch} wee conceive may be capable of a small Plantation, and for that there are diverse P^{r}sons amongst us that greatly want conveniences of land for improvement for their familyes, who desire to sett upon worke in that quarter, and to prevent the marring of that w^{ch} may be a comfortable Township, by such as otherwise may take up those Lands for farmes, & to preserve the Lands and Woods of the South line of the Collony in that quarter towards Windsor. Wee doe humbly intreat this much Honnor^{d} Co^{rte} to Graunt unto y^{or} Petitioners for y^{e} use of such as want conveniences of Land in this Towne, a quantity of Land for y^{e} end aforesaid: And that the Honnor^{d} Co^{rte} would be pleased to allow five or six yeares liberty for setting downe there and making a Plantation; the difficulty of winning those woody lands requiring longer tyme than ordinary to settle upon, there being scarce any open land to begin with. That God only wise would sitt amongst yo^{r} Honn^{rs} guiding you to his Glory, & y^{e} comfort of his People: Pray: yo^{r} most Humble Petition^{rs} John Pynchon, George Coulton, Nathaniel Ely, Anthony Dorchester, Eliazur Holyoke, Benjamin Cooley, Samuel Marshfield, Benjamin Parsons, Henry Chapin, Rowland Thomas, Thomas Stebbin, Samuel Chapin, Lorance Bliss, Jonathan Burt, Richard Sicks, Miles Morgan."

The petition was granted on the 12th of October, 1670. A tract of land "to the contente of six miles square," was ordered to be laid out and settled upon, with certain provisos, and Capt. John Pynchon, Capt. Eliaz^{r} Holyoke, Leift. Cooper, Q^{r} Master Colton, Ens^{n} Cooly, and Rowland Thomas, or any three of them, were appointed a Committee for that end. On the 12th of January, 1671, this committee adopted governing rules for "settling" the town. A summary of them is given. Caste, or rank, was observed in locating settlers, in the quantity of land allotted by the committee, unlike that of other valley towns. Only the mountain and the land west of it was divided into lots to be drawn for.

"1st. There should be four score shares, or house lots of four ranks, of 80, 60, 50 and 40 acres. Meadow being scarce, only one-tenth part is allowed for each. 2d. Rank was to be determined by Quality, Estate, Usefulness and other Considerations, as the Committee direct.

"3d. Provided for further divisions of Meadow if more be found. 4th. The Grantees should pay their proportion of all charges for settling and laying out the town, procuring and providing for a minister, or any other matter, or thing conducing to the public good. 5th and 6th. Provided for laying out Highways and the lands, into several divisions. 7th. The first applicants, should have the liberty of choice, in which Division to settle. 8th. The Petitioners for the Grant, could have allotments under certain conditions. (None settled here.)

"9th. No settler could sell or alienate his land, until he had a continuous residence of seven years, and with the consent of the committee or selectmen.

"10th. 'Persons of considerable Quality' not desiring to settle themselves, might have grants of land, to settle such persons as might be a furtherance to the place, and to such only as the Committee approve of.

"11th. Ordered that a convenient allotment of 60. or 80. acres, near the Centre of the Town be reserved for the property of the first Minister, that shall settle on the place. 12th. An allotment of 80. acres to be set apart for the ministry forever.

"13th. Forty acres to be set apart for the support of a school, for, and to that use forever. 14th. One hundred acres for the Genl Court or Country's use, and four hundred more for the use of the Country. 15th. Twenty or thirty acres to be laid out in the Centre of the Town, and set apart for the Common use :[1] as, to set the Meeting House on, or School House, or for a Training place, or any other Publick use, to be left Common.

"16th. Sixty acres each for a Corn Mill and Saw Mill with other privileges might be given as encouragement. 17th. The Committee reserve liberty to grant more Lots upon the same conditions, if they find the place will bear it. 18th. Grants were void, unless settled upon within a prescribed time."

These rules, slightly modified in 1673, were conscientiously adhered to. Captain John Pynchon, with the assistance of Samuel Marshfield (county surveyor), devised the following general plan for "laying out" the town, that is substantially the same to-day, except Feather Street Common, subdivided in 1732.

[On the 16th of May, 1671, the committee for Stony River Plantation met, being there on the place. Present, J. Pynchon, Lieutenant Cooper, Mr. Holyoke, Benjamen Cooley, and George Colton.] "We settled several Divisions or Places, where mens Lands should ly, and be taken up, as one on the north side of Stony Brook, by Northampton Road, where the Harmons are to take up part of their Land, and some others : also we laid out the Town Plat, a little eastward from this Land, something towards the Great River, on the North side of Stony Brook ; where we stated the Highway or Street, running from Stony Brook, northward toward Springfield, and called this Street High Street, where we intend and order, the Meeting House shall be set. This is to be a double Street, and to build upon both sides of it, those on the West side of it, their Lots to run back Westward to Muddy Brook, and those on the East side of this High Street, their Lots to run back from it Eastward, Twelve Score Rods, these meeting with, or adjoining to at least the upper part of these Lots, though not downward.

"Another Range of Lots which come from Feather Street, near the Great River, though some distance from the Great River, there being some Land left there for a Common, next the Great River. This Range of Lots in Feather St., which is only a single Range having the Land before them Common, to the Great River, from the front of their Lots, where they are to build. The Lots run back westward toward High Street, Twelve Score Rods, and somewhat more, there being a little allowance in the length of Feather Street Lots, as being Judged somewhat meaner than them in High Street ; all which Lots are to rear one upon another, except at the lower end, or Southwardly next to Stony Brook."

On the 28th of January, 1675, the committee met, and so many persons desired to settle in the new town, that it was determined "to fill up the place to one hundred Families, as speedily as may be." The breaking out of King Philip's War, a few months later, suspended all grants of lands, and the plantation was abandoned. Early in the year 1677 the committee announced to the dispersed settlers that, "Whereas now thro' the favor of God in scattering the Heathen, and giving us some quiet, there is hopes of resettling there," they will not claim forfeiture of lands on account of abandonment, but will give them "forty days to declare their intendments and full resolution to settle there," and "failing to settle within eighteen months, their allotments to be disposed of, to such as will."

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[1] About twenty acres were set apart as the town's common. Here was the training-ground, and here stood, side by side, the meeting-house, the school-house, the stocks, the whipping-post, and the pound.

In the spring of 1677 nearly all who had grants returned, and the town started anew. Meanwhile, two members of the committee had deceased; Lieutenant Cooper was killed by the Indians in the attack on Springfield, Oct. 5, 1675, and Captain Holyoke died Feb. 6, 1676.

For the safety of the people, the land on High Street not laid out was divided into house-lots about twelve rods wide, to be given to the settlers, especially those out on the Northampton Road, who were most exposed, and who finally removed to High Street.

In 1678 additional grants were made and some highways determined; namely, the one from the lower end of High Street to the Windsor road, one from High Street easterly toward the mill, also the road to Feather Street and "the highway out westward" over Muddy Brook (where there was a new bridge, the first in the town) to the Northampton Road. The "Northampton road" was at first a path or trail between the Connecticut towns and those of Massachusetts west of the river by the way of Westfield, which was a trading-post in 1643. Northampton and Hadley kept this way open for ox-carts many years. This road and High Street were called "country roads," distinguishing them as not laid out and maintained by the town. Another "way" from Poquonnock to Westfield through West Suffield, by the notch (Rising's), was called "New Hampton Path." High Street (also called Springfield Road) and the Feather Street (river) road were both used for many years before the town was settled. Pine plains and swamps extended to the Wenekeiamaug, west from the mountain, and along its eastern base stretched the Great Swamp, now cultivated land. The allotment for the Crooked Lane Lots, "beyond, or at the upper end of High Street," was granted, with a highway adjoining, in 1680.

On the 12th of October, 1681, the General Court ordered the committee to call a meeting of the qualified voters, for town organization. On the 2d of January, 1682, the committee met for the last time and completed their labors of "filling up the place" to one hundred families (although the grant required but twenty). The grantees became proprietors in fee simple of all the lands within the plantation, each in proportion to his first grant; 6,258 acres had been distributed, and the remainder was left to be divided as the majority should direct.

In 1682 sixty-two proprietors were heads of families; the remainder were unmarried, and some of them young. The first proprietor to die was Samuel Harmon, in 1677; the last was Deacon John Hanchett, in 1744, aged ninety-five years. The first female white child born here was Mindwell, daughter of Robert and Susanna Old, Feb. 4, 1674. The first male white child born was Ephraim Bartlett, born June 17, 1673, son of Benjamin Bartlett, of Windsor, who bought a right in the Suffield plantation of Major Pynchon, but abandoned it soon after.[1]

The names of the first grantees and proprietors (one hundred in number), many of whom were from Springfield and Windsor, in the order of their grants, are:—

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[1] Pynchon Account Book, and History of Wilbraham.

Samuel Harmon.
Joseph Harmon.
Nathaniel Harmon.
Zerubbabel Filer.
Robert Old.
Jonathan Winchill.
David Winchill.
George Jeffries.
Robert Watson.
John Watson.
John Millington.
Steven Taylor.
John Taylor.
Nathaniel Cook.
Timothy Hale.
John Filley.
Hugh Roe.
Thomas Spencer.
Judah Trumble.
Joseph Trumble.
Edward Smith.
Anthony Austin.
Timothy Palmer.
Walter Holiday.
Samuel Roe.
Abram Dibble.
John Burbank.
John Barber.
Thomas Barber.
George Norton.
Thomas Remington.
Launcelot Granger.
Thomas Granger
George Granger.

John Hodge.
Samuel Kent, Sr.
Thomas Parsons.
James Barker.
James Rising.
Benjamin Dibble.
Thomas Remington, Jr.
Isaac Cakebread.
Timothy Eastman.
Joseph Eastman.
John Lawton.
Thomas Copley.
Thomas Taylor.
Sergeant Thomas Huxley.
Edward Burleson.
Peter Roe.
John Sevrance.
John Pengilly.
Edward Allyn, Sen.
Edward Allyn, Jr.
John Allyn.
William Allyn.
John Scott.
James King.
Samuel Bush.
Joseph Seager.
John Remington.
Jonathan Remington.
Richard Austin.
Anthony Austin, Jr.
Samuel Kent, Jr.
Deacon Thomas Hanchett.
Thomas Hanchett, Jr.

John Hanchett.
David Froe.
Obadiah Miller.
Daniel Canada (Kenedy).
Simon Gowin.
Mr. John Younglove.
William Pritchard.
Michael Towsley.
John Rising.
Edmund Marshall.
Richard Wollery.
John Huggins.
James Barlow.
James Taylor.
Luke Hitchcock.
John Barber.
Samuel Taylor.
Jonathan Taylor.
Nathaniel Cheny.
Victory Sikes.
William Brooks.
Ebenezer Brooks.
Gregory Gibbs.
Samuel Lane.
John Mighill.
John Mighill, Jr.
Thomas Mighill.
Thomas Stevens.
Joseph Leonard.
Joseph Barber.
Benjamin Barber.
Samuel Filer.
Joseph Pynchon.

The following had grants, but were not settlers, and received their proportion of subsequent divisions of land in compensation for some services rendered: Major John Pynchon, Benjamen Cooley, George Colton, Rowland Thomas, Elizur Holyoke, Thomas Cooper, John Ingersoll, John Ingersoll, Jr., John Petty, Joshua Wells, Samuel Cross.

An abstract of the title to our lands under the Massachusetts patent may be outlined as follows: (1) The Town Grant by that General Court. (2) The Indian title acquired by Major John Pynchon for £30 and conveyed by him to the Inhabitants of Suffield for £40 in 1684. (3) The distribution by the Committee and Proprietors, with a descriptive record of the date, bounds, quantity, and name of Grantee, made in the Town or Proprietor's Books, compiled and certified by the Land Measurer. Succeeding transfers by deed, will, or otherwise, before 1749, are in Massachusetts records; since that time, in Hartford and Suffield records. The location of proprietors' house-lots is easily determined, while that of their outlands is often in hopeless obscurity. Five years' quiet possession of land made a title under the province law.

The "Great Island" was given to the Rev. Ephraim Huit, of

Windsor, by the Connecticut General Court in 1641, and by his will it was returned in 1644 "for the use of the country." In 1681 the Massachusetts General Court gave it to John Pynchon. He died in 1703, and the Island was a part of his Suffield estate, inventoried at ten pounds. In 1717 his heirs sold it to John and Ebenezer Devotion and Joshua Leavitt, all of Suffield, for £130 current money. In 1736 Joseph Kellogg, of Suffield, bought John Devotion's right. In 1755 General Phineas Lyman bought the whole island, and sold it in 1774 to Roger Enos, of Windsor, for £200. Since that time its many owners are found in Suffield land records to 1806, and since that date at Enfield. The isolated position and consequent little value of this beautiful island render its jurisdiction of slight importance. Mr. Terry, who now owns the larger part, is probably the first permanent white resident. It has borne the successive names of "Great Island," "Lyman's," "Copper," "King's," and "Terry's."

On the 21st of March, 1671, the committee laid out the bounds of that part of the town east of the mountain, and made this report to the General Court, which was approved and confirmed June 3, 1674: —

> "The North Bounds of this new Plantation joyning to Springfield South Bounds on the West Side of the Connecticott Ryver, is at a little gutter about half a mile below the brook, commonly called the Three Mile Brook below Lieut. Cooper's house: Viz: at two tall middling trees standing about two foote from each other, the one a walnut, the other an oak, which stands on the knap or brow of the hill, on the North side of that gutter by the Great River side within three or foure rod where the gutter emptyes into the Great River. The said trees being marked on the North bounds of this new Plantation: and thence the Bounds run upon the due West line, about fower miles and a halfe from the River Connecticott till it meet Westfield Bounds (now Rising's Notch), and from the said two trees, the East bound is the said River Connecticott, and is sixe miles southward upon the square from the said West (North) Lyne. The South border of this New Plantation is a due West Lyne, drawn from a large White Oake, marked standing on the banke of the Ryver Connecticott two or three rods from the said Ryver, and about a half a mile below the Island, neere the foote of the Falls in the Great Ryver. And from the said White Oake, the South border extends seven miles and a halfe due West, many trees being marked in that Range or Lyne."

Notwithstanding boundary disputes for two centuries, these are town lines to-day, with this exception: The south line interfered with the Simsbury grant at five miles from the Great River. The north line varies but little from the correct State line, being only ninety rods too far south at the river, and eight rods too far north at the Westfield line (now Rising's Notch). Ancient Westfield (the top of the mountain) bounded about two miles of our west border. The Simsbury line was in dispute and unsettled until 1713. The Suffield grant by Massachusetts, in 1670, revived the colonial boundary question, which after forty years' strife was decided to be wholly within the Connecticut patent. The cause for these boundary troubles must be largely attributed to the erratic colony line of 1642 by Woodward and Saffery, which appears to have been ordered by Massachusetts to establish its jurisdiction over Warronoco and Springfield. In 1713 the colony line was adjusted by commissioners appointed by each colony. Massachusetts retained the jurisdiction of the towns it had planted, with their original bounds intact. The boundary line of Suffield on Windsor and Simsbury, as then established, was the colony line until the revolt. Massachusetts had "planted" 105,793 Connecticut acres, recompensing it with an equal quantity of wild land in the present towns of Pelham, Belchertown, and Ware, Mass. Connecticut sold these lands in 1716 for £683 (a little more than two cents an acre), and gave £500 of it to Yale College.

Simsbury and Westfield retained their ancient boundaries, being first incorporated, leaving west of the mountain a strip of land about one mile in width between the two, for Suffield. Our proprietors mourned the loss of that part of their grant secured by Simsbury, as it was supposed to be rich in mines of copper and iron. They were consoled by the Massachusetts Court, in 1732, granting them a township six miles square (now Blandford), as an equivalent. They sold it to Christopher J. Lawton, of Suffield, receiving but little therefor. Our bounds, with Simsbury (now East Granby and Granby), settled in 1713, and perambulated in 1734, were re-established in 1833. That part of Westfield projecting into Connecticut, between the top of the mountain and the ponds, was annexed to Suffield and Connecticut in 1803. The remainder (now Southwick), containing the ponds, is in Massachusetts, causing the curious notch in the boundary line between the two States.

The first recorded act of the inhabitants was ecclesiastical, and the town constituted one religious society until 1740, with its ecclesiastical, civil, and political affairs inseparably blended. The grant required "the procuring and maintaining some able minister." In 1678 the committee "laid out thirty acres as a house-lot for a first minister," on the east side of High Street, near where the Baptist parsonage now is. In 1679 the inhabitants voted: —

> "For y^e incouragement of Mr. John Younglove, to build him a house, forty foot in length, twenty foot in bredth, and ten foot between joynts: and to shingle and clapboard the same, and to set up a stack of chimneys, either of brick or stone, as shall be judged most easy to accomplish; onely, Mr. Younglove giving ten pounds of the three score we engaged, this present year, and to finde all nailes for the shingling and clapboarding y^e same."

This house and lot, and fifty acres of wild land, were given him for a "settlement." His yearly salary was sixty pounds. He brought his family here about the year 1680, when the first meeting-house was built upon the common, southeast from the present Congregational Church. He was one of the committee for settling Brookfield in 1667, and preached there before the Indians burned it in 1675. He taught a grammar school at Hadley, 1674–1680. He died June 3, 1690, aged about forty-five years.

The Rev. Benjamin Ruggles, the town's second minister, was a native of Roxbury, Mass., and a Harvard College graduate in 1693. He began to preach here in 1695, and after nearly three years' "tryal" and negotiation, was settled, April 26, 1698, with a yearly salary of £15 in money, and £45 provision pay, and his fire-wood, sixty cords a year. For his "settlement" he had a house-lot of twenty acres, with a dwelling-house and barn, and a well that still remains upon the house-lot (the homestead of the late Henry A. Sikes). The town agreed to "clear up five acres" of it for a meadow, and fence it. He also had eighty acres of wild land. The little known of his pastorate must be inferred from the town records. During it, a new meeting-house, and the first school-house, were built, and a representative at the General Court at Boston maintained. It is easy to believe that Mr. Ruggles was the prime agent in these progressive movements. He died Sept. 5, 1708, in the eleventh year of his ministry and the thirty-fifth year of his age. In 1709 the town voted "to set a decent tomb upon his grave." In 1858 the First Congregational Church erected the present monument to their "First Pastor;" while no slab or stone marks the resting-place of Mr. John Younglove, the town's first minister.

The Rev. Ebenezer Devotion, the third and last "town minister," was born at Brookline, Mass., and settled June 28, 1710, with a salary of £80 a year, and a dwelling-house and lot, opposite and west from the south end of the Park, for his "settlement." His ministry was very successful, but his closing years were imbittered by divisions and dissensions in the town and church. He died April 11, 1741, in the thirty-first year of his ministry, aged fifty-seven.

Ebenez'r Devotion

The Rev. Ebenezer Gay, the fourth minister, was born at Dedham, Mass., May 4, 1718, — a Harvard College graduate, 1737. He preached his first sermon at Suffield, Aug. 9, 1741; was ordained to the ministry there, Jan. 13, 1742; and was acting pastor of the First Congregational Church fifty-one years. His son, Ebenezer, Jr., was appointed his assistant, March 6, 1793, and his active labors ceased. He died March 7, 1796. Dr. Lathrop's funeral discourse says: "He was a man of strong mind and superior learning, of a clear and discerning intellect, a cool and penetrating judgment, unshaken fortitude, a most obliging neighbor, and a lover of mankind." His successors in the first Congregational Church and society have been: —

Ebenezer Gay Jr

Rev. Ebenezer Gay, Jr.,	settled	1793,	died Jan. 1, 1837.
" Joel Mann,	"	Dec. 1826,	dismissed Dec. 1829, died July 21, 1884.
" Henry Robinson,	"	June, 1831,	dismissed April, 1837.
" Asahel C. Washburn,	"	Jan. 1838,	" July, 1851.
" John R. Miller,	"	Dec. 1853,	" Dec. 1864.
" Walter Barton,	"	Dec. 1869,	" Nov. 1875.
" William R. Eastman,	"	Jan. 1877,	" Feb. 1879.
" Charles Symington,	supply	July, 1879.	" Dec. 1882.
" Hiram L. Kelsey,	"	June, 1883	(present incumbent).

The Second Ecclesiastical Society was incorporated Jan. 1, 1740. A single meeting-house had sufficed for the town. The extensive revivals of that period, and increasing numbers, necessitated a larger meeting-house, or a division of the town. The Second Congregational Church was embodied Nov. 10, 1743, and their meeting-house was built the same year. It stood on the highway on Ireland Plain, in front of the burying-ground, until 1795, when a second one was built on the site of the present. The second was torn down in 1839, and the present one on the same site was completed in 1840. The parsonage was built in 1843, upon a lot given by the heirs of the first minister, the Rev. John Graham, Jr. He was ordained and settled Oct. 22, 1746. He was the son of the Rev. John Graham, of Woodbury, a Yale graduate in 1740, and a chaplain in the Havana expedition in 1762. His yearly salary was £50, half in provision pay, and forty cords of wood piled in his door-yard. The "Graham Lot," of about thirty acres, southwest from the meeting-house, was his settlement and homestead, where he lived and died. The infirmities of age preventing active duties, the Rev. Daniel Waldo became his colleague and successor. Mr. Graham died April 22, 1796, in the fiftieth year of his ministry, and in his seventy-fourth year. He was twice married, and was the father of seventeen children, who survived him. The youngest was Dr. Sylvester Graham, the distinguished vegetarian, for whom Graham flour and Graham bread are named.

John Graham Jun.r
June. 1746

The Rev. Daniel Waldo, the colleague and successor of Mr. Graham, was ordained and installed May 23, 1792, and dismissed Dec. 20, 1809. His was a long and eventful life. He was a native of Windham, born in 1762, was a soldier of the Revolution, and was taken prisoner at York Island; he was confined in the fatal Sugar-house Prison at New York, and barely escaped alive. He was a Yale graduate in 1788, and was actively engaged in the ministry seventy years. He was chosen chaplain of the United States House of Representatives in 1855, then in the ninety-fourth year of his age. He revisited West Suffield in September, 1858, and in this last visit preached an excellent discourse, ascending and descending the pulpit with the sprightliness of a boy, though ninety-seven years of age. He died at Syracuse, New York, July 30, 1864, in the one hundred and second year of his age. His successors, with time of service, have been: —

Daniel Waldo
Aged 100 years

Rev. Joseph Mix,	settled Dec. 14, 1814,	dismissed	Nov. 23,	1829.
" Erastus Clapp,	supplied from 1833,	to	April 1,	1839.
" Benjamin J. Lane,	" from June, 1839,	"	June,	1841.
" Joseph W. Sessions,	settled Jan. 11, 1843,	dismissed	Nov. 23,	1852.
" Henry J. Lamb,	supplied from June 15, 1853,	to	Mar. 11,	1857.
" Henry Cooley,	settled June 6, 1857,	dismissed	Feb. 23,	1864.
" Charles B. Dye,	supplied from July, 1864,	to	Nov. 1,	1865.
" William Wright,	" " April, 1866,	"	April,	1869.
" Stephen Harris,	" " April, 1869,	"	April,	1871.
" Augustus Alvord,	" " Oct., 1871,	"	October,	1872.
" Austin Gardner,	" " Jan., 1873,	"	April 1,	1876.
" John Elderkin,	" " June, 1876,	"	December,	1879.
" Edwin G. Stone,	" " May, 1880,	"	May,	1882.
" Newell A. Prince,	" " 1882.			

The church of the "Separates," or "New Lights," was composed of dissenters or seceders from the "Standing Order," led by Joseph Hastings, who was ordained the first minister, April 18, 1750. The separation began about the year 1742, and meetings were held in private houses, where exhorters and shouters enjoyed religious freedom. A church was probably formed when Mr. Hastings was ordained, though no record of it is found, and no roll of its membership exists. Sept. 20, 1763, the town voted "That the Separates shall set their Meeting-House on the Highway that goes by General Lyman's, West, viz. on y^e^ north side of the Highway between the foot of the hill and Mr. Gideon Granger's Lot." It was built soon after. The Rev. Israel Holley was ordained its pastor, June 29, 1763. Soon afterward Baptist sentiments crept in, and the doctrines of baptism, infant sprinkling, half covenant, etc., separated the Separates. Again, Joseph Hastings (who had withdrawn or been dismissed) marshalled the disaffected, and led them to "pastures green" on "Zion's Hill." The Separate society lost the larger part of its membership, but maintained a feeble existence until about 1784, when its meeting-house was sold, and the members mostly returned to the ancient fold. Mr. Holley became a Congregational minister, preaching at Granby and North Cornwall. He was a man of ability, and a patriot, as shown by his printed address, delivered at Suffield the Sunday after the destruction of tea in Boston Harbor. The origin, growth, and collapse of the Separatists make an interesting episode in Connecticut history. Only ten or twelve towns had the "New Light" societies; Suffield, Enfield, and Windsor being of the number.

The first "Baptized Church" and society was an offshoot from the Separates, and was organized in 1769, with Joseph Hastings for its first minister. It built a brick meeting-house on Zion's or Hastings Hill, about that period. No church records exist, and little is known of its history under Joseph Hastings's pastorate. His son John was the second minister; he was ordained in 1775, and served with marked success as a revivalist until his death. He is said to have baptized eleven hundred persons during his ministry, and he was one of the most eminent ministers of the Baptist faith. Few men have lived whose influence has been more potent in shaping the religious, social, and political character of the town. Nine churches were formed by colonies from this. The little brick meeting-house gave way to a large barn-like structure, without tower, bell, or steeple. At the beginning of this century the pilgrims who wended their way to Zion's Hill were numbered by scores and hundreds. These scenes are now traditional memories. In 1846 the present more cheerful edifice was built upon the site of the old.

These inscriptions are copied from gravestones in the Hastings Hill churchyard:—

"In memory of Joseph Hastings, who died Nov. 4, 1785, in the 82d year of his age. He was the first Baptist minister in Suffield.

"Depart my friends, dry up your tears,
Here I must lie, 'til Christ appears."

"Sacred to the memory of the Rev. John Hastings, who died the 17th of March, A.D. 1811, in the 68th year of his age, who was the 2d Baptist minister in Suffield.

"Who like the Apostles, called from men's employ,
Made sinners tremble, filled the saints with joy."

The Rev. Asahel Morse succeeded Elder Hastings in 1812. He was one of the delegates from Suffield to the Constitutional Convention of 1818, and the article relating to religious liberty is said to be from his pen. He died June 10, 1836, in his sixty-sixth year. The Rev. James L. Hodge succeeded him; and among the very numerous successors none have been more eloquent, genial, and successful than the Rev. James L. Hodge.

The Second Baptist Church was colonized from the first, and was constituted May 22, 1805, with fifteen members; namely: —

John King.
Rufus Granger.
Chester Stebbins.
Seth King.
William Levee.
Elisha Adams.
Jonathan K. Kent.
Theodore Symans.
Aurelia Granger.
Anne Kent.
Cynthia Brunson.
Tabatha Symans.
Hannah Pease.
Polly Adams.
Lorain Peirce.

This small church body was reinforced by a large number styled "Baptist People," who in 1806 began preparations for building a meeting-house on High Street, which, after many trials of various kinds, was erected and occupied in 1810. This edifice possessed all the architectural beauties of its prototype on Zion's Hill. This, with the parsonage and the "horse houses" (where the brethren discussed constitutional amendments and the crops, and drank each other's cider Sunday noons), stood a little south from the bank, on land now Charles L. Spencer's. In 1839 this lot and buildings were disposed of and the present site bought. The present church was completed and occupied in September, 1840. This church property, with all its improvements and appointments, represents a cost of about $50,000.

Elder Stephen Shepard and Elder Tod were pioneer itinerants, and preached here in 1805. Elder Joseph Utley, of Groton, first officiated in administering the sacrament, but no permanent minister was "called" until 1810. The following is a record of ministers "called," with term of service: —

Rev. Caleb Green, 1810–1815.
" Bennet Pepper, 1815–1823.
" Tubal Wakefield, 1823–1824.
" Calvin Philleo, 1825–1830.
" Amos Lefevre, 1830–1832.
" George Phippen, 1832–1834.
" Nathan Wildman, 1835–1837.
Rev. Miner Clarke, 1837–1838.
" Horace Seaver, 1838–1839.
" Dwight Ives, Sept. 29, 1839–April 5, 1874.
" John R. Stubbert, 1874–1882.
" Burton W. Lockhart, 1882 (present incumbent).

Its church-roll numbers thousands, and its present membership is about six hundred and fifty.

The Rev. Dwight Ives was an able man, eloquent in the pulpit, practical and sagacious in business affairs, strong in the hearts of his people at their homes and firesides. He was pastor thirty-four and one half years, or one half the period of the church's existence, and longer than his ten predecessors combined. He removed, with his family, to his early home in Conway, Mass., where he died, Dec. 22, 1875, in his seventieth year.

Before 1830, itinerant Methodist exhorters occasionally visited the town, but gained no apparent foothold. The Methodist Society of West Suffield dates its beginning from a Quarterly Meeting service held by courtesy at the Congregational church there. Meetings were held in school-houses, private dwellings, and barns. In 1833 the Rev. Charles Chittendon, a revivalist, was placed here by the Conference with much success, and since that time (except 1854) the Conference has supplied its ministers. In 1839 the society built and dedicated their meeting-house, with the present bell in its tower. The leading men in this work were Gustavus Austin, Charles Denison, David Hastings, Horace Tuller, Curtis Warner, Warren Case, John Johnson. A parsonage was built in 1856, mainly through the efforts of the Rev. Frederick Brown. Olin L. Warner the sculptor was born here, April 9, 1844, his father, the Rev. Levi Warner, being minister in charge. The father of the Rev. Dr. Burton, of Hartford, was the minister here in 1857.

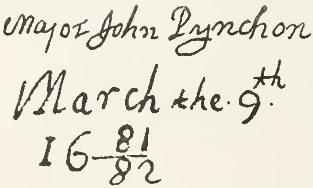
The first Episcopal service here was held at the town-hall, May 14, 1865, and regular services were continued. The Episcopal Society of Calvary Church, of Suffield, was instituted Aug. 4, 1865, at the dwelling-house of George Williston. Its first officers then appointed were Archibald Kinney, warden senior; Anson Birge, warden junior; vestrymen, George Williston, Sands N. Babcock, Alfred Owen, Robert E. Pinney, Timothy Kinney, Burdette Loomis, Ashbel Easton; parish clerk, Robert E. Pinney; treasurer, George Williston. Initiatory steps were taken at that time toward securing a site for a church, resulting in its present neat edifice. Its corner-stone was laid May 7, 1872; the first service in it was held June 21, 1874; it was dedicated July 7, 1874. Its cost, with one acre of land, was $13,750. The church now numbers forty communicants. The Rev. Augustus Jackson was the first rector. His successors have been numerous. The Rev. William L. Peck is now rector.

The first Roman Catholic service held in Suffield was at the house of John Gilligan, June 18, 1882; and the second was in the school-house hall, in West Suffield, July 30, 1882, conducted by the Rev. Father Michael Kelly, of Windsor Locks. Services have been continued regularly since, and the members have bought a site midway between the villages, and are about to erect a church thereon. The ground was broken for it, with proper ceremonies, April 20, 1885.

Eight churches have been established here, including the Roman Catholic. The tolerant reception accorded the last two is in striking contrast with the history of the five preceding, — each in turn meeting opposition, if not persecution, from those who should have extended the welcoming hand. Education has done much toward dispelling bigotry and intolerance in the good old town.

Two lots of land, one of sixty and one of twenty acres, on the east side of High Street, were set apart in 1671 "for the Ministry, to continue for that use forever." The former is now occupied by E. A. Fuller and J. F. Fairchild, and the Knox Hotel is on the latter. In the second division of proprietary lands the "Ministry Meadow" was added. The minister occupied portions of these lands to eke out a support. After 1740 the Second Ecclesiastical Society shared in the income, if any, and the town had charge of the lands, properly applying the avails. In 1790 the Rev. Ebenezer Gay asked the town "to devise some way to make the land more profitable." In 1791 the sixty-acre lot was leased for nine hundred and ninety-nine years to Elijah Granger for an annual interest on the sum of £351. It is still occupied under this lease. In 1797 the two ecclesiastical societies, by mutual agreement, divided the fund, the first society receiving three fifths of the interest from the sixty-acre lot and the whole of the twenty-acre lot; and the second receiving two fifths of the interest money and the whole of the Ministry Meadow. In 1844 the leaseholders paid the £351 to the societies. In 1803 the "Baptist People," having a majority, voted in town-meeting that the Ministry Lands should be divided among the *three* religious societies, and took measures to carry the vote into effect. The courts were applied to, and after a period in which social, political, and religious affairs here were distractingly mixed, the Supreme Court decided that the town had no jurisdiction over the Ministry Lands, but they belonged to the first religious society of the town. The second, being a branch of the first, retained its share.

Most of the early settled towns were founded under grants from the General Court to companies or individuals with certain conditions, without a formal act of incorporation. The date of Suffield's incorporation (if such we may call it) was June 3, 1674, when the General Court gave the town its name, defined its bounds, and gave it some corporate advantages. At the first town-meeting, March 9, 1682, no moderator was chosen; but Major John Pynchon, who was one of the thirty-four qualified voters present, probably served in that capacity. Five selectmen were chosen by papers (ballots), a town clerk, two highway surveyors, a land-measurer, and a sealer of leather, — all to serve for one year. No treasurer was chosen, or needed, as taxes, salaries, and debts were paid only in grain, provisions, etc., the price-current of which was regulated by town vote, and was called "town pay." The town government was thus organized: "leaving y^e^ affaires of y^e^ Towne henceforward to y^e^ Inhabitants hereof according to Law;" and there is an unbroken record of their transactions down to the present time.



Major John Pynchon:
March the 9th
16$\frac{81}{82}$

In 1693 the town sent Captain George Norton as its first representative to the General Court at Boston. On the 3d of July, that year, "The Towne being legally met together, and considering the state of the Towne, that they are poor, and not able to beare the charges of sending a Representative, and paying him for his time, have agreed to discharge, or free their Representative from that service and to ly at the mercy of the honorable assembly, hoping they will consider our poor and low condition, and not take advantage against us, soe as to impose any fine upon us."

The second representative was Captain Joseph Sheldon, in 1703, also in 1705–1708. He died at Boston, Aug. 2, 1708, the Governor and both branches of the Assembly attending his funeral. His successors were: Jonathan Taylor, 1709; Jacob Adams, 1711, 1714, 1717 (he also died at Boston); Atherton Mather, 1712, 1713, 1715, 1716; John Austin, 1718–1720, 1723; John Kent, 1724, 1725, 1727–

1731; John Burbank, 1726; Christopher Jacob Lawton, 1732–1735; Captain Josiah Sheldon, 1736; Samuel Kent, 1737; Samuel Kent, Jr., 1738 and 1742. He was the last representative at Boston, from Suffield.

The year 1749 was a notable one in the town's history for its revolt from Massachusetts. The settlement of the colony line in 1713 was never satisfactory to the people of Suffield, when it was known to be within the Connecticut Patent. The people had not been consulted about so grave a matter, and their dissatisfaction soon took form, as seen in the following town votes: —

> "Nov. 17, 1720. Voted, that John Burbank shall take care and see what encouragement he can find for us, to get to the Government of Connecticut to bring to the town the next March Meeting."
>
> "March, 1723–4. The Town by a clear vote made choice of John Kent to be their Agent to manage according to the best of his discretion, in and for the procuring for y^e said Town, the privileges of Connecticut Government."

The town voted him six shillings a day for sixteen days as agent to Connecticut. No change was effected at this time, but the people were no less determined "to procure the privileges of Connecticut Government," and for many years declined to send representatives to Boston.

> "March 20, 1747. Voted, to appoint Capt. Phinehas Lyman an Agent for this Town, and in our name to joyn with the Committee or Agents appointed, or to be appointed by the Towns of Woodstock, Somers and Enfield, to make application to y^e great and General Court of the Province of Massachusetts Bay, and General Assembly of Connecticut, or to either of them, as the Committee or major part of them shall by good advice think best, to obtain our right in being released from y^e s^d Province and set off and allowed to belong to y^e Colony of Connecticut, as by Law and Justice we think we ought to be. And our s^d Committee are to take y^e best advice they can obtain, in the s^d affair, in order to obtain the s^d end, and to be at a proportionable part of y^e cost, that shall be expended in s^d affair with y^e s^d Towns, according to our List. Capt. Lyman as an agent not to take out of the Treasury above twenty pounds old tenor."

Phinehas Lyman, of Suffield, was at this time a leading member of the Hampshire County Bar, and as principal agent of the revolting towns, prosecuted the matter with great energy and success. In May, 1747, petitions were addressed to both Assemblies, stating grievances, and asking for the appointment of Commissioners of Conference. Connecticut appointed and reappointed Commissioners, but Massachusetts declined. After two years of ineffectual negotiation the Connecticut General Assembly, May session, 1749, cut the "Gordian knot" by a single act which succinctly states the whole case, and is found in Hoadly's "Colonial Records," vol. ix. p. 431.

Aug. 10, 1749, "Voted to raise 340 pounds old tenor to pay for our getting off into Connecticut." Two elections of town-officers were held this year: the first in March, under Massachusetts government, and the other in December, which was the first town-meeting under Connecticut laws. Massachusetts assessed the seceding towns for twenty years, but the taxes were not levied.

Great interests connected with the succeeding French and Revolutionary wars overshadowed, but did not terminate, the boundary question.

The State line west of the Connecticut River was established in 1803, and then for the first time in its history the town was at rest within its *known* borders. The motives of its inhabitants for secession have been attacked, but the facts furnish a complete defence.

The town was first represented at the Connecticut General Assembly in May, 1750, by Phinehas Lyman and Asaph Leavitt. It has since been represented every year, except in 1838, when a "Conservative" candidate left neither Whigs nor Democrats in a majority, which was then required to elect.

Suffield was established an independent probate district June 4, 1821, having previously formed a part of the Hartford District. Its judges have been: —

Oliver Pease, 1821–1830.
Luther Loomis, 1830–1842.
Kneeland Loomis, 1842, 1843.
Odiah L. Sheldon, 1843, 1844.
Harvey Bissell, 1844–1846.
Luther Loomis, 1846, 1847.
Harvey Bissell, 1847–1849.
Samuel B. Low, 1849, 1850.
Luther Loomis, 1850, 1851.
George Williston, 1851–1860.
David Hale, 1860, 1861.
George Williston, 1861, 1862.
Horace Sheldon, 1862–1864.
George Williston, 1864, 1865.
David Hale, 1865–1867.
George Williston, 1867–1879.
William L. Loomis, 1879 (present incumbent).

The recorders, or town clerks, have been: —

Anthony Austin, 1682–1708.
John Austin, 1708–1715.
Joseph Winchell, 1715–1722.
John Austin, 1722–1737.
Joseph Winchell, 1737–1743.
Joseph King, 1743, 1744.
Benjamin Kent, 1744–1762.
Aaron Hitchcock, 1762–1775.
Alexander King, 1775–1802.
Oliver Pease, 1802–1840.
Odiah L. Sheldon, 1840–1845.
William Tuttle, 1845–1849.
George A. Loomis, 1849–1851.
Luther Loomis, 1851–1856.
William L. Loomis, 1856, 1857.
Horace Sheldon, 2d, 1857–1859.
William L. Loomis, 1859–1862.
Horace Sheldon, 2d, 1862–1864.
William L. Loomis, 1864–1870.
Alonzo C. Allen, 1870–1878.
William L. Loomis, 1878 (present incumbent).

In 1681 Suffield had "a foot company" of soldiers under Lieutenant Anthony Austin, with George Norton "his ensigne." Norton became, in 1692, Suffield's first captain. His few successors in the Massachusetts militia were Captain Joseph Sheldon, 1705; Captain Joseph Harmon, 1709; Captain Joseph Winchell, 1722 (who served until his death, in 1743, in his seventy-third year): Captain Jonathan Sheldon, 1743; and Captain Phinehas Lyman, 1746. The royal road to civil office lay through military promotion. The town records are studded with titled names, that of "corporal" being no mean honor. Indian wars were frequent and long-continued. Military watches were then kept up day and night under the charge of the officers, and the guard seats in the meeting-house were occupied by soldiers. Every soldier was liable to be detached or impressed into their "Majesties' Service." In Queen Anne's War, from 1703 to 1713, Hampshire County soldiers were constantly employed in keeping watch at home, or in scouting and garrison duty up the river. Judd's History of Hadley says, "Judah Trumble, of Suffield, was slain July, 1706." The town records do not allude to these wars.

New England's fourth Indian war, from 1722 to 1726, caused much distress throughout Hampshire County. Though remote from the border, Suffield men were constantly in service as guards, scouts, or in garrisons. A few names are preserved. Nathaniel Austin, Samuel Halliday, Daniel Spencer, David Smith, Samuel Granger, Samuel Conley (drummer), John Morse, Nathaniel Smith, James Pomeroy, Abraham Burbank, Thomas Remington, James King, and William Allen were in Captain Samuel Barnard's company at the Deerfield garrison in 1722–1723. Captain Joseph Kellogg, of Suffield, commanded the garrison at Northfield in 1723–1724. Corporal James Stevenson, John King, Joseph Allen, David King, Nathaniel Austin, David Smith, Matthew Copley, Thomas Austin, and Ebenezer Smith were in his company. Captain Kellogg was taken prisoner by the Indians at Deerfield in 1704, when twelve years old, and lived among them ten years. When liberated he made Suffield his home, where his father, Martin Kellogg, and family had resided since 1711. Captain Kellogg was in command at Fort Dummer from 1726 to 1740. Two of his children were born there. This fort was built, in 1724, on the Connecticut River, within the present town of Brattleborough, Vermont, and was the first white man's abode erected in that State. Captain Kellogg was the best Indian interpreter in the country, and was employed in that service until his death, in 1756. In the old French and Indian War of 1744–1748 Suffield took a part. Captain John Harmon, Lieutenant Benjamin Harmon, and Ensign Joseph Adams commanded the sixth company, first regiment of Massachusetts enlisted troops, at the forty-nine days' siege and capture of Louisburg, in 1745. No muster-roll of the company is found in the Massachusetts archives. Suffield had three militia (foot) companies in 1744, and held that number for more than a century. The officers of these trainbands first holding commissions under the Connecticut government, in 1751, were: North company, first society, Captain Asaph Leavitt, Lieutenant William King, Ensign Samuel Granger; South company, first society, Captain Phinehas Lyman, Lieutenant Abraham Burbank, Ensign Elijah Kent: West company, second society, Captain Medad Pomeroy, Lieutenant Samuel Harman, Ensign John Granger.

The French and Indian War, 1755–1762, terminated the French rule in Canada. Overshadowed by the War of the Revolution, its history is little read or known. For eight years, and eight campaigns, Major-General Phinehas Lyman, of Suffield, commanded the Connecticut forces, aggregating thirty thousand men. He was also a colonel of the first regiment, and captain of its first company in each campaign. No muster-rolls of this war are found in the State archives. The names of these Suffield soldiers are collected from various sources. Elijah Kent was first lieutenant, ninth company, fourth regiment, in 1755. These men served in 1755, were in the battle of Lake George that year, and re-enlisted in 1756, receiving "half-pay" bounty therefor; namely, Benjamin Bancroft, Nehemiah Harmon, John White, Joel Adams, David Bement, Phinehas Lyman, Jr., Noah Pomeroy, Benjamin Scot, Seth King (drummer), James Halliday, Ezekiel Hale, Zeb. Norton, Edward Foster, John Spencer.[1] In 1756 Elihu Kent was second lieutenant in the first company, Aaron Hitchcock captain of the sixth company, and Benjamin Bancroft was commissary of General Lyman's regiment. In 1757 Aaron Hitchcock was first lieutenant in General Lyman's company. In this year the Albany alarm occurred, and some five thousand Connecticut militia-men were quickly off for the frontier. The Suffield men known to have gone were Daniel Austin, Sergeant Benjamin Harmon, Jonathan Norton, Jonathan Sheldon, Stephen Old, John White, Joseph Brunson, Isaac Hale, Aaron Phelps, James Halliday, Corporal Joseph Old, Daniel Spencer, Caleb Allen, Zaccheus Hanchett, Job Fowler, Abel Rising, Jeremiah Nelson, besides some that came home without leave. They were in Captain Jonathan Pettibone's company. They went on horseback twenty-four miles, then on foot to the frontier. They were gone seventeen days, each getting $3.25 for the campaign, and about one dollar for horse-keeping. In 1758–1759 Elihu Kent was lieutenant and Seth King ensign in General Lyman's company. Abner Granger was quartermaster-sergeant, Aaron Phelps was adjutant, and his brother Timothy quartermaster in General Lyman's regiment in 1758. Timothy died in the service, Aug. 22, 1758. Caleb Sheldon was first lieutenant in the second company, General Lyman's regiment, and died near Lake George in 1759. He was a son of Josiah Sheldon. In the campaign of 1760 Seth King was first a lieutenant of the fifth company and then a captain of the twelfth, and was also adjutant in General Lyman's regiment. In 1761 Seth King was lieutenant in General Lyman's company. In 1762 England and Spain were at war, and Connecticut raised two regiments. The First Regiment, under General Lyman (except its eleventh company), was in the fatal Havana expedition. Of one hundred and thirty-four privates in Lyman's company forty-three died. The Rev. John Graham, Jr., was chaplain of the regiment. Seth King was captain of the twelfth company; on his way home he was taken sick, and died in New York, Dec. 23, 1763. He served eight full campaigns under General Lyman, and was a valuable officer. He was born at Suffield, Oct. 18, 1735, a son of Josiah, and died unmarried, at the age of twenty-eight.

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[1] See Half-pay Roll, State Archives.

Within forty-eight hours after the battle of Lexington one hundred and eleven Suffield men were on the way to Boston, commanded by Captain Elihu Kent, Lieutenant Oliver Hanchett, Ensign Consider Williston, Sergeant Benjamin Harmon. They soon returned. A month later, in May, 1775, a company of one hundred seven months' men were enlisted here, commanded by Captain Oliver Hanchett, Lieutenant Samuel Wright, Second Lieutenant Consider Williston, Ensign Eliphalet King. They were with the main army at Cambridge, within the sound of the battle of Bunker Hill, ready and expecting to be called into the fight.

In September, 1775, Captain Oliver Hanchett, of Suffield, commanded a company in Arnold's expedition through the wilderness of Kennebec to Canada, against Quebec. After incredible hardships they were taken prisoners in the attack on Quebec. The Suffield men in his company were, John Morris (killed), James Morris, Jedediah Dewey, Sergeant Peletiah Dewey, John Conley (fifer), John Risden,[1] David Sheldon.[2]

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[1] John Risden married a daughter of Elijah Sheldon.

[2] David Sheldon settled in Vermont, and became eminent.

In the War of the Revolution a committee of inspection was annually chosen to look after Loyalists, and aid the "Sons of Liberty." It is said of Suffield, there was not a Tory there. These Suffield men held commissions in the Continental army, and probably others: namely, John Harmon, Jr., captain; Benjamin Harmon, Jr., first lieutenant; Nathaniel Pomeroy, second lieutenant; Joel Adams, ensign; Consider Williston, first lieutenant; Bildad Granger, ensign; Phineas Lovejoy, captain; Samuel Granger, first lieutenant; Bildad Granger, second lieutenant. The number of non-commissioned officers and privates is unknown. Clothing was provided for sixty-two three years' men in 1777, and the selectmen reported the names of forty-seven men in the service in 1781, enlisted for three years, or during the war, and a deficiency of two in the town's quota. In 1777 the town voted £114 to procure tents and camp utensils, and to supply the families of soldiers with provisions; also voted £135 for soldiers' clothing, consisting of shoes, stockings, overalls, shirts, and frocks. Inoculation with small-pox was initiated, but soon prohibited, and "those who had taken the infection were to be cleansed and discharged." The town procured and distributed salt to every family, thereby preventing much suffering; and further provided for soldiers and their families. The town records indicate no soldiers recruited in 1778 or 1779.

In 1780 the terms of some of the three years' soldiers expired. The town offered bounties to supply its quota. John Spencer enlisted for three years or during the war, receiving £32 10*s.* 6*d.*, and his taxes abated. Edward Howe and Josiah Rising each received one hundred Spanish milled dollars. In 1781 the town was classified, each of nine classes to procure a three years' soldier, or pay a fine of two hundred hard dollars. Jaques Harmon served through the whole war, was orderly sergeant, and present at the execution of André. His orderly-book of that date, containing the order for execution, is preserved.

In the war to save the Union, Suffield furnished thirteen commissioned officers and three hundred and fifty-eight soldiers (about two hundred of them being Suffield men). Thirty-two were killed in battle or died in the service; twenty-seven were discharged, disabled; forty-eight deserted. No Suffield name is found among the latter. Three companies were recruited at Suffield. The first, in response to the call of the President in April, 1861, was mustered into the Fourth Connecticut Infantry for three years' service, May 23, 1861. One year later it was merged in the First Connecticut Artillery, serving with distinction as Company C. Forty-eight members were accredited to Suffield. The second was Company D, Sixteenth Connecticut Infantry, recruited August 1862, to serve three years. Of this company sixty-four were accredited to Suffield. Four of these were killed at Antietam, ten were wounded in battle, three died at Andersonville, and six more died in the service. The third was Company G, Twenty-second Regiment Connecticut Infantry, organized in September, 1862, for nine months' service. All its officers were Suffield men. Seventy-four were accredited to Suffield in this company. Two men died of disease, and one committed suicide. The town furnished thirty-seven men to the Twenty-ninth (colored) Regiment. The remainder of the quota were scattered in many other regiments.

The amount disbursed to eighty-eight families of volunteers was $17,892.70. Of this, Suffield paid $6,599. The town paid bounties in 1862 of $125 each for eighty three-years' men (in Company D, Sixteenth Regiment) and $200 each for seventy-four nine-months' men (in Company G, Twenty-second Regiment), with recruiting expenses amounting to $25,170. For procuring thirty-seven men (in Twenty-ninth Colored Regiment) the town paid $3,700. This makes a definite sum of $35,469. Other bounties and expenses not itemized in the town reports would easily swell the war disbursements of the town to $50,000.

For many years the wooded lands and heavy soils, though aided by the shad and salmon fisheries of the Great River, afforded but a bare subsistence to the inhabitants. This led young men of enterprise to seek a livelihood in trade and traffic. The Suffield pedler was known in every village within the outposts of New England civilization. He was welcomed at every home and fireside, for his bright, cheery ways, and his fund of information and news gathered in his travels from town to town. There were no newspapers, and the pedler's visit to these scattered hamlets was a benefaction. He sold feathers, wooden-ware, indigo, and cotton yarn in the past century, and tin-ware, powder, whips, cigars, and clocks in the present. The origin of many estates that have contributed most to build the meeting-houses and school-houses, and to push all public improvements here, can be traced to the pedler's wagon.

Improved methods, with improved implements and the successful culture of tobacco, have placed Suffield in the front rank as an agricultural town. In 1849 the number of farms here was 295. All but 19 produced tobacco. In 1859 the number was 240; all but 14 produced tobacco. In 1869, of 316 farms, only 24 failed to cultivate it. The culture of tobacco in small patches for home use, as a substitute for the more expensive Virginia product, was common in New England at an early date. It was smoked in pipes, and when twisted and prepared for chewing was called "fudgeon." Parliaments and General Courts in vain sought to repress or regulate its use. It was soon known that the Connecticut Valley soil was congenial to it, and the natural home of the Indian weed. In 1727 well-cured tobacco was legal tender at fourpence a pound to pay Massachusetts taxes. Tobacco was raised in Connecticut for export to Great Britain and his Majesty's Dominions in 1753. The law of that date required each town wherein tobacco was raised for exportation, to annually appoint tobacco inspectors. Suffield appointed them that year, and annually thereafter until 1772, when the impending war strangled the market. Tobacco was packed and pressed into casks. The packer received fivepence a hundred weight. His initials, with the brand of the town, were upon each. Little is known of Connecticut tobacco as an article of commerce for the next half-century. About 1832 small quantities were packed in slats for New York market. It had assumed sufficient importance to be first noticed, in the United States census of 1840. In 1845 it began to be recognized that Connecticut tobacco, properly sweated and cured, had no equal as a wrapper for a first-class cigar. Its popularity was such that the Suffield manufacturers in 1849 used 52,700 pounds of Connecticut seed-leaf for wrapping Spanish cigars, and 270,700 pounds for the same purpose in 1859. The Suffield product in 1839 was 66,390 pounds; in 1849, 109,550 pounds; in 1859, 475,650 pounds; and in 1869, 719,687 pounds. The figures of the yield of 1879 are not obtainable.

The year 1810 marked an important era in the town's history. Cigars were seldom seen here before 1800. These were imported from the West Indies. A foreigner, Spaniard or Cuban, of intemperate habits, — a cigar-maker by trade, and a tramp, — drifted to West Suffield, and in some way made the acquaintance of Simeon Viets, who was a man of enterprise, and a Connecticut Yankee. The result was that Viets bought a little Spanish tobacco, gave the man a "job," and began the manufacture of "genuine Spanish cigars," — the first industry of the kind in the Connecticut valley, if not in New England. Girls were taken as apprentices, and instructed by the Cuban in the art of making a "Principe" cigar. This was made 4½ inches in length, with a "kink head." To make the "kink" was such an accomplishment that when it was mastered the trade was acquired. Mrs. Clarissa Rose, *née* King, and Mrs. Sally Olds, *née* Ingraham, were the first two learners, and were not out of practice fifty years later. Viets employed many women and girls in making cigars, and sold them to pedlers to distribute over the country. James Loomis was the first pedler to carry Connecticut cigars into the State of New York. Viets failed in 1821. His home and shop (a cellar-kitchen) were in the North School District, now Irish Row. The buildings have all disappeared. In 1836 Simeon Viets died in poverty. The fate of the Cuban is unknown, and his name forgotten, though he is remembered by persons yet living. In 1820 many women had "taken up" the trade, and Connecticut tobacco was used for cigars. About this time (certainly in 1822) the country stores received "supe" (or super)[1] cigars in trade, and employed pedlers to market them. In 1830, in many a household the cigar-table and cutting-board had taken the place of the spinning-wheel and the loom. For a quarter of a century a large number of Suffield families met their store-bills with "super" cigars made by deft fingers within their own households. They brought in trade from one to two dollars per thousand. They were made of uncured and unmerchantable tobacco of every shade of color. Expert hands could make a thousand a day. A single Suffield firm in 1852 and 1853 bought from the country stores and packed 3,000,000 "supers," and sold them to New York and Boston wholesale grocers at from $3.50 to $3.75 per thousand, chiefly for a Southern market. Before 1860 the price of Connecticut tobacco had so advanced that the farmers found it more profitable to sell their tobacco; and domestic cigar-making soon ceased in Suffield homes. This industry was chiefly in Suffield, Windsor, and East Windsor.[2] The failure of Viets by no means ended the manufacture of "Spanish" cigars. Some who had been his pedlers had begun manufacturing their own cigars and peddling them. It may be said of all the leading cigar-manufacturers of the town, that the foundation of their ample fortunes was laid from the peddling wagon, and that the industry they reared had its rise, culmination, and decline within the lifetime of many of them. A list of pioneer manufacturers in successive order is given: James Loomis and his brothers (Parkes, Allen, Kneeland, Aaron, and John W. Loomis), Moses S. Austin and brothers (Samuel and Thomas H. Austin), Henry P. Kent, Preserved Allen. Many of them were dealers in Spanish tobacco, and Suffield was for several years a centre for this trade.

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[1] "Supe," or "super," was a contraction of the word "superior," and was first used derisively.

[2] See article by F. S. Brown on Hartford County Tobacco, vol. i.

The United States Census of 1850 (manuscript) contains the first statistical account of the manufacture of Spanish cigars in Suffield. The domestic "super" cigars are not included. In 1849 the number of establishments was 21; the average number of men employed was 152; number of women, 80; Spanish tobacco used, 178,984 pounds; Connecticut seed-leaf, 52,700 pounds; number of cigars made, 14,482,000, — value, $165,000. In 1859, census of 1860, the number of establishments was 15; the number of men, 216; the number of women, 50; number of cigars made was 16,800,000, — value, $282,600. In 1870 the number of men was 109; the number of women, 40; the number of cigars made, 6,000,000, — value, $282,825. In 1880, leaf used, 74,965 pounds; cigars made, 3,244,035. In 1884 the number of men employed was 43.

The town had some importance on account of its manufactures of iron and cotton, and its fulling-mills, all located on Stony Brook. In 1700 the first iron-works were "set up," the second in 1721, the third in 1722, and all were in operation until about 1770. The town gave Samuel Copley liberty to set up a fulling-mill[1] in 1710. A cotton-mill[1] for making cotton yarn was established here in 1795, and is believed to be the first in Connecticut, and possibly the third successful cotton-mill in the country. Niles's "Gazetteer" (1819) credits the town with four cotton-mills, one paper-mill (Eagle Mill burned in 1877 and not rebuilt), one oil-mill, three fulling-mills, and clothiers' works; two carding-machines, three grain-mills, three tanneries, four stores, and five taverns. To this a score of cider-brandy stills might have been added. Now there are one paper-mill, two grain-mills, four stores, two taverns.

The First National Bank of Suffield was chartered July 12, 1864, with a capital of $100,000. It was increased to $200,000 in January, 1865, and again increased to $300,000 in 1869. It was reduced to $200.000 (its present capital) in May, 1877. Daniel W. Norton was its first president, and Charles A. Chapman its first cashier. Its present officers are I. Luther Spencer, president, H. S. Sheldon, vice-president, Alfred Spencer, Jr., cashier.

The Suffield Savings Bank was incorporated at the May session, 1869. Its first officers were Martin J. Sheldon, president, Charles A. Chapman, treasurer. Its present officers are William H. Fuller, president, Samuel White, treasurer.

The Suffield Agricultural Society was incorporated in 1877. Martin J. Sheldon was its first president.

Town-meetings here were held in the meeting-houses for one hundred and fifty-seven years, and were conducted with great decorum. The first board of selectmen was chosen by ballot, and the manner was never changed. The constables warned the voters to attend, and the clerk called their names at the opening of the meeting. Those not present were fined five pence. Those wholly absent without a "satisfying reason" were fined 2*s.* 6*d.* Every person presuming to speak without liberty from the moderator, or not keeping silent when ordered, forfeited five shillings for each "breach of order," one half the money to be given "to the poor of the town." After many generations had come and gone, new meeting-houses were built, and carpeted floors and cushioned seats appeared instead of plain pine *deal.* The town-meeting was not the orderly assemblage of old, and the town was compelled to provide a place for its meetings. It united with the first centre school district in procuring the present site, and built a basement hall, to which their school-house was removed from the Common and placed above. The hall was first occupied Oct. 7, 1839; it was in use twenty-one years, and destroyed by fire, Oct. 2, 1860. The present town-hall, built upon the same site, with the same copartnership, was first used in October, 1862. The town expended for the building and appointments $7,798.48, and the district about one half as much additional. The roller-skating craze struck the town in 1884, and our fine town-hall is now a rink.

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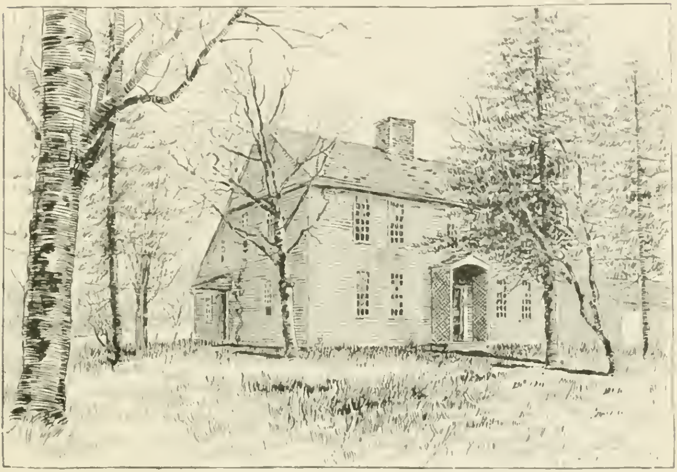
[1] These mills were on the Old Factory Road.



THE SHELDON HOUSE, WEST SUFFIELD.

In 1682 the town held 60 families and about 300 inhabitants. Twenty-five of these family surnames are yet found here. For thirty years, or until the close of Queen Anne's War (1713), there was little increase of numbers. In 1739 there were 200 families, — indicating about 1,000 inhabitants. In the Connecticut census of 1756 the number was 1,438. No record of the 1762 census can be found. In 1774 the number was 1,980; in 1782, 2,248; in 1790, 2,412; in 1800, 2,686. For forty years after there was no increase, but a loss of 17. From 1840 to 1870 there was a gain of 608, owing chiefly to the cigar-manufacturing interest, which culminated during that period. In 1870 the population was 3,277, the maximum; in 1880 it was 3,225. The influx of Irish families fairly maintains our contributions to the census bureau.

African slave labor was employed here at an early period. In 1672 Major Pynchon's "negroes, Harry and Roco," helped to build the first saw-mill here. But few slaves (called servants) were held here before 1740. They were chiefly owned by the ministers, the magistrates, and the tavern-keepers. In 1726 the town voted Mr. Devotion "£20 towards y^{e} purchase of his negroes." The names of thirty-eight are found in the birth, marriage, and death records, and the number of the unmentioned must have been greater. Early statistics are meagre. In 1756, the number was 24; in 1774, 37; in 1782, 53; in 1790, 28; in 1800, 4. The last were manumitted in 1812. They were a social, happy race, and some married and had children, who were well cared for by the masters. They were increasing in numbers before the Emancipation Act of 1784; but after that they dwindled away. For half a century before the Lincoln Proclamation a negro was seldom seen in Suffield.

The first "Burying Place" was laid out of the "Common Land" on Meeting-House Hill, in 1684, "twenty rod in length and twelve rod in bredth." In 1699 it was leased to Robert Old, "for pasturing and feeding cattle, for the term of twenty years, he to fence it and keep the bushes down, after the town has cut them." About one acre, laid out in private lots in 1849, adjoins it southerly. In 1850 it was enlarged westerly about an acre, and all are now within the same enclosure. In 1751 the West Ecclesiastical Society bought an acre of land for a burying-ground, next the meeting-house on Ireland Plain. In 1844 the School Society added to the east side half an acre. Soon after, a quarter of an acre for private lots was added on the east. In 1867 one more acre was annexed to the north and east sides of the whole, leaving within the present enclosure two and three fourths acres. On Zion's Hill, and West of the Mountain, are grounds owned by burial-associations, incorporated severally in 1866 and 1869. Woodlawn Cemetery is situated three fourths of a mile east from High Street, on the Feather Street road, contains twenty-one acres, and cost $4,263.75. Money obtained from the sale of lots has been expended for laying out and beautifying the grounds. It was appropriately consecrated Aug. 21, 1872. Somewhat remote from the busy centre, the quiet beauty of its natural scenery, and its graceful marble and granite memorials to the dead, will make it a mournfully attractive place to the living.

The Windsor Locks and Suffield Railroad Company was incorporated in 1868, with a capital of $100,000. Suffield subscribed and paid for one fourth that amount in 1869. This subscription was a bonus to secure the building of the road by the New Haven, Hartford, and Springfield Company, with which it was finally merged May 17, 1871. A part of the road was first used Oct. 12, 1870 (bi-centennial) to convey passengers to South Street Station. The road was formally opened with a free excursion Dec. 10, 1870, and first opened to passenger and freight traffic Dec. 12, 1870. The town has never regretted its $25,000 investment in the Suffield Branch Railroad.

A post-office was first opened in Suffield in 1796, with Hezekiah Huntington postmaster. William Gay succeeded him, from 1798 to 1835. His salary for the year 1800 was $89.52. In 1830 the amount of postage received was $256.36. A bureau-drawer at the Gay mansion afforded ample room for the town's tri-weekly mail. The West Suffield post-office was opened in 1839, with Erastus H. Weed postmaster, and a tri-weekly mail between Hartford and Westfield. In 1861 a daily mail-route to Springfield was established. In 1884 a semi-daily mail-route to Suffield, connecting with the branch road, was opened.

The East Suffield post-office was established (at the Ferry) in 1851, and abolished in 1855. Francis A. Sikes was its postmaster.

In 1681 the "Committee for settling the Town" laid out forty acres on the east side of High Street, "to remain forever to y^e^ use & support of a Schoole in Suffeild & y^t^ of a Grammar Schoole when it can be obtained." Little income was derived from it for a century, and it has never exceeded twenty-five dollars a year since leased. The Province Law of 1693 ordered, "that every Town having 50 Householders should be *constantly* provided of a School-Master to teach children to read and write." And in a town having one hundred families there should be a grammar school set up, "and some person well instructed in the tongues" procured to teach such school; and efforts were made to "set up a school" in 1682, with what success is unknown. In 1696 Anthony Austin, "with great reluctancy and aversation of spirit," consented "to teach children and youth" for the sum of £20 per annum. He served many years, probably until his death, in 1708. Samuel Kent, 3d, was the schoolmaster in 1710. His year's salary was £27. He accepted sixty acres of land in settlement for one year's service. Nathaniel Griswold taught in 1714. William Allen was grammar schoolmaster, 1726–1730, for £30 a year. Jonathan Ashley was schoolmaster in 1731. The records disclose no other names of town schoolmasters. The school was variously termed a "Free School," a "Publick School," and a "Grammar School." In 1696 Anthony Austin's salary of £20 was raised £12 upon the list, and £8 upon scholars. In 1703 the town voted to pay the schoolmaster £24 a year, five of it to be raised on the scholar, proportioned to time of attendance. This twofold plan was continued in some form. To a late period wood was provided by a tax on the scholar. In 1710 the town voted "to lay one penny per pole on such scholars as go to school," and "the remainder of the school Rates to be raised as other Rates." The Hampshire County Court sanctioned this vote. In 1731 the town "voted £20 for

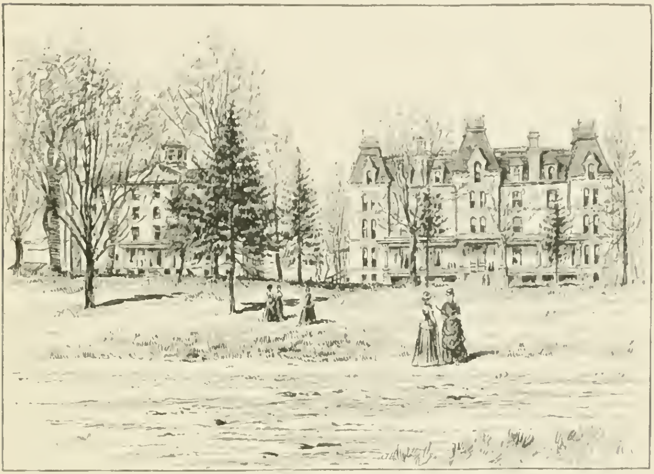
Anthony Austin – Towne Clarke

y^{e} promoting learning in the remoter parts of the town, that can't have benefit by the Publick School, to be disposed of for the teaching of children at four pence per week for each scholar that are taught by School Dames." A single school-house and public school had sufficed the town until 1740, when the West Precinct was established for better ecclesiastical and school privileges, and another school was "set up." From this time until 1763 there were but two school houses and schools, each ecclesiastical society maintaining its own. In 1763 the first society was divided into four districts, and in 1764 the second was divided into three. Now the first has seven districts and eleven schools, and the second has four districts and five schools. In 1796 each ecclesiastical society was made a school society, and the schools passed from under ecclesiastical control. School societies were abrogated in 1856, and the control of the schools has reverted to the town, as in the beginning. The school districts retain the ancient privilege of providing school-houses and hiring teachers, subject to the town board of school visitors. The number of children between the ages of four and sixteen in 1829 was 532; in 1884. 670. In 1884 there was expended for schools $6,227.21. The State and Town Deposit Fund contributed $1,976.53, or less than one third of the sum expended.

The first school-house stood on High Street Common, near the meeting-house. It was "20 foot in length, 16 foot in bredth, and 6 foot stud, made warm and comfortable to keep school in." It was two years in building, and was completed in September, 1704. With some repairs, it stood thirty years. In 1732, the town voted to give Josiah Sheldon the old school-house and £40 "to set up a school-house twenty-four feet long, eighteen feet wide, and nine feet between joints." It was built in 1733, near the site of the first, not "within y^{e} space of ten rods of y^{e} Meeting House." It was the last town school-house, and in 1797 was removed to the corner of Crooked Lane and Thompsonville Road, and is now one of the oldest dwelling-houses in the town.

The West Society built its first school-house in 1750, on Ireland Plain, a little west from the meeting-house and burying-ground. It was "eighteen foot one way, and fourteen foot the other." In 1764 the society gave permission to build three school-houses, one each in the Centre, North, and South districts, and the first school-house is not again heard from. The Rev's Ebenezer Gay (father and son) prepared many young men for college. Reuben Granger kept a quite famous school for boys and girls before 1833. It was located at the "Pool," a mineral spring of some celebrity seventy years ago.

The Connecticut Baptist Literary Institution, under the auspices of the Connecticut Baptist Education Society, was located here, and first opened for scholars in the upper rooms of the Centre District school-house, Aug. 21, 1833. Its first board of trustees was appointed June 11, 1833. The Rev. Harvey Ball was the first principal, with a salary of $600 a year, and Reuben Granger, assistant, with $350 a year. The Institution lot, 16⅔ acres, cost $3,500, and the present south building was first occupied Dec. 10, 1834, with the basement unfinished. The building, completed, cost about $6,000. The Institution was incorporated in 1835, with the word "Baptist" omitted from its name. The trustees were made corporators. The last survivor of these was Albert Day, of Hartford. The State gave it $7,000 in 1840. In September, 1843, the Institution was first opened for the reception of girls. The first ladies' building, near the site of the present, was erected and occupied in 1845. It was a neat edifice of brick, seventy-five by thirty-seven feet, four stories high, with a tower, and cost $6,000. In the early morning of Feb. 29, 1872, it was burned. Measures were immediately taken to rebuild, and the present beautiful structure was completed and first occupied in December, 1873. Its cost was about $65,000. The Middle Building, erected in 1853–1854, cost $13,050, and was opened Aug. 2, 1854. $5,000 were received from the State. In 1853 seven acres were added to the lot, costing $2,250, and on it the principal's house was built, costing $2,000.



THE CONNECTICUT LITERARY INSTITUTION.

MAIN BUILDINGS.

Timothy Swan was born at Worcester, Mass., in 1758, settled at Suffield in 1782, and married Mary Gay, the daughter of the minister, in 1784, who bore him twelve children. He was a hatter by trade, and also a merchant. He was the author of several popular pieces of sacred music, and was something of a poet. The famous "China" he composed at the old "Huntington" law-office, and it is first found in his book, "New England Harmony," published at Suffield in 1801. He wrote the lines to his "Poland," beginning, "God of my life, look gently down." He was a man of fine qualities,

Timothy Swan

but somewhat eccentric. He removed to Northfield, Mass., in the latter part of his life, where he died, eighty-five years of age.

Joseph Trumble, the Suffield proprietor, and a first settler in 1675, was a son of John Trumble, of Rowley, Mass., and had four sons. His son John (called "John 1st" in the Suffield Records) was born at Rowley, Mass., in 1670. His children born here were Joseph, born 1679; Ammi, born 1681; Benoni, born 1684. The oldest son, John 1st, lived and died in Suffield; Joseph, the father of the first Governor Jonathan, settled in Lebanon; Ammi, in East Windsor; Benoni, in Hebron. Joseph, Sr., was made a freeman in 1681, and voted at the first town-meeting. He was a farmer, and had a fifty acre farm on Feather Street, West Side, below the present cross-road to Enfield bridge. He was employed by Major Pynchon about the first saw-mill and dam at Stony River. He died at Suffield, Aug. 15, 1684, only five days after the birth of his son Benoni. He was the pioneer and founder of one of the most distinguished Connecticut families. Among his lineal descendants for generations are found governors, judges, legislators, ministers, historians, the poet, and the painter; not the least of these was his grandson, "Brother Jonathan," the war governor of the Revolution, and the bosom friend of Washington.

Phinehas Lyman.

Major-General Phinehas Lyman was born at Durham in 1716, graduated at Yale College in 1738, and was employed there three years as tutor, pursuing also his law studies. In 1742 he married, and Suffield became his adopted home. He established a law school here, and immediately took the lead of the Hampshire County Bar in Massachusetts. The secession of the town from Massachusetts in 1749 terminated his connection with its courts. The Hon. George Bliss, in his "History of the Western Massachusetts Bar in 1826," makes the advent of Phinehas Lyman (and his law students, Worthington and Hawley) the beginning of a new era in the practice and knowledge of law. He says: "He was a very able lawyer, and his business soon became extensive. He was a distinguished advocate, and was afterward an able politician and a renowned officer." Once established in Connecticut, his diversified talents found constant employ. In 1750–1752 he was chosen deputy, and was a justice of the peace and a Massachusetts boundary commissioner. For ten years he was governor's assistant. He was chosen major-general of Connecticut forces in 1755, and served with distinguished ability until the close of the war. President Dwight says: "No American at this time possessed a higher or more extensive reputation. Besides the high testimony given to his worth by the colony, he received many others from the British officers who were his companions in service," and whom he had entertained at his hospitable home. In 1763 he visited England, partly for relaxation from care and to recruit his impaired health, partly to visit his soldier friends, and partly as agent to secure bounties for provincial officers from the home government, which had been promised. After many delays and disappointments he returned early in 1773, having secured for the company only a tract of land in West Florida, now Mississippi, twenty miles below Vicksburg, on the Big Black River. In January, 1774, General Lyman and his son Phinehas, with eight slaves, removed to the new plantation with other pioneers, General Putnam being one of the company. His wife and five children soon followed. He died Sept. 10, 1774, before their arrival, and only his son Thaddeus returned. He was the father of the late Thaddeus Lyman, a merchant of West Suffield. General Lyman has but two lineal descendants now living. One of these has been, and the other now is, postmistress at West Suffield.

The Rev. Cotton Mather Smith, son of Samuel Smith, of Suffield, was born Oct. 15, 1730, graduated at Yale College in 1751, and was ordained minister of Sharon. He died there Nov. 27, 1806, in the fifty-second year of his ministry. During all that period he occupied a large place in public affairs. He was a decided Whig, and served as chaplain in the Revolutionary War. His son, John Cotton Smith, was Governor of Connecticut 1813–1817, — the last under the colonial charter of 1662.

Thaddeus Leavitt, son of John Leavitt, was born at Suffield, Sept. 9, 1750; died Jan. 22, 1813. He was a prominent merchant, and a commissioner to settle the State boundary line in 1803.

Thadd. Leavitt

Elias Austin, son of Richard, and grandson of Anthony Austin the schoolmaster, was born at Suffield, April 14, 1718, and settled at Durham. His son Moses, born in 1761, obtained, after various speculative adventures in the Southwest, a large grant of land in Texas from the Mexican Government in order to establish a colony upon it. This was about the year 1820. He died in May, 1822. His son, Stephen F. Austin, went to Texas and took possession of his father's grant, and laid out the town of Austin, which was afterward the seat of government. He was the founder of Texas. He was a commander-in-chief of the army, and was for a time at the head of affairs in Texas. He died in 1835, and General Samuel Houston was his successor.

Aaron Austin, son of Aaron Austin, and grandson of Nathaniel Austin, was born at Suffield in 1745; he settled at New Hartford about 1767. He was an officer in the Revolutionary War; a town representative in twenty-seven sessions; a member of the Governor's Council for twenty-three years; State boundary line commissioner in 1803; a fellow of Yale College for fifteen years, receiving an honorary degree. He was judge of the Litchfield County Court many years, and a church deacon at New Hartford thirty years. He died in 1829.

Gideon Granger Junior

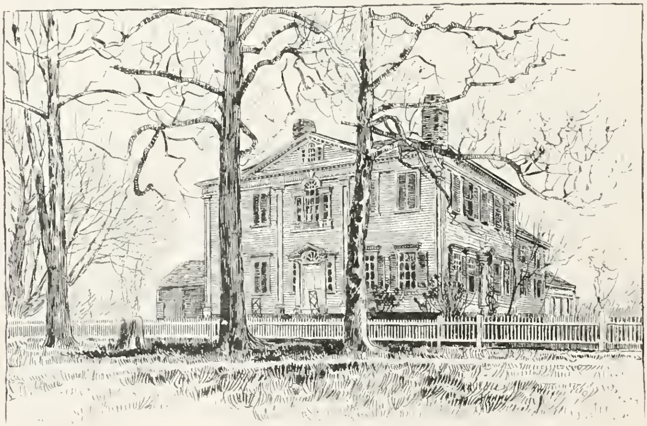
Oliver Phelps

Gideon Granger, Jr., son of Gideon Granger, of Suffield, was born at Suffield, July 19, 1767, and graduated at Yale in 1787. He became a lawyer of great distinction and celebrity. He served many years in the Connecticut legislature, and to his exertions the State is principally indebted for its school fund, and its dedication to the support of common schools. The Western Reserve was sold for $1,200,000, in 1795. Six Suffield men, namely, Oliver Phelps, Gideon Granger, Jr., Luther Loomis, Thaddeus Leavitt, Ebenezer King, Jr., and Asahel Hathaway, took one fourth of the whole amount. In 1801 Mr. Granger was appointed Postmaster-General of the United States, serving with great ability thirteen years. He died Dec. 31, 1822, at Canandaigua, New York.

Asahel Hathaway

Francis Granger, son of the preceding, was born at Suffield, Dec. 1, 1792, and graduated at Yale in 1811. His adopted home was Canandaigua, New York, and he occupied a large space in the political history of New York State. He was appointed Postmaster-General in 1841, by President Harrison. He died at Canandaigua in 1868.

F. Granger



THE JUDGE GAY HOUSE.

William Gay, son of the first Rev. Ebenezer Gay, was born Oct. 16, 1767, and graduated at Yale in 1789. He was a lawyer and a justice of the peace. Mr. Gay was appointed postmaster in 1798, and served continuously thirty-seven years. Mr. Gay died Jan. 24, 1844. His son, William C. Gay, graduated at Yale in 1817, and was a young lawyer of much promise. He died, unmarried, Dec. 24, 1833.

Wm Gay

Martin Sheldon, son of Elijah, and grandson of Captain Jonathan (who was the founder of this Sheldon family), was born Feb. 1, 1762. He was a man of the old school, of few words, plain in his attire, of limited education, but of great practical common sense. He was a merchant, and a Western Reserve land-purchaser. He represented the town in the General Assembly seventeen sessions, and was a director of the Newgate Prison at Granby during its last ten years, with Hon. Thomas K. Brace his associate. He was a substantial pillar of the Baptist faith, a patron and a prominent founder of the Connecticut Literary Institution. He died Sept. 4, 1848, in his eighty-seventh year.

Martin Sheldon

Dr. Amos Granger, brother of Gideon, Sr., was born Oct. 16, 1748. He represented the town in the legislature ten sessions, and late in life he removed to New York State, and died in 1811. His son, General Amos P. Granger, was born at Suffield, June 3, 1789, and settled in Onondaga County, New York. He was a member of Congress from that district in 1855, and was a most genial and popular man. He died at Syracuse, New York, Aug. 24, 1866.

Luther Loomis, son of Colonel Luther, and grandson of Graves Loomis (the founder of this Suffield family), was born July 27, 1781. He was a successful merchant and an honored and useful citizen, serving the town in every capacity and every office within its gift, including that of probate judge. He was six years a representative in the House and four years in the State Senate. He was the candidate of the Conservative party for governor in 1842. He died March 31, 1866, in his eighty-fifth year.

Luther Loomis

Dr. Sylvester Graham was born at West Suffield, July 5, 1794, and died at Northampton, Mass., Sept 17, 1851. He was the youngest and seventeenth child of the Rev. John Graham, Jr., and grandson of the Rev John Graham, of Woodbury. He entered Amherst College in 1823, and there exhibited great powers of elocution. In 1826 he became a preacher in the Presbyterian church In 1830 he was employed as a lecturer by the Pennsylvania Temperance Society. He soon came to the belief that the only permanent remedy for intemperance, and the only prevention and cure of disease, lay in the adoption of correct habits of living; and he became the advocate of

Sylvester Graham

a vegetarian dietetic theory, since called the "Graham system." His energies were thereafter devoted to its establishment with an unceasing toil that shortened his life. He was a great student, unremitting to the last in his studies. He was editor of the "Graham Magazine," in Boston, 1837–1840. His published works include an "Essay on the Cholera," in 1832, and a "Lecture to Young Men," in 1837. A treatise on "Bread and Bread-Making," in 1837, led to his being mobbed by the Boston bakers. His chief work was "The Science of Human Life," in two volumes, in 1839; which has been the leading text-book of the dietetic and health reformers since. His last work — left unfinished at his death — was the "Philosophy of Sacred History," its object being to prove that the Scriptures harmonized with his system. He was a graceful and fascinating speaker, and had a large following among the best classes of people in New York and Boston, where most of his lectures were given. All the world has heard of "Graham bread;" while few know their indebtedness for it to Sylvester Graham, the distinguished vegetarian.[1]

H. S. Sheldon.

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[1] The portrait of Dr. Graham is from an engraving in "Harper's Magazine."

XXIV.

WEST HARTFORD.

BY THE REV. FRANKLIN S. HATCH,

Formerly Pastor of the West Hartford Congregational Church.

THE locality now known as the town of West Hartford was two hundred years ago an undivided tract of land in the West Division of Hartford. It was owned by a large company of proprietors, sixty-eight of whom are named in the division record. On the 30th of January, 1672, the joint owners of this tract voted to divide a portion of the same according to their individual interests. In pursuance of this vote a committee set off, in November, 1674, an oblong section of land extending from the northern to the southern boundary of the town of Hartford, and from the eastern boundary of Farmington one mile and a half east. The Farmington line was at that time along the level land at the foot of Talcott Mountain, and the eastern bound of this new rectangle was not far from what is now known as Vanderbilt Hill. This strip of land was divided into lots running the entire distance across it, the width being proportioned to each person's interest in the undivided territory. The widest tract was ninety-one rods wide: the narrowest, a mere whip-lash three rods wide and a mile and a half long. The original strip was subsequently enlarged and made more symmetrical by pushing the Farmington line westward to the top of Talcott Mountain and adding a strip of land to the east end of the division lots. This part of the town of Hartford was commonly called the West Division. It never ceased to agitate for its individuality until it became a distinct ecclesiastical society, and, very recently, a separate township.

The Ecclesiastical Society of the West Division in Hartford was the parent of the town. Indeed, for nearly a century and a half it controlled the religious and educational affairs of the community, and the history of the society is the history of the town. The talk of the people concerning their need of a church other than the two at the centre of Hartford culminated in a petition presented to the General Assembly sitting in New Haven, the 12th of October, 1710. Herein the petitioners "desire the liberty to call or settle, as we may see meet, a minister amongst us." The reasons recited may be thus condensed: "The distance is such that a good part of God's time is spent travelling backwards and forwards;" "the difficulties of the way that many times must be encountered with, as bad travelling underfoot, uncomfortableness overhead, and a river not seldom difficult, sometimes impassable;" "that our small children may be present at the public worship of God, and not be brought up in darkness in such a land of light as this is;" "the difficulties of leaving them unguarded at home, especially in dangerous times, whereby we do not only expose them to their own fears, but to our Enemies' rage."

This petition was resisted by the town of Hartford because the help of "our neighbors of the West Division," was needed to maintain the three ministers already settled in the town. A special committee reported in favor of the West Division, and in May, 1711, the legislature incorporated the society, according to the prayer of the twenty-eight petitioners.

This society built the school-houses and ordered and maintained the schools. In 1736, and subsequent years, the following vote was passed: —

> "*Voted:* That the masters or parents of the children that are sent to school shall send half a cord of wood (for each child) to the school within fourteen days after they are sent to school; and if any fail of so doing their children shall be barred (by the master) from any benefit of the fire kept in said school where they are sent."

At this time the school year was eleven months, and during part of the year each school was taught by women. About the middle of the last century there were three school-houses in the parish. There are now eight districts in the town, each district maintaining a school in its own school-house. Besides these, the town sustains a high school at the Centre. Until about seventy years ago, public education was controlled by the Ecclesiastical Society. Since then the district system has prevailed.

The church related to the Ecclesiastical Society was organized on or about the 24th of February, 1713, when also the first pastor, Benjamin Colton, was ordained and installed. Starting with a membership of twenty-nine, it now numbers three hundred and twenty-five, having received into its communion during its life of a hundred and seventy-one years nearly two thousand persons. It was originally called the Fourth Church of Christ in Hartford, but for a long series of years has been known as the Church of Christ in West Hartford. Mr. Colton was pastor of the church about forty-three years, and several of his descendants became clergymen. One of these was his son George, the famous and eccentric "Colton of Bolton." The latter part of this long pastorate was marred by some unhappy divisions, which were healed only by summoning advice from without.

Benjn Colton

The second pastor, Nathaniel Hooker, Jr., was undoubtedly the ablest man who ever ministered to this church. He was a descendant of Thomas Hooker, the first minister of Hartford Colony; and Governor Talcott, who earned his title by seventeen years of honorable service, was his grandfather. He graduated from Yale College at seventeen, and was installed pastor when just twenty years of age. After a brief but successful ministry of twelve years, he died, "extremely lamented," says his epitaph; which further adds, that he was "a warm advocate for civil and religious liberty, and a hearty friend to mankind."

NHooker

The most remarkable pastorate was that of Nathan Perkins. He served sixty-six years, his pastorate being well begun when the first shot was fired at Lexington, and not quite over when the financial panic of 1837 occurred. Though probably inferior in natural ability to his distinguished predecessor, he was a man of excellent powers. He was a graduate of the College of New Jersey, and received his doctorate from that institution in 1801. Mr. Morris, his most careful biographer, says: "Dr. Perkins assisted more than one hundred and fifty young men in their preparation for college, and had under his care at different times more than thirty theological students." The most abiding evidence of his biblical views is the Theological Institute, located in Hartford. It was at his desire and in his own house that a company of ministers met, and projected this institution, with its unique form of government, and his hands laid the corner-stone of its first building. He was one of the first home missionaries, travelling at the bidding of his Association to what is now Vermont, and preaching from place to place. His diary of the trip is still preserved by his descendants. In many other new movements for the public good he was a pioneer, and was more easily persuaded to engage in enterprises of reform because of the progressive tendency of his mind. He wrote voluminously, and published a volume of miscellaneous sermons, several occasional discourses, and many magazine articles. His first published discourse was delivered on the public park, used as a training-ground, to a company of soldiers who were about to join the Continental army. It abounds in stirring and patriotic sentiments, and in severe denunciation of the mother country. Dr. Perkins's most notable public deliverance on political themes was a sermon preached on the day of fasting that followed the declaration of war with Great Britain, in 1812. In this sermon he considers national sins, especially intemperance, duelling, and slavery. His remarks on this latter theme are far-seeing indeed. He thus foreshadows the "irrepressible conflict" of our day: "States which do not hold slaves, and those which do, do not seem in the reason and nature of the case capable of enjoying a permanently happy connection, because they will be very different in their habits, education, views, principles, manners, and interests."

Nathan Perkins.

The good Doctor had a fine sense of humor, and many are the stories handed down from his lips. His salary was at one time partly payable in wood. One of his parishioners drove up to his door, and summoned him to examine and pronounce upon the load he had brought. It was a scragly lot of tree-tops. Dr. Perkins said nothing about the wood, but standing just behind the load and looking directly into the loosely piled wood, he remarked, "That 's a fine pair of steers you have on the lead, Colonel." The Doctor could not be cheated on any product of the farm. He was an excellent farmer and a large landholder.

After the death of Dr. Perkins, in 1838, there followed a series of short pastorates. From 1833, when a colleague was called to assist Dr. Perkins, to 1850, the church was supplied by four different pastors. None of these is more widely known than Caleb S. Henry, afterward

Dr. Henry, of New York. He wrote and translated several books in the course of his studies in philosophy, his favorite pursuit. He was succeeded by Edward W. Andrews, George I. Wood, and Dwight M. Seward.

Myron N. Morris was pastor of the church for about twenty-three years, from 1852, and still lives an honored citizen of the town where he so long and so faithfully labored. He has always been intrusted with the most important religious concerns of his State, and is still one of the corporation of Yale College. Twice he represented his town in the legislature; and he has published, among other monographs, two discourses which contain the most complete history of the West Hartford church and community up to 1863.[1] The present pastor of this church is Henry B. Roberts.

The society has occupied four houses of worship, all on or near the same spot. The last was dedicated June 7, 1882, and is one of the most substantial and convenient churches in New England. It is built of Monson granite, and contains many valuable articles of furniture presented by old residents or particular friends of the society. Among these is the marble communion-table at which Dr. Bushnell was wont to officiate in the old North Church of Hartford. A part of the church is a library building presented by James Talcott, of New York, once a member of this church. This library and reading-room is open daily, and contains the leading newspaper and magazine literature, and about eight hundred bound volumes, chiefly of standard works. The society also owns the parsonage and lot adjoining its house of worship, and the park opposite.

Late in the last century a small society of Friends obtained a foothold in the town, in spite of the vigorous opposition of the "Standing Order" led by Dr. Perkins. Few in number and weak in resources, it never flourished, and died after a brief life. It gave a name, however, to one of the public roads, which is still called Quaker Lane, and on which is located the little cemetery where the Friends buried their dead.

No other religious society was organized in this town until 1843, when St. James's Parish, Episcopal, was established. The first public services of this society were held in the Friends' meeting-house, then standing on Quaker Lane. Worship was also conducted in the North District school-house. George Burgess, then rector of Christ Church, had charge of the enterprise. There was an interval of several years during which no regular service was maintained. At length, in 1853, Samuel Benedict having become rector, the corner-stone of a house of worship was laid. The building was completed in 1855, and at its consecration the sermon was preached by Dr. Croswell, of New Haven, who was born in West Hartford. This parish has been served by men who have attained eminence in the Church. Abner Jackson, President of Trinity College, was at one time rector; the same office has also been held by President Pynchon, Professor Huntington, and W. F.

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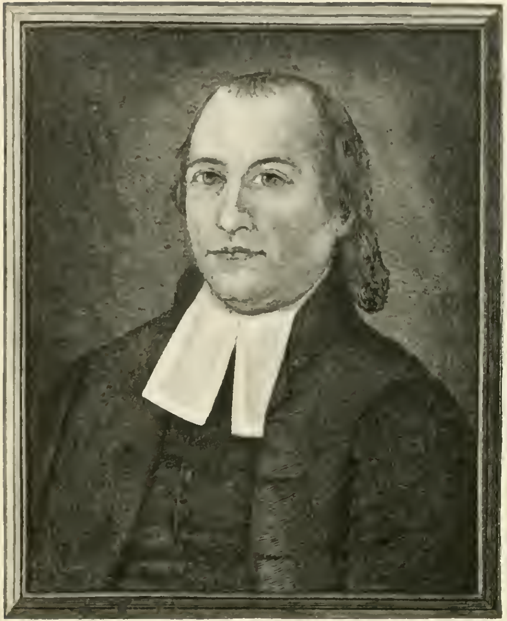
[1] Franklin S. Hatch was pastor from 1876 to 1883. It was during his service and largely through his influence that the society erected the stone church, which is now the chief ornament of the village, and regained possession of the village park, which it has graded and otherwise improved. This pastorate was helpful to the material, intellectual, and moral interests of the community, and more than a hundred persons united with the church. — C. H. C.



THE REV. DR. NATHAN PERKINS.

THE CONGREGATIONAL CHURCH.

Nichols, who is now rector of Christ Church, Hartford. The present rector is J. W. Hyde. The property of the society is in the centre of the town, and includes a large rectory, an old but fine building formerly owned by Dr. Perkins, and occupied by him when pastor of the First Church. The house of worship is of brick, and in good condition.

The Baptist society was established in 1858, and at once erected a church building at the centre of the town. The first minister of this church was Elisha Cushman, the well-known Dr. Cushman, editor of the "Christian Secretary," of Hartford. In the same enclosure with the church is a neat parsonage, and the property of the society is on one of the best corner-lots in the town. The present pastor is the Rev. H. B. Smith.

In the south part of the town there is an undenominational house of worship, which is open for service every Sunday. It is controlled by a board of trustees, and the services are conducted by ministers of different creeds.

In May, 1797, the Ecclesiastical Society voted unanimously to take measures to be set off as a separate township from the town of Hartford. Persevering in this object until nearly two generations were in their graves, they at last triumphed over the customary opposition, and in 1854, by special act of the legislature, the town of West Hartford was constituted. Its first representative was Edward Stanley, and its first selectman Solomon S. Flagg, who served the town in that capacity for nearly ten years. Indeed, the excellent government of this town may be in part attributed to the habit of keeping efficient men in office. Thomas Brace was treasurer of the town for eighteen years, including the entire war period, and Benjamin S. Bishop has been assessor for about twenty years. The senior officer of the town in length of service is Leonard Buckland, who still holds the office of town clerk, to which he was chosen in 1861.

In the War for the Union the town of West Hartford bore an honorable part. Many and frequent were the town-meetings, and fierce and protracted the debates; but supplies were always voted, and the recruiting went steadily on until one hundred and seventy-four men — twenty-four in advance of her quota — had been furnished. Some of these men went to the front and returned without having engaged in a single action; while others were hurried into one of the fiercest fights of the war before they had ever been on dress parade, and before their officers knew enough of military tactics to lead them from the field when the retreat was sounded. They were detailed for picket service, for work on the trenches, for quick marches, and for guard duty; they were led into the hottest battles and into skirmishes without number; but so far as can be ascertained, not one was lacking in those qualities which are most essential to the good soldier.

In thus sending good men into the military service of the country, the town of West Hartford followed the example of the parish in earlier days. At the very beginning of the Revolution a company of soldiers marched from West Hartford, probably to Ticonderoga. The death-record of the parish, kept by Dr. Perkins with remarkable accuracy, mentions the decease of several men who died "at camp in New York." Out of the number which this parish with its limited population sent into the Revolutionary War, not less than twenty lost their lives in their country's service.

In the War of 1812 and the Mexican War this parish was also represented, and performed her part both in suffering and in the more conspicuous duty of the perilous fight.

The town-hall is a large building situated on the most prominent site in the centre of the town. It was occupied by the First Church until 1882, when it became the property of the town. The corner on which it stands has been occupied by public buildings for a hundred and seventy years. Some dispute as to the true bounds of this lot of land has gone on for the past twenty-five years. The town, however, will control so much of the neighboring land as it may really need for public purposes, thus settling an old controversy.

About seventy miles of highway are maintained at public cost. Some years $10,000 have been expended for roads and bridges, but these items now require only $3,000 dollars from year to year. About $4,000 are expended in sustaining the public schools.

The bonded debt of the town is $60,000, funded in part at four per cent. The grand list is about two and a half millions of dollars, and the rate of taxation is eight mills. The population of the town, according to the census of 1880, is 1,828, and the average death-rate is less than two per cent of the population. A careful record of births, marriages, and deaths was kept by the ministers of the parish for more than a century, and still exists. In the list of deaths it is especially accurate and minute, giving the cause of death with some particularity. It is often consulted by genealogists and physicians.

The southern part of West Hartford includes a beautiful street arched with elms a hundred years old, which give the name of Elmwood to this section of the town. More than a hundred years ago a pottery was established here, which has been in the same family for three or four generations. About twelve years ago three young men, under the firm name of Goodwin Brothers, took a little shop in which to continue the business their ancestors had begun. Under their control the business has grown very rapidly. To-day their new main building, fully occupied, consists of three stories above the basement. The potter's wheel is turned by steam-power. Two large kilns are constantly in use, and seventy-five hands scattered about over nearly an acre of floor-space do the work of the firm. While the old styles of pottery for household and trade purposes are still made here, the bulk of the business is in decorated ware, which now has an extensive sale in the South and West, and a smaller but growing demand for exportation. Goodwin Brothers have just completed a new building for an office, a neat brick structure well lighted, and adapted to the needs of the house. There are two creameries, one in the north and one in the south part of the town. The latter is largely supplied from the farm of Charles M. Beach. Mr. Beach was one of the first to introduce the Jersey stock into this country, and has one of the most valuable herds of pure-blooded stock in the State.

The reservoirs which store the water-supply for the city of Hartford are on the heights lying in the western part of the town. The same springs supply a stream which runs through the town and is ponded at different points for milling purposes and for a supply of ice of like

Charles Boswell

quality with the city water. The cutting, housing, and delivery of this ice for the use of the city is a growing business.

The product of which West Hartford is most proud is her men and women. Not less than nineteen ministers, some of them famous men, were born in this town. Of these, Dr. Harry Croswell, the well-known Episcopal divine, has been mentioned. Joab Brace, D.D., was for more than fifty years pastor in the adjoining parish of Newington. His daughter married the Rev. John Todd, long the eminent pastor of the church in Pittsfield, Mass. The ceremony was in the meeting-house, on Sunday, and was followed by a sermon from the father of the bride, who "improved the occasion" by discoursing to the happy pair from the text, "In the resurrection they neither marry nor are given in marriage."

Many famous men in other walks of life had their beginning here. The most eminent of these names is that of Noah Webster, known wherever the English language is spoken. The house in which he was born is still standing about a mile south of the centre of the town, and his parents are both buried in the old cemetery a few rods north of the church. He was a pupil of Dr. Perkins, and it was perhaps from him that he imbibed those ideas which led him while a very young man to publish a pamphlet on the "Effects of Slavery on Morals and Industry." The story of Dr. Webster's life is told in the memoir by his son-in-law, Dr. Goodrich, in the Unabridged Dictionary. His work is weighed more fully in the biography lately prepared by Horace E. Scudder.

THE NOAH WEBSTER HOUSE.

William Faxon, Assistant Secretary of the Navy under President Lincoln, came from West Hartford stock. It was one of his ancestors who introduced into the parish the first four wheeled-vehicle ever seen there. He drove to church therein with his family. The people, filled with wonder, surrounded the cart. Not a few entered the meeting-house late. The next day a committee waited upon Captain Faxon and informed him that no such Sabbath-breaking contrivance would be allowed on the highway during holy time. The committee urged that its attractions were so novel the people could not be expected to avoid watching it to their spiritual hurt. The Captain pleaded the needs of his family, for whom he bought the vehicle that they might all attend the worship of God's house. He was finally allowed to take his family to church in the new-fashioned carriage, if he would promise "to drive very slow."

One of the most eminent citizens of West Hartford was the late Charles Boswell. He was born in Norwich in 1802, and soon after he was twelve years old began his business career with the late Governor Buckingham as his fellow-clerk. When sixteen years old he removed to Hartford, and from that time to his death was identified with the growth and progress of that city. He began business for himself, before he was twenty-five, as a wholesale grocer, and there laid the foundation of his fortune. Later he became president of the Farmers' and Mechanics' Bank. With this organization and the Hartford Fire Insurance Company he was connected for more than forty years. He was one of the founders of the Athenæum, and a supporter of all local charities. He removed to West Hartford in 1861. Here began his larger benevolence to Western colleges, which occupied much of his thought for the last ten years of his life. He represented his town in the legislature several terms, and was universally honored by his fellow-citizens. He was a member of the Rev. Dr. Bushnell's church in Hartford, and when the old North Church property was sold he purchased the communion-table and presented it to the church in West Hartford. It is a massive marble slab, now framed in oak, and used in the West Hartford church, which Mr. Boswell assisted most liberally to build. He died in October, 1884.

Many other men eminent in business and financial circles might be mentioned who were either born in the parish or came from West Hartford stock; but the list would be too long. It is enough to say that the influence of this community has gone abroad through all our country, and the sons and daughters of West Hartford have reflected honor upon their native town. The quiet of the town, its proximity to a delightful city, its attractive drives, well-kept farms, beautiful scenery, orderly, intelligent, and law-abiding citizens, make it an attractive place of residence. Church and school are both well maintained, and the public health is almost unprecedentedly good. Indeed, in all respects it still justifies the words of President Dwight, who visited it early in the century: "The parish of West Hartford, for the fertility of its soil, the pleasantness of its situation, the sobriety, industry, good order, and religious deportment of its inhabitants, is not, so far as I know, excelled in the State."

F. S. Hatch.

XXV.

WETHERSFIELD.

BY SHERMAN W. ADAMS.

THE township of Wethersfield, during the period of its greatest extent (from 1673 to 1693), included the whole of the present township of that name, the present townships of Glastonbury, Rocky Hill, and Newington, a section of about three square miles of territory now in the northeast corner of Berlin, and about four square miles now in the north end of Marlborough. Its area at that time was, in round numbers, eighty-four square miles exclusive of that portion under the river, — being something more than fourteen " large " miles long from east to west, and a little over six " large" miles broad from north to south. This great tract is to-day bounded northerly by West Hartford, Hartford, East Hartford, and Manchester; easterly by Bolton, Hebron, and Marlborough; southerly by Marlborough, Chatham, Portland, Cromwell, and Berlin; westerly by Berlin and New Britain.

The original " plantation " of Wethersfield was not definitely fixed. It was that small section known to the Indians as Pyquaug, Pyquag, Paquiaug, or (as in the sachem's deed to Wethersfield men in 1671) Puckquiog. Dr. J. H. Trumbull tells us that this name (compounded of *pauqui* and *auke*) means " clear land," " open country." It was the area now occupied by the village, together with the Great Meadow, and the Great and Little plains. The " clear land " to which, probably, the place owed its aboriginal name was the two plains mentioned above, with the present site of the village; which, topographically speaking, is on an extension of the same plains. As thus limited, Pyquaug was bounded northerly mainly by a bend (now no longer existing at that point) in Connecticut River, separating it from Suckiaug (Hartford), easterly by the same river, southerly by Beaver (Goffe's) Brook or lands in that vicinity, and westerly by the ridge along the summit of which the road on Wolcott Hill extends. It embraced a part of Hoccanum, which lay on both sides of the river. So it remained a rudimentary hamlet, or " plantation," until June 7, 1636, when the General Court, which had organized in April of that year, took the first step toward defining its limits and making it a township. It then directed Samuel Wakeman, of Dorchester (Windsor), and George Hubbard, of Watertown (Wethersfield), to survey Dorchester, and Wakeman alone to survey Watertown, as to its " breadth towards the mouth of the River," to the end that " it may be confirmed."

On the 21st day of the following February the General Court christened the settlement " Wythersfeild." At the same date Wakeman and Ancient (Thomas) Stoughton reported, recommending that the bounds be "extended towards the River's mouth, in the same side it standes in, to a tree sixe miles downeward from the boundes between them and Hartford, marked with N: F: [the initials of Nathaniel Foote's name], and to runn in an east and west line, and over the Great River; the said Wythersfeild to begin att the mouth of Pewter Pott brooke, and there to runn due east, into the country, 3 miles, and downeward sixe miles in breadth." This report was adopted. The north line was still further defined to be "att a tree marked N: F: and to w^{ch} the Pale of the saide Harteford is fixed, to goe into the countrey due east, and on the other side of the Greate River from Pewter Pott brooke, at the lower side of Hocannom, due east, into the countrey."

It will be observed that this description does not define the western limits of the plantation; but we have evidence that these were stated in the original purchase from the Indians, which seems to have been made orally, and without any instrument in writing. For on the 16th of June, 1665, an affidavit was made by George Hubbard, one of the surveyors above mentioned, that "Upon his certaine knowledge, by the advice of the Court, Wethersfield men gave so much unto Sowheag as was to his sattisfaction for all their plantations, lyeing on both sides of the Great River, wth the Islands, viz.: six miles in bredth on both sides the River, and six miles deep from the River westward, and three miles deep from the River eastward."

The General Court, Dec. 1, 1645, in fixing the eastern bounds of Tunxis (Farmington), provided that they should adjoin the western bounds of the river plantations, "which are to be five miles on this side the Great River." This was inconsistent with the earlier understanding, that the western bounds should be *six* miles west of the river; but all parties concerned thereafter treated the earlier as the correct and actual limits.

The township was now bounded by Hartford, north; the "wilderness" three miles east of the river, east; Mattabesett, afterward Middletown, south; and Tunxis, thereafter to be known as Farmington, west. The territory embraced, including the river, about fifty-eight square miles. The first enlargement of the township, or indeed change of any kind as to area, was made by the General Court in May, 1670, when a strip twenty rods wide was added to the eastern frontier, to compensate for a highway of six rods wide ordered to be laid out where the main thoroughfare through the length of Glastonbury now is.

It has already been mentioned that no deed was preserved of the original purchase from Sowheag, or, as the General Court sometimes called him, Sequin. To complete the record-title, Sowheag having died in the mean time, Wethersfield obtained, Dec. 1, 1671, a deed of confirmation for the township. We may remark that the first deed, or treaty, seems to have been prepared by William Goodwin, of Hartford, in 1639; at least he was "desired" by the General Court in April of that year to "finish the treaty of the towne of Wethersfield with Sequin, concerning the land *beyond the River*."

The new treaty recites the fact of a former grant from Sowheag, "Sachem, or cheife Governor of the Indians the natives and former inhabitants of Puckquiog, now called Wethersfield." It says that it was for a good and valuable consideration, or sum of money, paid to

Sowheag; that it was made to "the English;" that the bounds included all the lands in Wethersfield limits: —

> "Six milles in leanth by the Great River side, on the west side of the Great River which is called Conecticot River, from the tree marked N. F., the boundary tree betwene Weathersfield and Hartford, north; to the tree W. M., soe marked, the boundary tree betwene Weathersfield and Middletowne, south; the Great River, east; and the wholle length to runn six large milles into the Wilderness, west, in bredth, where Weathersfield and Farmingtowne bounds mett; and six milles in length by the River side, on the east side of the said Conecticot River, from Pewter Pot brook north, to the bounds betwene Wethersfield and Middletown south; the said Great River west; the wholle leanth to run three large milles into the Wilderness." [1]

In this confirmatory deed a "gratuity," being "twelve yards of trading-cloth," is given to the grantors. The names of the grantors are: Turramuggus (son of Sowheag?), Sepannamaw ("squaw," daughter of Sowheag), Spuno (or Speunno), Nobawhee (or Nabowhee), Weesumpshfe, and Waphanke, "heirs and successors of Sowheag." Turramuggus was probably at this time the head of the Wongunks, some of whom were living at Mattabesett, and a few in the south part of Wethersfield, but mostly in what is now Chatham and South Glastonbury. His name was sometimes written Caturmuggus in the Wethersfield records. The Indian name of Marlborough is also said to have been Turramuggus. In a deed of four hundred acres of land, lying in what is now Eastbury, to Samuel Boardman and Thomas Edwards, in February, 1673, Turramuggus is called the sachem. The deed is also signed by Keseso (his "squaw"), Weesumpshi, Nobbwit, Monogin, and Keecommush (males); by Turramuggus's daughter (name not given); and by Keecommush's squaw, whose name is not given.[2]

In October, 1672, an addition of some thirty square miles was made, by authority of the General Court, by extension of the town limits five miles farther eastward. This was taken out of wild lands of the colony. On the 10th of October, 1673, Wethersfield voted that the tract in question "shall be purchased of the Indians, for the use of the inhabitants of said town," and their heirs. The amount of the consideration is not stated in the deed, and the writer has found no mention of the sum anywhere. But an addition which he has made of the taxes laid, in order to pay for it (the individual tax being torn off and lost in a few instances), shows it to have been very nearly, if not exactly, twenty-four pounds in money. The signers of the deed were Tarramuggus, Maseeup, Wesumpshye, One Peny (Wumpene?), Nesaheeg, Scocutt, and Pewampskin; assuming the orthography of these names to be as in the recorded copy.

On the 17th of February, 1685–6, a patent for all the territory then embraced in Wethersfield was granted by the "Governor (Robert Treat) and Company" to "Captain Samuel Wolcott, Captain John Chester, Lieutenant James Treat, Mr. Samuel Wolcott, Mr. John Deming, Sr., Mr. Robert Welles, Mr. John Robbins, Mr. John Hollister, and Richard Smith," and to "the rest of the said present proprietors of the township of Wethersfield," and their heirs.

[1] Wethersfield Land Records, vol. ii. p. 202.

[2] Ibid., pp. 202, 252.

In October, 1693, Wethersfield's territory was reduced considerably more than one half, all on the east side of the river — more than fifty square miles — being taken to make the new township of Glastonbury. By the completion of its first meeting-house, in the month above stated, that section became entitled to its separate political existence; and thereby was formed the first town in the colony made by division of another town. By this apportionment of territory the Island, which probably contained about two hundred acres, seems to have been conceded to Wethersfield by mutual consent; for its owners, both before and after the setting off of Glastonbury, were placed in the tax-lists as land-owners on the *west* side of the river. Thus matters remained until 1767, when the river had so far deviated from its ancient course that Glastonbury's area had been very much augmented, at the expense of Wethersfield. In these circumstances the latter town, through Colonel John Chester, petitioned the General Assembly to readjust its east line. That body, in 1770, by a committee, after re-establishing that part of the north line between the N. F. tree and the *ancient* mouth of Pewter Pot Brook by monuments of stone, fixed the new east line as follows: "A line drawn from the ancient Pewter Pot brook's mouth, running S. 19° E., to the north end of a fence called Josiah Benton's fence, on Wright's Island; being near the middle of the bed where the River formerly run; and thence S. 1° W., to the Great River, at the south end of said Island; and the said River to be the S. bounds of Wethersfield, which line, from said Pewter Pot brook's mouth to the south end of said Island, crosseth the Great River aforesaid twice; and keeps in the bed of said River as the same ran."

In 1792 James Wright's portion of Wright's Island tract — much the larger part of the whole — was annexed to Glastonbury. It was on the then east side of the river.

Wethersfield's area was next diminished in May, 1785, by the formation of the township of Berlin. To this member of the sisterhood of towns, formed from Farmington, Middletown, and Wethersfield, the latter contributed a nearly square section out of its southwest corner, containing about three square miles.

By the formation of Rocky Hill township in 1843, some twelve or thirteen square miles of land were taken from Wethersfield. This was a section across the south end, and constituted mainly of the old parish of Stepney. In 1870 the river, as between Glastonbury and Wethersfield, was by the legislature made the boundary line.

One more township, the outgrowth of old Wethersfield, remains to be recorded. This was by the incorporation of Newington in 1871 and 1872. By this legislation something more, probably, than twelve square miles of land were taken off from the west side of the mother township.

There yet remains in Wethersfield a tract, triangular in shape, of about one hundred and twenty acres, on the east side of the river. This is bounded by the river west, East Hartford northeast, and Glastonbury south.

There has never been a topographical survey of the township worthy of the name; and the writer dares not undertake to give positive information under this head, excepting upon a few points and in a general way. It is known that when the settlement of the township was begun, the river first entered its northern border some forty or fifty rods east of the main road between Hartford and Wethersfield; thence it flowed southerly until it reached the bank or bluff whereon the State prison now stands. Thence it curved quite sharply to the northeast; and on the south shore of this bend were the public landings, the Common being adjacent thereto. Continuing in a northeasterly course, the river recrossed the north line at a point not far from two hundred rods east of the main road in question. This reach in the river was sometimes called the Harbor. A few rods north of the jurisdiction line the river made another turn, until it for the third time crossed the town line, flowing nearly south. The bend formed by this turn was sometimes called the Gulf. This crossing was not far from a mile and a half east of said main road, and the land on both sides the river at this point was known to the aborigines as Hoccanum. Thence the river flowed nearly due south, something more than a mile probably, when the stream divided very nearly equally, forming the island called by the Indians Manhannock, of about two hundred acres, with the channel navigable on each side of it. Thus it passed Naubuck, received the contributions of Roaring Brook, — the latter fed by Sturgeon Brook, — and passed Nayaug (South Glastonbury) on its left, and Rocky Hill on its right, — substantially as at present, but a few rods more to the west in the bend above Rocky Hill Ferry than now.

What caused the great changes (apparent at a glance upon the map) which have been wrought in the river's course since then it is not easy to say. At the turn mentioned as being in the vicinity of the present site of the prison, the stream encountered the bed of red sandstone shale underlying the mellow soil there, and now known as The Rocks; and this obstruction was potent to hinder it from cutting across southeasterly. The other bends have simply "worked down stream," as is the rule in soft alluvium.

But whatever the cause, the fact is that the Cove in Wethersfield occupies one portion of the old river-bed; Keney's Cove, in Glastonbury, occupies another portion of the same bed; Pewter Pot Brook flows into Keney's Cove, and not into the river, as formerly; the Island has disappeared; Sturgeon Brook flows directly into the river, and no longer into Roaring Brook. More than this; an island of about nine acres, at Pennywise, — crossed by the north line of the town, and once known as Long, Cole's, or Standish's Island, — is now a knoll in Hartford south meadow.

The principal watercourse west of the river was that known as Piper's River, — being the south branch of Hartford's present Park River, — whose water-shed includes a considerable part of the site of the city of New Britain. Goffe's (sometimes called Beaver and Mill) Brook, was mainly a surface-water stream, having its principal source in Deming's meadows. Tributary to this are Collier Brook, — whose water-shed is mostly Hog meadows, — a stream (nameless to the writer) joining Goffe's Brook from the south a few rods west of Goffe's Bridge, and Tando's Brook, formerly known as Beaver and later as Wadham's Brook. This latter has much less volume than formerly, when what is now known as Folly Brook flowed through it.

The Folly was formed in 1726, by making a cut-off to intercept the outflow of a great basin sometimes called the Great Swamp. This basin extends from above Park Street, in Hartford, on the north, to the Collier Road (north of Griswoldville), in Wethersfield, on the south. The cut-off was but a few rods in length, and conveyed the water across the main road between the two towns into the Cove; the little channel in time became a ravine, requiring an expensive bridge to cross it,—hence the name Folly. But in reality its value as a great drainer of lands far exceeds the additional cost of bridges on its account.

The Mattabesett traversed the southwest corner of the old township, and turned the mills at Beckley Quarter; but this part of that stream, with its fertile meadows, is now in Berlin. The list of water-courses on the west side of the river closes with Hog Brook, a few rods below Rocky Hill landing, and Dividend Brook, which drove the Rev. Gershom Bulkeley's "corne mill,"—the last-named stream entering the river a few rods north of the boundary line between Rocky Hill and Cromwell.

No measurements of altitudes of ridges or peaks are known to have been taken. In the *old* township the highest points were on the east side of the river. On the west side the supremacy lies between the summit, in the rear of Shipman's hotel, Rocky Hill, and Cedar Hill, or Mountain, as it is sometimes called. Both these eminences are of trap-rock formation, and probably neither is over three hundred feet high.

The ridge which includes Cedar Hill is close to the dividing line between Wethersfield and Newington. About a mile and a half east of this is a lower ridge of trap-rock, known as the Nott's Hill ridge. This is a continuation, southerly, of the ridge at Hartford Rocky Hill, whence Hartford obtains its supply of stone for macadamizing its streets. The western slope of this, like that of Cedar Hill, is precipitous, and strewn with loose fragments of the rock of which it is composed. This ridge offers an instance of rock of igneous origin overlying stratified rock of more recent formation.

At the southeast shore of the Cove the red sandstone shale crops out, forming The Rocks at that point. Here is a good field for the study of ichnology. It has been explored by some geologists,—notably the two Hitchcocks, father and son,—and primeval footprints taken thence enrich the cabinets of Amherst and perhaps other colleges.

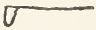
Among the specimens of rocks collected by Professor Shepard, in 1837, in Wethersfield, the following may be mentioned: mica-slate, red-marl slate, bituminous slate, greenstone trap, and datholite. The list might be extended, were the recent rock-cuttings for railways to be examined.

Want of space prevents any account of zoölogical and botanical features. Few of the native mammals remain. The raccoon has probably become extinct within the last ten years. During that period one has been found on Cedar Mountain. On the other hand, the woodchuck seems to be more common than ever before. It is probably fifty years since the otter became extinct here. Until within the last three or four years there has existed an extensive heronry, or colony of night-herons (*Nyctiardea*), believed to be the only one in the State. But the cutting away of the trees of Fearful Swamp has made such havoc with their abodes, that now no trace of these showy birds remains excepting the ruins of their abandoned nests.

Wethersfield has become almost denuded of its old forests. There is evidence, indeed, that some species had become extinct before the settlement of the town. Trunks and roots of what appear to have been the white cedar (*Cupressus thyoides*) work upward through the soil of the swale along the east side of the plain east of Broad Street; but it is not known that this tree has existed here since the advent of white people, and these relics appear to have been submerged for ages. The moon-weed, or thorn-apple (*Datura Stramonium*), which is now quite rarely found, was in 1724 so common as to be a nuisance; and a bylaw of the town was then passed requiring its annual destruction for the term of four years then next ensuing.

When the original settlers of Wethersfield arrived, not only Pyquaug, but a very much larger section, which included it, was under the dominion of Sowheag. He has been called the sachem, or chief, of the Wongunks. This tribe was in possession of a domain whose bounds were not precisely defined. The "Wongum" region included a considerable part of what is now Chatham and South Glastonbury, taking its name from the great *bend* in the river at Middletown. But members of the tribe in question inhabited the Mattabesett region, which included the southwestern part of Wethersfield; and there seems to have been a sub-tribe, or clan, known as the Mattabesetts.

It has been assumed, perhaps correctly, that Sowheag was living at Pyquaug when the white settlers first planted it. De Forest, in his "History of the Indians of Connecticut," assumes this from an expression of the General Court, in April, 1638, which mentions "Soheage, an Indian, the sachem of Pyquaagg;" but it is not certain that this reference is to his place of residence at all. He was sachem of Mattabesett at the same time. The writer's belief is that Sowheag lived not at Pyquaug, but in that section of Mattabesett then within Wethersfield limits; to wit, in or near what is now Beckley Quarter, in the great curve of the Mattabesett River. A tract of three hundred acres at this point was bought by Sergeant Richard Beckley from Turramuggus (successor of Sowheag) in 1670; and this is the only instance, so far as the writer knows, where land within Wethersfield bounds, and on the west side of the river, was sold by Indians to an individual. There is a plain of several square miles in area lying partly in Rocky Hill and partly in Cromwell (formerly Wethersfield and Middletown), known as Bishop's Plain. In old records of lands it was usually called Beset's Plain; and in one instance which the writer has seen it was called Amobeset, a name still remembered in that vicinity. It may be that here, or on the Beckley purchase above mentioned, was the part of the township reserved for the Indians in the original agreement of the planters with Sowheag; and it may be remarked that this ruler, who is sometimes called Sequin, is, wherever his title is given, called "Sachem of Mattabeseck." It was at "Mattabeseck," said the General Court in August, 1639, that he harbored the "guilty persons," members of his tribe, and called down upon him the wrath of that body. But that Indians either dwelt at or frequented Pyquaug is equally evident. Their remains have sometimes been found on the plot which the settlers selected for their burying-ground. Their implements of stone are often turned up by the plough. In the south part of Wethersfield, in the vicinity of the grist-mill, many arrow-heads of flint are found, and some of quartz. They are of at least half a dozen different patterns. Hatchets or tomahawks of greenstone trap are not rare among the relics of the stone age of this vicinity. Sowheag's demise was prior to 1664; probably some years before. His successor seems to have been Turramuggus; but he left other children, among whom was Sepanamaw ("squaw"); and in the deed of 1671 to Wethersfield, Speunno, Nabowhee, Weesumpshie, and Waphanke are called his "heirs." A sister of his was mother of Mantowese, and it was in her right that the latter, in 1638, conveyed a part of the Quinnipiac region to New Haven settlers. The mark of Turramuggus was a hatchet; that of Mantowese was a drawn bow and arrow. This was also the mark of Turramuggus in at least one instance.



From such sources as are at present accessible we may infer that Sowheag, as early as 1638, was living at Mattabesett, — perhaps in the Wethersfield section traversed by that river; that he at last lived at Newfield, in Middletown, where he died before 1664; that his successor was Turramuggus, who died before 1705, on the reservation in Middletown; that most of the Wongunks withdrew to the reservation in Wongum (now in Chatham) of three hundred acres, set apart for the heirs of Sowheag in 1673; and that the remnant of the tribe became extinct soon after 1774, the number of survivors at Wongum being then less than forty.

Turramuggus was succeeded by his son, Peetoosoh, who was sachem in December, 1706, and then living at Wongum. When he died is not known, nor whether he left lineal descendants. His successor and the last of the dynasty was Cushoy, who died before 1765; at which time his widow, Tike, was still living, but aged and feeble.

In January, 1672–3, and in February of the same year two deeds were executed by Turramuggus and his kinsmen, of four hundred acres of land "neer or in Ashowaset, or Paquanauge, or Mawnantuck," now Eastbury, to Samuel Boardman and Thomas Edwards, jointly, both of Wethersfield. This, it is believed, completes the list of lands in ancient Wethersfield purchased directly from the Indians; though perhaps Rechaun's grant to Robert Boltwood of lands near Nipsic Pond in 1665 should be included.

In January, 1658–9, there was living at Wethersfield one Seanan, a sachem, "kinsman of Uncas, the sachem of the Mohicans." Such he calls himself, or is called, in a deed of his interest in Nequiauke (in East Haddam) to Richard Lord. The record shows that "Jowsuah, Seanah's daughter," was a witness to the deed of Turramuggus and others to Wethersfield people in December, 1671. It is probable that Seanah and Seanan are variations of the name of the same person. The writer's belief is that Seanan lived at Nayaug, now South Glastonbury. When Glastonbury became a township, in 1693, it is probable that that section contained nearly all the Indians remaining in Wethersfield. Indeed, there probably had been an influx of eastern Indians into that region after the Narragansett campaign of 1676. In

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hese missing pages will be inserted at a future date.

the month of February, 1676, Mr. John Hollister, son of Lieutenant John, then deceased, invited the Wongum Indians to assist him in building a "fort" at Nayaug, where he was then living; and it is supposed that they, being in fear of the Narragansetts, aided in the construction of a defensive work on Red Hill, and this became the seat of what were thereafter called the Red Hill Indians.

Aboriginal names of places, especially on the east side of the river, are still preserved in sufficient numbers to serve as mementos of the Red men. Some of these names are herewith given, with the significations of such of them as have been defined by Dr. J. H. Trumbull in his "Indian Names in Connecticut." On the west side were *Pyquaug* (Pauqui-auke), "clear land;" *Mattabeset* (Massabeset), partly in Wethersfield, "great brook;" *Amobeset*, not defined: *Hoccanum* (on both sides of the river), "a hook;" *Manhannock* (in the river), "Island place." On the east side were *Naubuc* (*Nabuck* in Samuel Gardner's deed of October, 1667, the earliest date I find it mentioned), "flooded lands;" *Nayaug* (sometimes written *Noyake*), the "point," or "corner;" *Wassuc* (Assawassuc, Ashowaset), "between the brooks;" *Nipsic* (Nipsuc), the "pool place;" *Minnechaug*, "huckleberry hill;" *Wongum* (Wongunk), partly in Wethersfield, at the "bend;" *Seaukum* (part only), not defined; *Meshomasic* (sometimes *Somersic*), not defined; *Kongscut* (corrupted to *Skunkscut*), "at the hill;" *Pontoosuc*, the "falls on the brook;" *Sechenayaug*, not defined; *Peyansic*, or *Paheyansuc*, not defined; *Mahautauantucksuck*, "outlet," etc. (of a pond?); *Amannantocksuck*, the "lookout" place, at the "brook" (Roaring Brook?); *Mawnantuck*, the "lookout" place. To these, the writer suggests the following additions: Poke Hill, at the Folly Bridge; *poke* being perhaps a corruption of *pauqui*, as in the name *Poquonnoc*, meaning "bare," or "clear." The name "Poke Hill" dates back to the first settlement of the town. Pewter Pot (brook), probably a corruption of *Pootapaug* or *Pautipaug*; a name which in some places has been applied to a section of "boggy meadow" land, and which correctly describes a part of the region traversed by this stream.

The limited space remaining under this head shall be devoted to a brief account of certain tragical events in which the savages were actors. Probably the first white person of Connecticut slain by the Indians, after those killed at Saybrook in February, 1636, was Mr. John Oldham, whom Dr. Bond (in his history of Watertown, Mass.,) supposed, and, we think, correctly, to have been the first *settler* of Wethersfield. He was master of a "shallop," and whilst passing with it along the coast, he was set upon by fourteen Indians of the Narragansett tribe, but belonging to the Manisee, or Block Island branch thereof. He was murdered, and his body mutilated. His crew, consisting of two boys (white) and two Indians, were made prisoners. This happened July 20, 1636. How well Oldham's death was avenged by Gallup is known to most readers.

We are next to record a very serious calamity, which led to the colony's most effectual campaign against the Pequots. Sometime in April, 1637, a party of Pequots (Captain Underhill, in his "News from America," says there were two hundred of them) fell upon the planters in the Great Meadow, and put to death six men and three women.

Winthrop's statement is probably the most reliable version of the affair. He says, under date of May 12, 1637: "We received a letter from him [Mr. Haynes] and others, being then at Saybrook, that the Pekods had been up the River at Weathersfield, and had killed six men, being at their work, and twenty cows and a mare; and had killed three women, and carried away two maids." Vincent says, the number of slain was nine, one of whom was a woman and one a child.

This deplorable deed was enacted near the west bank of the river, and opposite to the Island, or so near thereto that it was witnessed by Wattoone, and other Indians, from that point. Sowheag was then hostile to the Wethersfield people, and had withdrawn to Mattabesett or its vicinity; and this led the inhabitants to suspect him of having incited the Pequots to their work; but the proof is wanting that he had any part in the matter. In October, 1639, Lieutenant Robert Seeley, who had formerly lived at Wethersfield, but was now the "Marshal" at Quinnipiac, arrested Messutunk, *alias* Nepaupuck, a Pequot, as one of the murderers. Upon the testimony of Mewhebato, "a Quillipiack Indian, kinsman to Nepaupuck," and that of Wattoone, a "sonne of Carrahoode, a councellor to the Quillipiacke Sagamour," the prisoner, in a trial had at New Haven, was found guilty of the murder of Abraham Finch, one of those slain at Wethersfield. Wattoone testified that he saw the murder done, from the Island, and that Nepaupuck captured one of the two girls taken. In accordance with the sentence of the Court, Nepaupuck's "head was cut of the next day and pitched upon a pole in the Markett place," at New Haven. Many years afterward, in January, 1671–2, Mow-ween, an Indian at Stonington, accused Odoqueninomon of having killed one of "three mayds" that were captured. No arrest appears to have followed upon this information.[1]

Excepting Abraham Finch, the names of the slain can be conjectured only. Finch was possessed of a homestead on the east side of Broad Street, near the north end. He left an aged father and a family of children. Thomas Adams disappeared from Wethersfield about this time, and no trace is found of him afterward. The widow Joyce Ward died in 1640. Her former husband, Stephen Ward, may have been another of the victims. The two girls taken were daughters of William Swayne, Gentleman. He lived on the northwest corner of High Street and Fort (now Prison) Street. The oldest of the girls was about sixteen years of age. They were transported by canoe to Pequot, now New London, where they were rescued by the master of a Dutch vessel. They had been kindly cared for by the squaw of Mononotto, the sachem next in rank to Sassacus. At Saybrook they were received from the Dutch by Lieutenant Lyon Gardner, then in command there, at a cost, to him, of ten pounds. Concerning their redemption he writes, June 12, 1660: "I am yet to have thanks for my care and charge about them." It is not true, as some writers have supposed, that John Finch was one of the settlers killed. He lived to remove to Stamford with his brother Daniel.

In the subsequent expedition to the Pequot country Wethersfield contributed both men and means. Her quota[1] was twenty-six men. Among these the writer believes the following may be named. Lieutenant Robert Seeley, who lived on the southeast corner of Broad Street and Plain Lane, was second in the command. With him were probably George Chappel, the oldest of the two (not related) persons bearing that name; John Clarke, William Comstock, William Cross, Ensign William Goodrich, Samuel Hale, Thomas Hale, Thomas Hurlbut (but perhaps he had not come up from Saybrook), Jeremy Jagger, Sergeant John Nott, William Palmer, Robert (or Thomas) Parke, John Plumb, Robert Rose, Samuel Sherman, Samuel Smith, Thomas Standish, Thomas Tracy (afterward Lieutenant), and Jacob Waterhouse. Some of them, however, are *known* to have participated therein, and to have been rewarded with bounty lands as a consequence.

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[1] State archives, Crimes & Misdemeanors, vol. i. p. 53.

Our narrow limits forbid an account of the various defensive operations in the town. They began with the construction of the "fort," sometime prior to 1640; located, as the writer believes, near and east of the present site of the prison. In March, 1675, a "palisado" was constructed around the village plot; there being, as was supposed, imminent danger of attack from the adherents of Philip. In March, 1676, a committee was chosen to "fortify" certain houses in the village. In November, 1675, John Hollister, at Nayaug, was authorized to secure the aid of Wongunn Indians to construct a fort "at Wonggum, or Nayag, as they shall agree." It is said that the fort was built on Red Hill. If so, it was not built until the following year.

In June, 1704, in consequence of the hostility of Indians in central and eastern Massachusetts, Wethersfield proceeded to fortify the houses, six in number, of the following named persons: Captain Robert Welles, the Rev. Stephen Mix, David Wright, Sergeant John Latimer, Benjamin Crane's heirs, and Jonathan Deming. The details of the command of these several improvised "forts" are omitted here, for want of space.

In Governor Winthrop's history of New England from 1630 to 1649, commonly called Winthrop's Journal, the fact is recorded, under date of Sept. 4, 1633, that "John Oldham, and three with him, went overland to Connecticut, to trade. The sachem used them kindly, and gave them some beaver. They brought of the hemp, which grows there in great abundance, and is much better than the English. He accounted it to be about one hundred and sixty miles." This was about a month previous to the sailing of the Plymouth Company's bark, which carried Lieutenant Holmes and the frame of the trading-house, the first building set up in the township of Windsor.

It is probable that Mr. Oldham, then of Watertown, was the first white man to visit that part of Connecticut River below the Massachusetts south line. And as he, in the following year, began to occupy land at Pyquaug, it is reasonable to suppose that that point was reached by him in 1633. The "hemp" which he found (*Apocynum cannabinum*) is common in the Connecticut valley to-day, under the name of Indian hemp; but the beaver is long since extinct in Connecticut.

Historians have generally agreed that the date of Wethersfield's first settlement was late in the summer, or early in the autumn, of 1634. The pioneers came, so far as appears, without special authority, organization, or guarantee of protection. They were members of Sir Richard Saltonstall's company at Watertown, Mass., where a church had been organized in July, 1630, and were under the spiritual guidance there of the Rev. George Phillips. Oldham had been in America since 1623, — first at Plymouth, then at Nantasket, and finally at Watertown. We should say that in addition to Oldham, the few persons known in the Wethersfield records as the "Adventurers" (that is, occupants of land not deriving their title from the town) were, either in person or by representation, the settlers of 1634. Among these were the following, all from Watertown: —

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[1] For the first expedition Wethersfield's quota was eighteen; to the second (June 2), six; and to the third, two. It is not improbable — but the contrary — that those, or some of those, who were in the first (with Mason) were in the second and third. T.

William Bassum, or Barsham, of whom no further trace is found after the transfer of his rights, as an adventurer, to Lieutenant Robert Seeley, who came to Wethersfield in 1635 or 1636.

John Clarke, who removed to Quinnipiac prior to October, 1638, after selling his homestead to John Robbins, "gentleman." Neither Bond nor Savage, apparently, had traced Clarke from Watertown to Wethersfield; but neither of them had seen the record evidence on this point which the writer has seen. Clarke became distinguished in colonial affairs.

Abraham Finch (in the records he is sometimes called "Old Finch"), an aged man, with three sons, Abraham, Daniel, and John; the former two having children.

Sergeant John Strickland, who sold his homestead to Governor George Wyllys, of Hartford, in March, 1640. Leaving a son, John, in Wethersfield, he is found four years later at Hempstead, Long Island, of which settlement he was one of the patentees. Both Bond and Savage were ignorant of the fact of Strickland's removal to Pyquaug.

Robert Rose, who left Ipswich, England, in April, 1634, was one of the adventurers of 1634, or of the year following. He brought with him his sons, John, Robert, and Daniel. He removed to Totoket (Branford) in 1644; but his sons Robert and Daniel remained in Wethersfield.

Andrew Ward was an adventurer, at Wethersfield, certainly in 1635, perhaps in 1634. He was admitted a freeman of Watertown in May, 1634; but there are indications that some were so admitted there after their removal to Connecticut. He removed to Rippowams (Stamford) in 1640, and is the ancestor of many distinguished Americans.

William Swayne, "gentleman," held adventure-lands; but the writer thinks he came to Wethersfield not earlier than 1636, and then took the lands of John Oldham, deceased. He removed to Branford in 1644.

Leonard Chester was an adventurer of 1635, probably; though Dr. Bond intimates a belief that he left Watertown in 1634. He was an Esquire (sometimes called *armiger*), and one of the youngest of the "gentlemen" of that day in New England. His son John was born Aug. 3, 1635; and if, as we believe to have been the case, he was a native of Wethersfield, he was the first white person born there.

With Nathaniel Foote the list of known adventurers closes. Although he had the largest share of adventure-lands, his coming to Connecticut was not the earliest; it having been, according to all indications, in 1635. He was an elderly man, and among his posterity have been some of Connecticut's most distinguished sons. In 1635 there was a considerable accession to the new settlement. Those whose names are given below also came from Watertown, a part arriving in 1635, and others in the year following: —

Robert Abbott.
Caleb Benjamin.
Robert Bates.
Roger Betts.
Samuel Clark.
Robert Coe.
Rev. Richard Denton.
Leonard Dix.
John Goodrich and William Goodrich, brothers.
George Hubbard.
Samuel Hubbard, son of George.
Lewis Jones.
John Livermore.
Edward Mason.
Henry Palmer.
William Palmer.
Edward Pierce (?).
John Pierce (?).
Thurston Raynor.
John Reynolds.
Robert Reynolds.
Lieutenant Robert Seeley.
William Swayne, Gentleman.
Edmund Sherman.
Rev. John Sherman.
Samuel Sherman (the two last being sons of Edmond).
Samuel Smith.
John Thomson.
Jonas Weede.
Thomas Whitmore.

The following are the names of additional settlers, nearly all from places other than Watertown, some directly from England. Some came as early as 1635, but most of them between 1636 and 1640; none later than 1645: —

Thomas Adams.
Richard Belden.
Francis Bell.
Samuel Boardman.
James Bosey.
Leslie Bradfield or Broadfield.
John Brundish.
Robert Burrows or Burroughs.
John Cattel or Catlin.
John Carrington.
Clement Chaplin, ruling elder.
George Chappell.
George Chappell, 2d.
Josiah Churchill.
James Cole, 2d.
Thomas Coleman.
William Comstock.
William Cross.
John Curtis.
Thomas Curtis.
John Deming.
Nathaniel Dickinson.
John Dickinson, son of Nathaniel.
Daniel Doty.
John Edwards.
Thomas Edwards, son of John.
Abraham Elsen.
John Elsen (brother of Abraham ?).
John Evans or Evance, Gentleman.
John Fletcher.
Jeffrey Ferris.
Samuel Gardner.
John Gibbs.
Gregory Gibbs.
Isaac Graves.
John Graves.
Nathaniel Graves.
Richard Gildersleve.
Samuel Hale.
Lieutenant John Hollister.
Walter Hoyt.
Thomas Hurlbut.
Samuel Ireland.
Jeremy Jagger, sometimes Gager.
John Jessup.
—— Jordan.
Joshua Jennings.
Thomas Kilbourn.
Sergeant John Kilbourn, son of Thomas.
John Latimer.
Richard Law.
John Lilley.
Andrew Longdon.
John Miller.
Richard Miles or Mills.
Matthew Mitchell.
Nicholas Morecock.
Thomas Morehouse.
John Northend.
Francis Norton.
Sergeant John Nott.
Robert Parke.
Thomas Parke.
Rev. Peter Prudden.
Roger Prichard, sometimes Prigiotte.
Jasper Rawlins, Rawlings, or Rollins.
Sigesmond Richells.
John Robbins, Gentleman.
William Rogers.
John Root.
John Saddler.
Edward Scott.
John Seaman.
Matthias Sension, St. John.
Thomas Sherwood.
Rev. Henry Smith.
Samuel and Philip Smith, sons of the Rev. Henry.
Thomas Standish.
John Stoddard.
Charles Taintor.
Captain Samuel Talcott.
William Taylor.
Captain John Tinker.
Lieutenant Thomas Tracy.
Captain Thomas Topping, Toppin, or Tappan.
Richard Treat.
Lieut. Richard Treat, Jr.
Thomas Ufford.
Edward Vere.
—— Ward (not Andrew, which see above).
John Ward, son of Andrew ?
Jacob Waterhouse.
John Westell, sometimes Wastoll.

Richard Wescott.
Thomas Whitway.
Ensign Hugh Welles.
Thomas Wicks, or Weeks.
Matthew Williams.
George Wolcott (perhaps not till 1649).
Edmond Wood.
Jonas Wood, son of Edmond.
Jonas Wood, 2d.
Thomas Wright.
Francis Yates.

The foregoing lists, which are now prepared and published for the first time, are intended to include those only who were heads of families. Watertown, Boston, Salem, Plymouth, Ipswich, Roxbury, Charlestown, and other Massachusetts settlements furnished pioneers, and some came directly from England, whilst two or three came from the Saybrook garrison.

In 1638 and 1639 several Wethersfield people removed to Quinnipiac. Among these were Lieutenant Robert Seeley, John Evans, Gentlemen, Abraham Bell, John Clarke, John Gibbs, Richard Gildersleve, John Livermore, and Richard Miles or Mills. In 1639 Wepowaug (later called Milford) was planted by a colony largely from Wethersfield, under the spiritual leadership of the Rev. Peter Prudden (of Wethersfield ?). The pioneers were John Fletcher, George Hubbard, Thomas Ufford, Richard Miles, the Rev. John Sherman, Captain Thomas Topping, and Robert Treat, later governor. They were soon joined by Roger Prichard, Francis Norton, John Elsen, and Jonathan Law, afterward governor. Hubbard, who was a prominent surveyor, afterward went to Guilford. A still greater depletion was suffered by Wethersfield in 1640, when the following-named persons constituted the great bulk of the plantation then started at Rippowams, afterward Stamford : the Rev. Richard Denton, Robert Bates, Francis Bell, Samuel Clark, Robert Coe, Richard Crabbe, Jeffrey Ferris, Daniel Finch, John Finch, Richard Gildersleve, Jeremy Jagger, John Jessup, Richard Law, John Miller, Matthew Mitchell, Thomas Morehouse, John Northend, Thurston Raynor, John Reynolds, John Seaman, Samuel Sherman, Vincent Simkins (?), Henry Smith (son of Samuel), Andrew Ward, Jonas Weed, John Whitmore, Thomas Wicks or Weeks, Edward (or Edmond) Wood, Jeremy Wood, Jonas Wood, Jonas Wood, Jr., Jonas Wood, 3d, and Francis Yates. Some of the above afterward went to Guilford and Stratford, others to Long Island. To Cupheag (Stratford), in 1639–40, went Robert Coe, Jr., John Curtis, Thomas Sherwood, and John Thomson.

In 1644 and 1645 the Totoket plantation (named Branford soon after) was formed, mainly by "Mr. Swayne & some others of Weathersfield," who had purchased the land from the Indians. The settlers chose the Rev. John Sherman for their spiritual leader, he joining them from Milford. The Wethersfield colonists were: Robert Abbott, Roger Betts, Leslie Bradfield, Robert Foote, John Norton, William Palmer, John Plumb, Samuel Plumb, Sigismond Richells, Robert Rose, Charles Taintor, John Ward, Thomas Whitway, and perhaps some others. But there was also an influx of settlers during the period from 1645 to 1660. The following list, prepared at considerable pains, is believed to contain the names of nearly all these : —

Sergeant Richard Beckley.
William Belden.
John Belden.
Samuel Belden.
—— Banfield or Benfield.
John Betts.
John Blackleach (perhaps not till 1662).
Samuel Boardman.

Robert Boltwood.
James Boswell.
John Bracey or Brace.
Emanuel Buck.
Enoch Buck.
Henry Buck.
Thomas Bunce.
Richard Butler.
William Butler.
Samuel Cole.
William Colfax.
John Coultman.
Benjamin Crane.
Balthazar De Wolf.
Leonard Dix.
Robert Francis.
Richard Francis.
George Gear or Gere.
Philip Goffe.
Michael Griswold.
William Gull.
Samuel Hale.
Thomas Hale.
Richard Hall.
Samuel Hall.
Thomas Hanchett or Hansett.
John Harrison.
Benjamin Hilliard.
Job Hilliard.
Luke Hitchcock.
Henry Howard or Hayward.
Walter Hoyt.
Lewis Jones's Widow (?).
Sarah Jordan.
John Kirby.
Thomas Kirkham.
Thomas Lord, schoolmaster.
Samuel Martin.
Richard Montague.
John Morey or Morrey.
William Morris.
Jarvis Mudge.
—— Mygatt.
John Riley.
John Root,
John Russell.
Rev. John Russell, Jr.
Joseph Smith.
Richard Smith, the weaver.
Richard Smith, Sr.
Richard Smith, Jr.
William Smith.
Nathaniel Stanford.
Matthias Treat.
Robert Treat.
John Wadhams.
James Wakeley or Walkley.
Governor Thomas Welles.
Thomas Welles, 2d.
Thomas Williams, Sr.
Rev. Jonathan Willoughby.
Anthony Wright.

In April, 1659, a settlement was begun at Norwottuck, afterward Hadley, Mass. To this enterprise Wethersfield contributed about one third of the pioneer settlers; and her pastor, the Rev. John Russell, became Hadley's first minister. Those who went from Wethersfield were: John Russell, Sr., the Rev. John Russell, Jr., Nathaniel Dickinson (for twenty years recorder for Wethersfield), Samuel Smith (son of Rev. Henry, deceased), Thomas and John Coleman (sons of Thomas), John and Thomas Dickinson (sons of Nathaniel), Thomas Welles (son of Hugh ?), Samuel Gardner, James Northam, John Hubbard, Robert Boltwood, William Gull, Philip Smith (son of Samuel Smith, Sr.). These were followed in 1661, by Nathaniel Dickinson, Jr., Isaac Graves, John Graves, Thomas Graves, Samuel Belden, and Samuel Dickinson. Within a few years thereafter Daniel Belden Nathaniel Foote, Samuel Foote, Samuel Belden, Edward Benton, John Coleman, William Ellis, Stephen Taylor, Philip Russell, and John Welles were added to the number; mostly occupying that section which received the name of Hatfield. In the twenty years next following 1660 many new comers were added to the list of settlers. After 1660 there was no organized exodus of Wethersfield's inhabitants; but other settlements in the colony received immigrants therefrom in small numbers.

Wethersfield's existence as a parish dates from the spring of 1636, if we may trust the meagre indications which have come down to the present day. Unlike Hartford and Windsor, its original settlers came without any church organization. They were Puritans, or Non-conformists, and not Pilgrims, otherwise called Separates, or Brownists. They, or most of them, were members of Mr. Phillips's church, at Watertown. The General Court of Connecticut, at its first session. April 26, 1636, "ratified and confirmed" a dismissal of certain members of the Watertown church which had been granted on the 29th of March, 1635. The persons dismissed were: Andrew Ward, John Sherman, John Strickland, Robert Coe, Robert Reynolds, and Jonas Weede.* They were authorized "to form anew in a Church Covenant" in Connecticut; and they promised to "renew the Covenant," — so the record of the General Court says, — and Mr. Ward was one of the five members then constituting that Court. With the possible exception of Robert Reynolds, the persons named were then in Wethersfield, and were the nucleus of the new ecclesiastical society. Mr. Sherman was a clergyman, but he was not "settled" at Wethersfield; and in 1640 he joined the Wepowaug (or Milford) colonists, removing thence to New Haven, and in 1645 to Branford, where a little colony, mainly of Wethersfield men, was being formed. This gentleman, born in 1613, at Dedham, England, was the ancestor of the distinguished General Sherman and Senator Sherman of to-day. The Rev. Richard Denton, who had come from Halifax, England, in 1638, although a householder at Wethersfield, was not installed. In 1640 he removed to Rippowams with a majority of the church, and there laid the foundations of Stamford. Mather says of him, that he was a "little man" with "a great soul," and "blind of one eye." The Rev. Peter Prudden, who is said to have been at Quinnipiac in 1638, came to Wethersfield the same year; but he joined the Milford colony in 1639.

The suggestion may be unkind, but it is possible that the presence of so many clergymen at Wethersfield, in those days of theological controversies, was in itself an element of discord. At all events, it was not till 1641 that Wethersfield had its first settled minister, the Rev. Henry Smith, who had arrived with his family from Charlestown, Mass., probably in 1639.

Until 1693 the bounds of the parish were coextensive with those of the township; and after the setting off of Glastonbury, in that year, the parish lines still remained coincident with those of the re-formed township, until the organization of the West Farms people into a separate parish, — that of Newington, — in December, 1712. The east or old section was thereafter known as the First Society, and the Newington, as the Second.

The Great Swamp parish, of Farmington, was enlarged in 1715, and made to include that section of Wethersfield known as Beckley Quarter, — said parish taking the name of Kensington in 1722. By way of compensation, Stanley Quarter, in Farmington, was annexed to Newington parish. These changes did not affect the lines of the First Society.

In March, 1722, a parish was organized at Rocky Hill and named Stepney, though it had been proposed to call it Lexington. We cannot attempt here to give by courses and distances the lines from time to time of this parish or the other parishes; but it will suffice to say that the present township of Rocky Hill embraces all the original parish of Stepney, and considerable more. Glastonbury and Stepney have each in turn been divided parochially. The result of the readjustments of parish (now called school society) lines is, that at present the lines of the First School Society are identical with those of the town.

Returning to Mr. Smith, the first minister settled, it may be said that his pastorate was not a happy one. He had to encounter Clement

Chaplin, the wealthy and factious ruling elder. Mr. Smith died in 1648, and his widow married the father of him who was to succeed in the ministry. Governor John Cotton Smith was a descendant of Mr. Smith and also of Rev. Richard Mather.

The next installation was that of the Rev. John Russell, Jr., in 1650. Born in England in 1626, graduated at Harvard in 1645, he probably came to Wethersfield in 1648, where, in the following year, he married a daughter of the Worshipful John Talcott, of Hartford. It was during his term, in 1659, that the church troubles arose which culminated in emigration to Hadley (then Norwottuck), where he died in 1670, a large part of his former Wethersfield congregation being members of his flock. His home in Hadley was for some years the refuge of the regicides Goffe and Whalley.

The Rev. John Cotton, son of the Boston divine of the same name, was the next incumbent of the pulpit. He preached from February, 1660, until about June, 1663, — his next work being among the Indians at Martha's Vineyard, where he preached in their language. He died at Charleston, South Carolina, in 1699, where he was then settled. The Rev. Joseph Haynes, son of Governor John Haynes, occupied the pulpit from June, 1663, for about one year, when he became the third pastor of the First Church in Hartford. He died there in 1679.

Beginning in August, 1664, the Rev. Thomas Buckingham preached one or two months. He was settled at Saybrook in 1670, where he became one of the founders of Yale College. The Rev. Jonathan Willoughby, of Charlestown, Mass., preached from September, 1664, to May, 1665, when he went to Haddam. The Rev. Samuel Wakeman, of Fairfield, preached in the spring of 1666. The Rev. Samuel Stone, son of the reverend gentleman of the same name at Hartford, was the next settled minister. He preached from some time in 1666 until June, 1669, — part of the time as colleague of the Rev. Gershom Bulkeley. He was accidentally drowned at Hartford, in 1693, while intoxicated. In 1667 the Rev. Gershom Bulkeley, one of the most distinguished men of his day, came from New London church to become the pastor at Wethersfield. He was the son of the Rev. Peter Bulkeley, of Concord, Mass. He had been graduated at Harvard College twelve years before, and had married a daughter of President Chauncy. Mr. Bulkeley was learned not only in theology, but also in law and in medicine and surgery. He was both chaplain and surgeon in the Indian campaign of 1675–1676. His health failed him in 1676, and he thereafter devoted his time mainly to medical and legal matters. He died at Glastonbury in December, 1713, while on a visit to his daughter, the widow Dorothy Treat. His remains were brought to Wethersfield, and a stone table was placed over them, whereon a lengthy inscription may still be read.

Gershom Bulkeley

The Rev. Joseph Rowlandson, the minister at Lancaster, Mass., a native of England, had, in February, 1676, suffered the loss of his house by fire, at the hands of the Indians, and they had captured his wife and three children. One of the latter died, and the others, with their

Joseph Rowlandson

mother, were ransomed. In April of the following year he came to Wethersfield, where he preached until his death, in November, 1678.

The Rev. John Woodbridge, the next incumbent, was settled in 1679. He was a son of the minister of the same name at Newbury, Mass., and a grandson of Governor Dudley. He died in 1691. A brother, Timothy, was minister of the First Church at Hartford.

John Woodbridge.

The Rev. William Partridge was called, as an assistant to Mr. Woodbridge, in 1691. He had been graduated at Harvard College two years before. He died in September, 1693, aged twenty-four years. He was, we suppose, a son of Colonel Samuel Partridge, of Hatfield, Mass.

With the Rev. Stephen Mix, in 1693, a long and prosperous term of pastoral charge was begun. He was the son of Thomas Mix, of New Haven, and had been graduated from Harvard but three years before his call to Wethersfield. The earliest records of the church, beginning in 1697, are in his handwriting, — partly in shorthand. In 1696 he married Mary, the daughter of the Rev. Solomon Stoddard, of Northampton, Mass. His house was one of the six which were fortified in 1704. After forty-four years of service, Mr. Mix died, in 1738. The late Chief Judge, Stephen Mix Mitchell, was a great-grandson of Mr. Mix, and the writer, Donald Grant Mitchell, is one of his descendants.

Steph: Mix

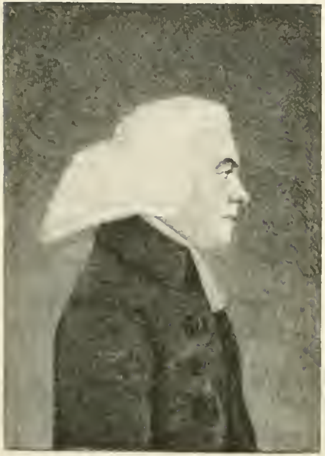
The Rev. James Lockwood, born in Norwalk in 1714, succeeded Mr. Mix in 1738. He was a scholarly gentleman, and many of his sermons were printed. He was offered the presidency of the college at Princeton, to succeed President Jonathan Edwards, which he declined. He was chosen President of Yale College, which office he also declined. His fine dwelling-house, still standing was built and presented to him by his grateful parishioners. He died in 1772. President Stiles says of him that "he was a Calvinist, inclined to the new divinity." He was potent, so says his epitaph, —

James Lockwood

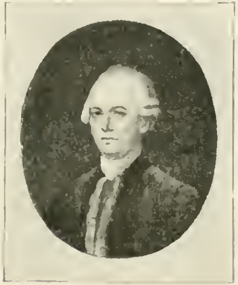
> "The Bold to curb, and the Licentious awe,
> And turn the tide of Souls another way."

We come now to the name of one whose words from the pulpit were heard by some who are now living. We refer to the Rev. John Marsh, S.T.D. He was a son of David Marsh, of Haverhill, Mass. When called to Wethersfield he was tutor at Harvard, where he had been graduated in 1761. He was settled in January, 1774, and remained in the Wethersfield pulpit until his death, in 1821, at the age of seventy-nine years. His congregation was perhaps the largest and most influential in the State. There were times, it is said when it contained as many as thirty college-bred attendants. He was graceful and courtly. Mr. Sprague (in his "Annals of the American Pulpit") says of him: "Perhaps he

John Marsh, Pastor.



REV. JOHN MARSH.



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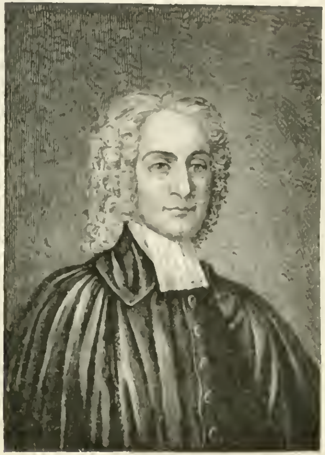

ELISHA WILLIAMS.

wore the last white wig in New England." Mrs. Sigourney says of him : "His hospitality was beautiful." One of his daughters married the late Rev. O. E. Dagget, D.D., and another the late Hon. Richard H. Dana, Jr. Washington listened to one or two of his sermons on the occasion of the military conference at Wethersfield in 1781.

The Rev. Caleb Jewett Tenney, D.D., was a colleague pastor with Dr. Marsh for the last five years of the latter's term. He was born in Hollis, New Hampshire, in 1780, and was graduated at Dartmouth College at the head of his class in 1801 ; Daniel Webster

Caleb J. Tenney

having been a member of the same class. He had preached in Newport before coming to Wethersfield. From the latter place he was regretfully dismissed in 1841. He died at Northampton, Mass., in 1847. Since Dr. Tenney's ministry the following-named have succeeded him : The Rev's Charles J. Warren, as colleague, from July, 1835, to February, 1837 ; Robert Southgate, from Portland, Maine, as colleague, from February, 1838, — as sole pastor, from January, 1841, to November, 1843 ; Mark Tucker, D.D., from October, 1845, to March, 1856 ; Willis S. Colton, from September, 1856, to July, 1866 ; A. C. Adams, from March, 1868, to May, 1879 ; Lewis W. Hicks, from September, 1881, to the present time.

We turn from the consideration of the ministers of the First Congregational Church in Wethersfield to an examination of its houses of worship. These were, successively, the "Meeting Houses" of the town until after the adoption of our present constitution. When the first meeting-house was built is, and probably always will be, a matter of conjecture. The writer has heretofore assumed, in order to be on the safer side, that the one in which seats were ordered, in March, 1646–7, to be put up, by a town vote of that date, — the earliest vote preserved, — was the first meeting-house, and that its construction was begun in 1645. But this may have been, as the late Nathaniel Goodwin, of Hartford, supposed, the second meeting-house ; and he had given much time to the study of Wethersfield's early church history. Certain it is that in 1647 a meeting-house was completed. It was a small structure, of logs or timber, the interstices whereof were "underdaubed" with clay. In September, 1647, it was clapboarded, and previously had been wainscoted. It had a north and a south door, was square in plan, and it had a belfry, which contained a bell in 1657, or earlier. In 1675 galleries were built in it. A "guard" of armed men was kept constantly in attendance. Its meetings were convoked at times by the bell, and sometimes by the drum. It was demolished in 1688.

The next meeting-house was built, or begun, by the town, in 1685, near where its predecessor stood. It was fifty feet square, with galleries (built in 1702), and an upper room, which was used for school purposes. It had dormer windows. The old bell was used in it until 1688, when a new one was mounted, made in part from the old one, and stairs were built leading to it. In 1716 additional seats were built for students of Yale College, — one branch of that institution being then maintained in Wethersfield.

The next meeting-house, which was the one now in use as the church edifice of the First Congregational (or Ecclesiastical) Society, was begun in 1761. This venerable structure stands some four or five rods northeasterly from the site of that of 1685. A hundred years ago it was noted for its well-trained and cultivated choir, which, President Dwight says, exhibited more taste and skill than he had ever observed elsewhere. Within its walls Washington and the elder Adams, before either was President, attended divine service; and other distinguished people from abroad have accounted it an honor to occupy a seat in one of its pews. The building is modelled after the style of the Old South Church at Boston. In 1838 its interior was modified by the removal of its sounding-board, and by the substitution of slips for its ancient pews, besides changes in the pulpit and galleries. In 1882–1883 there was a general renovation of its interior, and considerable change in its exterior; and the result was to render it more beautiful, although at a sacrifice of some of its most interesting features.

The first preaching done in Wethersfield by a Separatist was probably by the Rev. Ebenezer Frothingham, in 1746. He had been ordained there in October of that year. The next year he suffered imprisonment for five months "for preaching without the consent of the minister of the parish." There were but few members of Mr. Frothingham's society, and he soon divided his time between Wethersfield and Middletown. At the latter place, in 1754, he established the South Church. He died there in 1798, aged eighty-one years.

In 1784 Francis Hanmer, the "Elder" of the Congregational Church (or Presbyterian, as it sometimes called itself), with Joseph and Simeon Flower, John and Simeon Deming, John Goodrich, James Hanmer, John Stewart, and Abijah Tryon, memorialized the regular church for abatement of their church taxes, because they "soberly dissent from meeting with the Congregation for public worship on the Sabbath." The old society voted that the memorialists, as Separates, were entitled to the relief. This was the origin of the Baptist society in Wethersfield, unless we date from the time of services being first held by these Separates, in 1782. In 1816 the Baptists built their first house of worship, the only one in the township of that denomination. This was succeeded by the present one, in 1876, on the same site.

The first resident pastor was the Rev. William Bentley, who held his office from October, 1815, to October, 1822. He was born at Newport, Rhode Island, and came to Wethersfield from Worcester, Mass. He was succeeded by the Rev. Seth Ewer for one year, after which there was no resident pastor until 1834, when the Rev. John Holbrook was installed; but he held office for about eight months only. A vacancy now existed until 1839, when the Rev. William Reid, a Scotchman, held the office for two years. From 1842 to 1844 the Rev. Henry Kenyon was the pastor. The Rev. Henry I. Smith followed, for about one year. The Rev. Cyrus Miner was pastor from 1846 to 1847, the Rev. Henry Bromley succeeding until April, 1849. The Rev. Pierpont Brockett began in April, 1849, and held office for three years.

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The Rev. H. B. Whittington was the next pastor, from May, 1852, to October, 1853; the Rev. William S. Phillips, Sr., from June, 1860, to February, 1862; the Rev. Amasa Howard, from January, 1864, to April, 1866; the Rev. George W. Kinney, from April, 1868, to January, 1869; the Rev. Joseph Burnett, from October, 1870, to November, 1872; the Rev. Henry G. Smith, from March, 1873, for one year; the Rev. William S. Phillips, Jr., from April, 1874, for one year; the Rev. A. Randlett, from May, 1875, to June, 1877; the Rev. A. S. Burrows, from August, 1877, to November, 1878. The Rev. E. P. Bond, the present pastor, succeeded in May, 1879. To him the writer is indebted for information as to this church.

The first small beginning of Methodism in Wethersfield dates perhaps from October, 1740, when George Whitefield preached under the great elm-tree in Broad Street. But the first distinctively Methodist sermon there was by the Virginian, Jesse Lee, a pioneer exhorter, in March, 1790. The noted Maryland preacher, Freeborn Garrettson, preached there in July, the same year. From this time until 1821 occasional sermons were given by itinerant preachers. At this time a "circuit," including Wethersfield, New Britain, and Kensington, was formed, under the charge of the Rev. William S. ("Billy") Pease. Some excitement — almost a riot, in fact — ensued upon permission being granted to the Methodists to worship in Academy Hall in 1823. In 1824 they built their first house of worship, but it remained in an unfinished condition for some years. In 1882 the building was entirely remodelled.

To the Rev. George L. Coburn the writer is indebted for the following list of its pastors: Rev's William S. Pease and Robert Seney, 1821–1822; John Lucky, 1823; Smith Dayton, 1824; J. Z. Nichols and S. L. Stillman, 1825–1826; Eli Deniston, 1827; John Parker, 1828; Valentine Buck, 1829; Lyman A. Sanford, 1830; L. C. Cheney, 1831; Leman Andrews, 1832; E. L. Griswold, 1833–1834; Daniel Burroughs, 1835; Z. N. Lewis, 1836; Gad N. Smith, 1837; Leonidas Rosser, 1838–1839; H. Husted, 1840; Laban Clark, 1841; Sylvester H. Clark, 1842–1843; William L. Stillman, 1844–1845; Miles N. Omstead, 1846; Nathaniel Kellogg, 1847; David Miller, 1848; James T. Bell, 1849–1850; R. D. Kirby, 1851; Johnson C. Griswold, 1854; Charles C. Burr, 1855; Charles K. True, 1856; Raphael Gilbert, 1858–1859; Isaac Sanford, 1860; James Garrett, 1861; D. C. Hughes, 1862; B. Whitman Chase, 1863; G. P. Ellsworth and J. G. Griswold, 1864–1865; Salmon Jones, 1866; George E. Reed and E. McChesney, 1867; George E. Reed and —— Richards, 1868; A. Palmer and George Woodruff, 1869; Perry Chandler, 1870; Joseph B. Shepherd, 1871; James Nixon, 1872; Charles H. Hemstreet, 1873–1874; A. O. Abbott, 1875; Albert Nash, 1876; C. J. North, 1877; J. B. Shepherd, 1878; David Nash, 1879; George L. Coburn, 1880. The Rev. F. S. Townsend is the present pastor.

The Rev. Samuel Johnson, who in 1724 became the first rector of the "first edifice for the Church of England in the colony," at Stratford, visited Wethersfield in 1729, with the purpose of establishing an Episcopal church there; but his efforts were nearly fruitless. The earliest organized society of Protestant Episcopalians in Wethersfield was in the Newington section, in 1797. A church edifice was built in the south end of that parish; but the society, which was the offspring of dissensions in the Congregational Church there, soon became disorganized, and its house of worship was sold and demolished.[1] In 1840 or 1841 the Rev. John Williams, now the Bishop of Connecticut, preached a single sermon at Wethersfield; but it was not till January, 1868, that stated services were instituted. A formal organization was effected in October, 1869, under the name of Trinity Church Parish. It was under the general rectorship of the Rev. Henry W. Nelson, of Hartford, until April, 1875, when the Rev. Howard Clapp, of Hartford, was invited for one year. In April, 1876, he was elected (the first) resident rector, which office he held until 1883. In the mean time, in 1873, its church edifice was built. The Rev. H. A. Adams is now the rector.

In 1876 the Rev. Lawrence Walsh, the priest then in charge of St. Peter's Church, Hartford, organized the first Catholic church in Wethersfield, under the title of the "Sacred Heart of Jesus." It is included in the parish of East Hartford. A house of worship was completed, and dedicated in May, 1881.

It is not within the province of this sketch to give an account of other parishes formed, wholly or in part, out of the ancient township and parish of Wethersfield. We will, however, add a few facts as to some of them.

Glastonbury became a township and parish in October, 1693. Permission therefor had been granted in 1690, but the condition precedent was not performed until three years later. That condition was, that a meeting-house should first be completed. This was consummated in October, 1693; and a minister, the Rev. Timothy Stevens, was then for the first time settled there.

Newington parish, including a large section now in Berlin, was established in 1713. For information as to its ecclesiastical history, the reader is referred to the historical sketch of that township in this volume.

To the historians of Farmington and New Britain the reader must look for some account of Great Swamp parish, part of which (Stanley Quarter) was in Wethersfield. Its first meeting-house, on Christian Lane, just west of the town line, was built in 1709 by William Blin, of Wethersfield; and its first minister, the Rev. William Burnham, was from the same town. The account of Berlin, in this volume, records the origin of Kensington and Worthington parishes. Part of Wethersfield (now in Beckley Quarter) belonged to each in turn. And the present town-hall of Berlin, which is bisected by the old line between Wethersfield and Middletown, is the old first meeting-house of Worthington, built in 1774 on land donated mainly by Wethersfield. For some account of Stepney parish, the reader is referred to our sketch of Rocky Hill, in this volume.

The town of Wethersfield controlled the schools within her limits until the formation of Newington parish, in 1713; or, in fact, until 1717, when, as to that section, the control fell to that parish. Again, in 1722, Stepney parish having been formed, the schools there passed into the hands of that parish. The rest of the township (exclusive of Beckley Quarter) took upon itself the name of the First Society in 1722, and, as a parish, conducted the schools within its limits. Beckley Quarter, being in a parish that was partly in other towns, was mainly, as to school matters, under the care of the town of Wethersfield until the incorporation of Berlin.

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[1] See History of Newington.

In 1746 the First Society divided itself for school purposes into two precincts, to be under the society's control, as before. The dividing line was coincident with that separating the district of the first trainband from that of the second one in 1697; and substantially the same as that between the present Broad Street and High Street school districts. In 1797 the First *School* Society was formed, having the same limits as the First Society, or Parish. The first school district in Wethersfield was in Beckley Quarter, by special act of the legislature, in 1757. It had exercised separate jurisdiction from 1748, by special vote of the town.

The First Society had for several years endeavored to divide itself into districts, pursuant to the act of 1766, but in vain. In 1772, upon petition of Hezekiah May, Ezekiel Porter, and others, the legislature made the division. Broad Street (including the present South Hill, Griswoldville, and part of the West Hill district) was made the First district; the North Brick was made the Second, and the High Street the Third.

In 1780, upon the petition of Samuel Wolcott, Josiah Robbins, Timothy Russell, and others to the legislature, the Fourth, or West Hill district was formed from parts of the First and Second districts. In 1811, upon the application of Abner Mosely, Samuel W. Williams, and Joseph Webb, the First district voted to divide. In 1815 the legislature confirmed its action. By this division the Fifth, or South district was formed, and the name of the First was changed to Broad Street. The South was enlarged by extension to the town line south, in 1858. In 1837 the Fourth, or West Hill district was divided, and the Sixth, or Southwest (Griswoldville) school district was formed. This district was enlarged in 1850 so as to include some territory in the township of Rocky Hill. In 1822 the line between the Second and Fourth districts was changed by the annexation of part of the latter to the former. In 1810 the Fourth district was enlarged so as to include the two streets "on the western borders" of the same.

In 1797, the year before the act was passed authorizing the formation of school societies, the First Society, so far as it could legally do so, separated into two organizations, having the same territorial limits, the one called the First *School* Society and the other the First Society; and ultimately the latter became the First *Ecclesiastical* Society. Thereafter the merely parochial functions were attended to in meetings of the First Ecclesiastical Society until about the time of the adoption of our State constitution, when this society, practically at least, ceased to have territorial limits. But as to schools, burying-grounds, pounds, etc., the First School Society assumed, and still has, the general control, subject to such losses of jurisdiction as have been occasioned by the law of 1794, conferring autonomy upon school districts.

At Rocky Hill (Stepney parish) a branch school, under the auspices of the town, was begun in 1694. This was more than thirty years before the organization of that section into a parish, and about twenty years before any school was kept at Newington: although the latter, as a parish, is the older by about fourteen years. In 1712 the people from Sam Dix's (now Russell Adams's) corner, southward to Middletown line, formed in a school precinct; but there was no *legal* organization till 1726, when Stepney parish was formed. In 1735 the West Farmers began to agitate for school facilities; but at this time the only favor granted to them by Stepney parish was permission to have a school at West Rocky Hill a part of the year.

In 1752 three territorial sections were formed. Another section, the central, was established in 1779. These were all acts done by or with the authority of the parish. In 1782 a petition was preferred to the legislature by John Robbins, Giles Deming, Charles Butler, and Isaac Deming, all of Stepney parish, for the establishment of school districts. The action thereon was favorable, and three districts were formed. The First corresponded with that now called the Middle district, very nearly; the Second, with the present South, so called: and the Third, with the present North. In 1791 that part of the parish lying west of the three districts above mentioned was made the Fourth, or Western district. This included all of West Rocky Hill excepting that part in the Beckley Quarter district. In 1850 a part of the Griswoldville school district was annexed to this district. These seem to be all the changes that have been made in school-district lines in Stepney parish and Rocky Hill township.

At Newington the schools, as at Stepney, antedate the districts of the parish; but they do not, as in the latter case, antedate the parish itself. The first mention of a school there occurs in 1723, some ten years after the parish was constituted.[1]

Much difficulty attends the inquiry where the earliest schools were kept. This is because, first, they were in many instances held in hired apartments; second, they were often in school-houses standing in the highways, so that no record of the site selected would be made. The first school edifice in Wethersfield stood next south of where the Silas Deane house is. When it was built does not appear; but in 1660 it had become unfit for further use. Mr. Thomas Lord, of Hartford, afterward famous as a bone-setter, was at this time the town's "schoolmaster." When he began to teach does not appear; but it was before 1658. A vote was then passed giving him £25 per annum, and the use of a house and meadow, *as formerly;* so it appears that he had begun some years earlier than 1658.

In 1661 Mr. Eleazer Kimberly, afterward colonial secretary, was chosen the schoolmaster. In 1665 a writing-school was established. In the same year Mr. Josiah Willard, a distinguished man, first of the name in Wethersfield, was chosen schoolmaster. Two years later John Coultman, who was also the miller, was elected to the same position. At this time the vote was, "to provide a house to keep school in." Perhaps the house was Coultman's, on the north end, and the east side of Broad Street. In 1668 Samuel Butler, son of Richard, of Hartford, was chosen schoolmaster. Mr. Kimberly was again the teacher in 1677. At this time Lieutenant Thomas Hollister, Mr. John

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[1] See Newington.

Robbins, Joseph Edwards, Benjamin Churchill, and Sergeant Samuel Wright, as a committee of the town, built a school-house about where the Congregational chapel now is; certainly, the horse-sheds of the meeting-house adjoined it on the east. Mr. Kimberly continued to be the teacher until 1689; about which time he removed across the river.

In 1733 the First Society voted to rebuild on the site of the "old" structure; meaning, as we suppose, the one built in 1677. Whether a house was then built does not appear; but perhaps the contrary may be inferred, since in 1738 a vote to lay the "upper great floor of the meeting-house" is coupled with a vote to "plaster the school-house overhead;" but there are indications that the upper room of the meeting-house was used for school purposes instead. Sundry votes indicate that in 1746–1748 the society built two school-houses,—one in the north section, the other in the south, the town furnishing land for the sites. While no vote designates these sites, all the indications are that one was in Broad Street and the other where the North Brick school-house is to-day. About 1768 John Welles, Jacob Dix, Ozias Griswold, Zephaniah Hatch, Samuel Wolcott, Josiah Robbins, and others, at their own expense built a school-house, probably of wood, on Windmill (West) Hill. In 1770, and perhaps earlier, a school was kept "on the hill, in Collyer road," running west from South Hill to Griswoldville. It was probably in some dwelling-house on South Hill.

In 1771 a movement was begun which resulted in the formation of the First, Second, and Third school districts. At this time Hezekiah May, Ezekiel Porter, Silas Deane, and others petitioned the legislature to divide the society into districts. They alleged that there were four hundred children in the society limits, and but two school-houses; that a third one had been built by voluntary subscriptions, in 1770, to accommodate the one hundred children on one (the Main) street, on which the petitioners lived. The result was the formation of the First, Second, and Third districts; and the erection of the brick school-house formerly in Broad Street, and also the present North Brick structure. For the Third district the school-house built by volunteers, in 1770, on High Street, was adopted. The construction of the Broad Street and North Brick buildings had been commenced by the First Society before the formation of the districts in question. For the First (Broad Street) district a branch school-house of wood was built on South Hill in 1772, in the highway, some three or four rods southwesterly from the present brick school-house of the South district, which was built in 1850. The Broad Street school-house, of brick, was destroyed by fire in 1866, and the present structure was built the next year. The High Street building remained in use until 1862, when it was succeeded by the brick one of to-day. The old building is now a dwelling-house at the south end of the town. The Old South school-house is a wagon-shop.

In 1780 West Hill was made a new district,—the Fourth. The old building, built by Captain Josiah Robbins and others in 1768, was in 1795 replaced by the brick building which, until 1870, stood in the crossing of the West Hill and Welles Quarter roads. At the latter date the present one was built.

At Griswoldville a school is said to have been kept in the Major Josiah Griswold house before the formation of the Sixth district That district dates from 1835. In 1837 it built its first school-house.

a wooden structure, now a dwelling-house. It stood on the site of the present chapel there. It was replaced in 1852 by the present brick school-house. This closes our sketch of the school-houses in the First Society.

On the east side of the river, it does not appear that there was any school before that section was constituted a separate township. At Beckley Quarter the town, in 1748, aided the people in that section to maintain a school, by its action in exempting them from school-rates. In 1757 the legislature made this section a district, the first in Wethersfield; and we suppose its school-house was forthwith constructed, since that purpose was the principal reason assigned for asking for district autonomy.

At Rocky Hill a school-house was built in 1712, in size twenty by sixteen feet, and six and a half feet "between joints." Sergeant Jonathan Smith, Benjamin Deming, and John Wright were the building committee, and Wethersfield ratified their doings. This, the first school-house at Rocky Hill, was in the highway, about opposite to the site of the present northernmost school-house of that town.

In 1718 a committee of the legislature recommended two school-houses, one on the hill by Grimes's, the other on the hill by Widow Sam Cole's. But the evidence indicates that but one was built, — on Cole's Hill, by the west side of the burying-ground, — and the old one, at the north end, continued in use; the two together being called "the school."

In 1726 Stepney parish was organized, and in 1729 it voted to remove the school-house from Cole's Hill to the space between the southwest corner of Sam Williams's pasture and the south end of the meeting-house, — which then stood in the highway, in front of the site now occupied by the barn of Wait Warner. The removal took place in 1731. In 1733 a new school-house was built on land of William Nott. The writer supposes this building to have been on the east side of the Middletown road, nearly opposite to the site of the present North school-house; a school having in the mean time been kept in the meeting-house. In 1754 the old Cole's Hill school-house was sold to the highest bidder. In the mean time, in 1752, territorial limits had been assigned for the three branch schools. From this time until 1757 "the school" was kept for certain months in one section, and then in another, and so on throughout the circuit thus constituted.

In 1756, or soon after, there was a northern, a southern, and a western precinct. At the same time a school-house for the south section was built on the north bank of Hog Brook, at the foot of the hill below the burying-ground. Another, for the north section, was built on the south side of Jonathan Boardman's lot, in the highway, and on the east side thereof.

In 1773 the parish voted to build two school-houses, — one for the north-central section, in the highway, near the north side of the Rev. Mr. Merriam's home-lot; the other, for the south-central section, on Cole's Hill, between "the mouth of the lane leading to the Water-Side" and the house of Ephraim Williams. The western people were also authorized to put up a school-house at their own expense.

Near the meeting-house certain individuals had at their own cost set up the frame for a new school-house. In 1773 the parish voted to take this frame at its just value for "one of the aforesaid school-houses." The votes of 1773 were not literally executed; for we find that the framework in question was, prior to 1779, placed on the triangular plot between the roads, near the present residence of Dr. Rufus W. Griswold. It came to be called the Middle school-house. In 1782 districts (three) were created for the first time in this parish. Dr. Griswold, who has examined the district records, concludes that a school-house, of brick, was built in 1782, for the North, or Third district. It stood on the east side of the road, nearly opposite to the old house now occupied by Jason Boardman, where its predecessor had stood. About the same time a new one was built for the South, or Second district, at the head of the road running westerly from and nearly opposite to its present brick school-house. The latter was built in 1849, to replace the former, which was removed to the north side of Hog Brook for a dwelling-house. In 1791 the Western district was created. Its first school-house, built then or earlier, was of wood, and stood in the road, a little south of the present brick building, which was built in 1850.

The Middle school-house, of wood, ceased to exist as such about 1800, when it was removed to the river-landing, to serve as a dwelling-house. It was again removed, in 1871, by the Connecticut Valley Railroad Company, to its present site on the Dividend road, between the burying-ground and Hog Brook. It was replaced by the present two-story brick building in the Centre. This interesting structure, built partly by means of voluntary subscriptions, caused the financial ruin of Abraham Jagger, the contractor. It was destroyed by fire in 1839, rebuilt on the old walls, and has remained in use ever since. Its two lower rooms are devoted to school purposes, and its upper one is the public hall of Rocky Hill.

The town established a "writing-school" in 1665, but we cannot say how long it continued. In 1734, and at various dates thereafter, until 1797, a "singing master" was employed by the town. Private schools have probably been kept in the village for more than a hundred years past. Frederick Butler, Esq., father of the late Chief Judge Thomas B. Butler, kept one in the academy building. He was the author of a History of the United States in three volumes, a Life of Washington, a Life of Lafayette, and other published works. One of the most noted schools was the Female Seminary, begun in 1824 by the Rev. Joseph Emerson, the author of several educational works. He died in 1833. His school was in the academy building.

The academy, or high school, building was built in 1802–1803, partly by private contributions and partly by the First School Society. The chief promoter of the enterprise was Colonel John Chester. The building cost $3,294.52. A public high school was established in it in 1839, which existed, with occasional interruption, until 1850.

Since 1868 a free high school has been maintained in the academy building. Mr. J. O. Hurlburt, a native of East Hartford, has been the principal. It has the benefit of a fund of $6,000, given by Chauncey Rose, of Terre Haute, Indiana, in 1867, — a gentleman of wealth, and a native of Wethersfield.

In 1716–1717 the largest section of Yale College was in Wethersfield. President Clapp says: "The principal part of the students went to

Wethersfield, and were under the instruction of Mr. Elisha Williams; some went to other places, and some remained at Saybrook." During the year ending in September, 1717, the students were divided as follows: at Wethersfield, fourteen; at New Haven, thirteen; at Saybrook, four. Extra seats for their accommodation were set up in the meeting-house in 1716. Mr. Williams became the head of the institution at New Haven in 1725.

Among the first acts of the plantation was the securing for itself a corporate name. Until February, 1637, it called itself, both as plantation and as township, Watertown. The reason for this name is apparent. The first planters considered themselves still a part of the Massachusetts settlement whence they had emigrated; and in an ecclesiastical sense, perhaps they were so. At least one session of the General Court, that of September, 1636, was holden "at Watertown," on the Connecticut River. In the same month administration was granted upon the estate of the murdered Oldham there, it being the first instance of the settlement of an estate in the colony.

A new name, "Wythersfeild," was given to the plantation in February, 1636–7. The reason for selecting this title has never been satisfactorily explained. The word is said to mean "a sheep-field;" but this can hardly be inferred from the old spellings of the English hamlet, upon the Pant, or Blackwater River, in Essex County. It may be found written Walperfeld, Whelperfield, Weddarsfield, Werchesfield, Weresfield, Westerfield, Witersfield, Wydersfeld, Wydrysfylde, etc. Some of the above would more nearly indicate a wolf-field than a wether-field. That there was no *local* reason why a name suggestive of flocks of sheep was adopted, is apparent from the fact that then there probably was not a sheep in the colony. What seems certain is, that the Wethersfield in Connecticut was named in honor of Wethersfield in England. In certain physical aspects they resemble each other, especially as to soil; but there is no such close likeness between the two places as to call for the naming of the later village from the earlier one. The writer suggests that John Clarke (or Clerke, as the name is written in some documents), who was one of the pioneer settlers of the plantation, may have been the Dr. John Clerke who inherited the manor of Wethersfield about 1629, or his son or nephew. It was a nephew of the same name who succeeded to the inheritance. The Wethersfield (Conn.) John Clarke (who removed to Quinnipiac in 1638) was a very important man in the colony, and he may have had the naming of the township in 1637. Again, the wife of Leonard Chester is said by some to have been Mary, the daughter of Nicholas Sharpe; but Dr. Bond believes that she was Mary Nevill.[1] If so, she probably was a descendant of Sir Hugh de Neville, "Lord of Wethersfield;" and when the young "gentleman," Leonard Chester, and his wife made their home in the wilderness, where

Leonard Chester

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[1] But see Savage's Genealogical Dictionary, and Leonard Chester's will, not known to Dr. Bond. — T.

their first child, John, was born (probably the first white person born in the plantation), the fee of part of the *old* Wethersfield still remained in the Neville family; and so *new* Wethersfield may have been named in honor of Mrs. Chester. The reader can take these conjectures for what they are worth.

John Chester

It is probable that among the first acts of the new settlement was the laying out of the public square, by the meeting-house. It included the land whereon stands the house of Levi Goodwin, lately deceased, the Deming house next north, the old Gershom Nott (now Shepardson) house southeast, and the Latimer (now Martin Griswold's) house; also the area of part of the present burying-ground.

At about the same time home-lots were set out in the village plot, on both sides of Broad and High streets (as far north, on the latter, as the Common), the west side of Main Street (then called Rose Lane), the northeast side of Sandy Lane, the west side of Bell Lane, part of the north side of Fort (now Prison) Street, and Meadow Row, which adjoined the Common on the east. Broad Street has been made much narrower, especially at its north end, where several house-lots have since been sold by the town.

The next step, perhaps, was the setting out of the land in the Great Meadow, and on the Island, in severalty. Thirty-four men shared in these lands. The average area corresponded very nearly with that of the homesteads. Upland was next divided up, — that is, such as adjoined the village on the west; and here the rule was to give to each "proprietor" what was called a "four-fold" amount, based upon the number of acres each recipient had in the meadow. This was the minimum; but many, by purchase of "rights," obtained much larger areas. These upland lots were probably assigned and defined in 1637 and 1638. There was a primary division of land into "Fields," of which there were four, — the Furthest West, the Little West, the Great West, and the South fields. The Furthest West field was bounded north by Hartford south line, east by the road to Hartford, south by the "road to the country" (now Jordan Lane), west by the ridge where the Wyllys Welles house is. It had one tier of lots, ranging north and south. The Little West field was a tier of lots, ranging north and south, on the south side of Jordan Lane. The Great West field was bounded north by the Little West field; east by the road to Hartford in part, and partly by the homesteads on the west sides of Main Street and Bell Lane, the "path to the mill," and the South field; west by the Wilderness. It contained one tier of lots, ranging east and west, and being each one and one half miles long. Its farthest lot south was that of Leonard Chester, where the grist-mill is. The South field was bounded north in part by the Great Plain, the village-plot, and the Great West field; east by Fearful Swamp and the lower meadow. It seems to have included land to the south and west to an indefinite extent in the Wilderness. The "lots" were taken up later in this field than in the others mentioned.

In 1639 there was a general division of lands called the Naubuc Farms, on the east side of the river, beginning at Hartford's south line north, and extending south as far as the vicinity of Roaring Brook. The lots were each three miles long, east and west. The writer has prepared a list of the original holders of these long lots, but lack of space compels its omission here. Some received very large tracts. Clement Chaplin had 1,200 acres; William Swayne, Gentleman, had 435 acres, which afterward became Governor Thomas Welles's; Leonard Chester had 432 acres; Matthew Mitchell had 900 acres.

Between this time and 1670 there were laid out most of the lands in the Great, Beaver, and Mile meadows, Fearful Swamp, West Swamp (now Hog Meadows), the South Field far toward Rocky Hill, besides additional homesteads. About 1650 the road to Mattabesett, through the east side of Rocky Hill, had been opened through the woods.

In 1670 there was a general allotment of land in the strip one mile wide, adjoining Farmington on the west. This strip afterward took the name of the Mile-in-Breadth. It was divided among such of the householders of Wethersfield as lived on the west side of the river. Each received a lot of fifty-two acres. There were seventy-six "householders" at this time; some of whom, or their sons, removed to the Mile-in-Breadth, and thus came to be called the West Farmers.

In 1673 the Five-Mile or Indian Purchase was obtained, it being the tract of thirty or more square miles described in an earlier part of this sketch. One hundred and fourteen "inhabitants" were taxed to pay for this great tract, comprising some five eighths of the present township of Glastonbury. Prior to this some few Wethersfield people had built and occupied houses on the east side of the river. Thomas Edwards, son of John, the settler, was living at Hoccanum (in Wethersfield) in 1650, — perhaps in 1648, — and he had Samuel Gardner for a neighbor. Down by Roaring Brook, at Nayaug, Matthew Mitchell had a cow-pen in 1639; and he had a tenant living there in a "cave-cellar" (a common form of a "house" in those days) to care for his kine. These we estimate to have been the first settlers of Glastonbury; but John Hollister, Jr., soon went from Wethersfield village to Nayaug. In Beckley Quarter, Sergeant Richard Beckley had obtained and was living upon his tract of three hundred acres there, bought from the Indians, in 1668.

At Rocky Hill, Thomas Williams became a settler about 1670; as did Joseph Edwards and Joseph Smith, also. John Williams, son of Thomas, had a house on the east side of the way to Bulkeley's mill (at Dividend) in 1684; and he may have built it earlier, for he had received the land from his father several years before. Phillip Goffe's house had been built as early as 1655; but this was nearer to Wethersfield village than to the centre of Rocky Hill. Home-lots were taken in Rocky Hill at an earlier date than at Newington, — one, Samuel Boardman, Junior's, as early as 1655. All early settlers at Rocky Hill went from Wethersfield proper.

At the West Farms, afterward known as Newington, house-lots were taken up in the vicinity of the saw-mill, in Pipe-stave Swamp, by Joseph Andrus (or Andrews), John Slead (or Slade), and Samuel Hunn, between 1682 and 1684. Ezekiel Buck, son of Emanuel, went thither.

In 1695 another, probably the fourth, general allotment of lands was made. In this case the town-lands were apportioned among the resident tax-payers in the ratio of half an acre per pound of tax assessed to each on the list of 1693. Five tiers of lots were made. One, of thirty-eight lots, was made adjoining Middletown north line, the road to that place bounding it east and the Mattabesett River west. The second tier lay next north, a twenty-rod highway separating the two. This contained lots 39 to 78 inclusive. The third one, containing lots from 79 to 87 inclusive, was on the north side of what is now Jordan Lane, continued. Hartford bounded it north, the Stedman homestead (Lieutenant John) east, the Rev. Mr. Woodbridge's farm, in Newington, west. The fourth tier was at Cow Plain, afterward Newington. It contained lots numbered from 88 to 126 inclusive; it being bounded north by the third tier just described, east by undivided lands along the west slope of Cedar Mountain range, south by Middletown, west by the half-mile-wide common. The fifth tier, with lots 127 to 165 inclusive, lay next north of the second one, a ten-rod highway separating it therefrom. In 1754 another and final distribution of undivided lands was made. It was voted by a meeting of "proprietors," in accordance with the then recent construction of the law relating to the division of the public lands. Of these there were four hundred and thirty-six: and the great residue of the public domain was given to them in the proportion of one acre of land for each £37 upon the tax-list of the recipient. This apportionment exhausted not only the "undivided lands," but also the commons, or public pastures for cattle and sheep.

Within ten years after the settlement of Wethersfield was begun, Broad, High, Main (at first Rose Lane and Bell Lane combined), Fort (now State or Prison), Short (now Marsh) streets, and the street leading to Hartford by Sandy Lane, were laid out by the town for public travel. So also were Fletcher Lane (connecting Main with the middle of Broad Street), Watering Lane (now Back Lane or Garden Street), Jordan Lane (then the "road to the country"), Mud Lane (then the "path to the mill"), the Plain Lane, Carpenter's Lane (running southeast from Broad Street), and several roads in the Great or Upper Meadow; also a road the length of the Island. These, like most of those afterward laid out, were taken from land belonging to the town itself, and not from private owners. The fee of the soil of such roads still remains in the town. The road to Rocky Hill, at the foot of the eastern slope of the elevation to which the place owes its name, was opened in 1650. This was part of the first road to Mattabesett; but in 1661 another road, up and over the hill, existed, as far at least as Dividend.

In 1671 was laid out the first road in Newington, then called the West Farms. It was eight rods wide, extending east and west across the Mile-in-Breadth. It went west from the corner south of the homestead now or lately of J. S. Rowley. The old road to New Haven, *via* West Rocky Hill, was established in 1673. In the same year a road up the hill, northwesterly from Rocky Hill landing, was provided.

At Naubuc Mr. Nathaniel Foote, about 1640, reserved a roadway two rods wide through his three-mile lot. In 1674, by order of the General Court, a highway across the Naubuc lots, eight rods in width, was laid out, — from Hartford on the north to Nayaug, now South

Glastonbury, on the south. This was the first road of importance laid out across private lands. New London road is first mentioned in 1674. The Saw-Mill Path, being the road from Wethersfield to Pipestave Swamp (now northern Newington) through what is Welles Quarter, is mentioned in 1680, two years after the setting up of the saw-mill which gave it its name. In this same year the middle road to Rocky Hill was laid out. In 1686 Windmill (or Wolcott) Hill road, was laid out, across the tier of one-and-one-half-mile lots, which composed the Great West field. The General Court ordered the opening of this road, which was the first one on the west side of the river not opened by the town itself. In 1684 the town directed the lay-out of the road from Nayaug to Middletown, along the east bank of the river. The long north-and-south road in Newington, about a mile east of Farmington line, was laid out in 1686. It was twelve rods wide. Many of the roads opened prior to 1690 have not been noticed here, for want of space. The main road, north and south, through Newington, originally twelve rods wide, was reserved from the town lands at the time of the allotment of 1694–1695. The macadamizing of most of the main thoroughfare has been effected within the past ten years. The first *arched* bridge of stone was that known as the "Folly," built in 1846.

Out of the great body of wilderness sections were set apart as "stated commons," usually commons of pasture for cattle or sheep, — swine being allowed to run in the wilderness. But the earliest "stated common" in Wethersfield, probably established in the first year of the settlement, was destined not for pasturage merely, but also as a common for fishery, turbary, and as a public landing-place or water-side. It was originally bounded by the river (now the cove) on the north; Meadow Row (upper end of High Street), east; the tier of home-lots on the north side of Fort Street, south; and the bend in the river, and Pennywise, west. A remnant of it still exists as town-land, and the vicinity retains its old title of the Common.

In the early years of the settlement the cattle were placed under charge of *herders*, or *cow-keepers*. Richard Belden was chosen by the town in 1647 as its herder, and he was required to care for twelve-score of cows and oxen. He was allowed to depasture them in the wilderness. In 1648 four cow-keepers were placed in charge of the "towne heards." They were particularly enjoined to guard them from the wolves. The herders went from house to house blowing a horn, and upon this warning the people turned out their cattle to them. There were two herds; one of which was kept "toward Hartford bounds," and the other below the South Field, in Rocky Hill.

In 1674 a common of one thousand acres was established at Rocky Hill, for sheep and cattle. At this time there were shepherds chosen by the town. Sergeant John Kilbourn and Mr. Josiah Willard held this office in 1674. In 1683 a common, bounded northerly by the "short lots" on the south side of Jordan Lane, easterly by the ridge next west of Wolcott Hill, southerly by the Collier Road, west by Hog Meadows, was established. In 1686 it was enlarged on the west side by extension to Cedar Mountain, so as to make it amount to twelve hundred acres. This was for both sheep and cattle. In 1694 the last common was established. It was six miles in length and half a mile in breadth; bounded north by Hartford, east by a tier of lots on the west side of Cedar Mountain, south by Middletown, west by the Mile-in-Breadth. This great common of pasturage was probably the occasion of the title of Cow Plain, as applied to a large part of what afterward was called Newington. In 1754 the commons were divided up among individuals, and none have since been established.

The first public landing-place was along that side of the common adjoining the river, now the Cove. At present it is mostly a fishing-place. In 1674 a public landing was established by the town at Rocky Hill. Five acres of land were reserved for the purpose, it being specially provided that it might also be used for a ship-yard. This landing has remained in use to this day. The Wethersfield landing of to-day is the last of a series in the same vicinity, which was begun with Latimer's wharf, probably a hundred years ago. The Steamboat wharf is the property of the Wethersfield Wharf Company, organized in 1860.

There is no record evidence to show when and where the first ferry was established. In 1674 Richard Smith, Jr., was authorized by the town "to keepe a Ferry over the Great River in New London road." It is probable that he had kept this ferry before, and that his license was granted mainly to enable him to keep a tavern; for in it was included permission to entertain strangers and travellers. This ferry was kept in the Smith family for several generations, and Pratt's ferry, long since discontinued, was its latest successor. Daniel Pratt began to keep it in 1762, or earlier.

A ferry, first kept by Richard Keney in 1712, and hence known as Keney's, has been at times maintained near the north end of the town. Samuel Buck kept it in 1753. After a discontinuance of many years, it was revived in 1848, pursuant to order of the county court, but was abandoned after a few years. At Rocky Hill a ferry has probably been kept since 1650. Wethersfield voted in that year to lay out the highway to the landing on the west side of the river, and also the road to Nayaug Farms, directly opposite, on the east side. Jonathan Smith, in 1724, is the first keeper of it whose name the writer finds. The old ferry-boats were propelled by sweeps; that of 1848 by a cable of wire or rope. Recently, that at Rocky Hill was worked by horses; for some twenty years past, steam-power has been used.

The oldest place of sepulture — and indeed the only one within the present limits of the township — is in the rear of the Congregational church. Originally it included only the crown of the hill, its eastern slope, and a part of its western. It was a plot abutting the then great public square on the west. This burying-ground was the property of the town. In the mean time the town sold part of the public square to individuals; so that in 1736, to enlarge the cemetery, land had to be bought of Nathaniel Burnham on the west and south. By this addition the area of the enclosure was nearly doubled. The added land was granted to the First Society, but in reality the town paid for it by giving Mr. Burnham land of its own in exchange therefor. The same society has since, by purchase, thrice enlarged the cemetery. The latest extension was made in 1881, by the purchase of the Marsh (formerly Burnham) homestead.

The oldest existing monument in this ground is that of Leonard

Chester, in 1648; but his was not the first interment therein. Brundish, Ireland, Kilbourn, Mason, and some others, died earlier. In this cemetery, as in others, few monuments were set prior to 1712. Only three are to be found here earlier than 1700.

The burying-ground at Beckley Quarter was opened in 1760. Daniel Beckley, Jr., who died March 4, 1760, was the first whose remains were buried there. This is now in Berlin township.

At Rocky Hill a burying-ground was laid out on Cole's Hill in March, 1731. It was voted by the town of Wethersfield for the use of Stepney parish, and its area was one and one fourth acres. This, with its additions, is the only cemetery in Rocky Hill.

The beautiful cemetery at Cedar Hill, established in 1864, is mostly in Wethersfield. It is, however, a Hartford institution, and hence we omit further notice of it here.

Taverns were more numerous and of more importance formerly than now. There have been times since the Revolution when there were three or four taverns within the present narrow limits of Wethersfield. Now there is none, — the well-remembered May's Hotel having been the last. The first public house may have been kept by John Saddler, on the west side of High Street, on land he bought of Samuel Clarke in 1642, or earlier. It seems to have been a tavern in 1648. Richard Smith, Jr., the ferryman, had a tavern in 1675 on the New London road, at the Naubuc terminus of the ferry. John Belden was chosen "ordinary keeper" at a town-meeting the same year. He had a house on each side of Broad Street, but the ordinary was probably in that on the east side. Mr. John Devotion was licensed, in 1713, to keep a "house of entertainment." Benjamin Belden was also licensed the following year. In 1717 Corporal John Francis was licensed to be "tavern-keeper."

In 1781, when Washington and his military associates had their conference in Wethersfield, Stillman's Tavern — which stood until a few years ago where the house of Deacon R. A. Robbins is — was the principal public house in the place; and in it the distinguished company was part of the time entertained.

The first indication of the comparative wealth of the three river plantations is to be found in an order of the General Court in 1639, when the sum of £100 to be raised was apportioned among them as follows: Hartford, £43; Windsor, £28 6*s.* 8*d.*; Wethersfield, £28 13*s.* 4*d.*: total, £100. At the same time the men subject to military duty were apportioned as follows: Hartford, 17 men; Windsor, 13 men; Wethersfield, 10 men; 40 men in all. It thus appears that while Wethersfield ranked second in wealth, she ranked third in population. In 1658 the ratio of "persons and estates" was as follows: Hartford, — persons, 187; estates, £20,547. Windsor, — persons, 160; estates, £16,209. Wethersfield, — persons, 103; estates, £12,397.

As between Wethersfield and Windsor, the population of the latter, within the old lines, has continued to be one third or more greater than that of the former within its old lines. Omitting Beckley Quarter, — now in Berlin, and a corner of Marlborough, — the inhabitants within the old lines of Wethersfield, in 1880, numbered 8,796; those within the old Windsor lines, 12,400. In this estimate Simsbury is not accounted as ever a part of Windsor. If we take the present townships of Windsor and Wethersfield, we shall find about the same ratio of population.

The earliest census that the writer has found of Wethersfield by parishes is that of the year 1779. Comparing that with the census of the same sections as towns, in 1880, we obtain the following results of one hundred years' growth : —

	1779.	1880.
Wethersfield First Society (now town of Wethersfield)	1,910	2,173
Stepney Society (now town of Rocky Hill)	881	1,109
Newington Society (now town of Newington) . . .	508	934
Beckley Quarter (now in Berlin)	278	(say) 300
Total	3,577	4,516

In 1756 Wethersfield's population was 2,483. If to this be added Glastonbury's (1,115), we have 3,598, as the number of inhabitants then within the *old* limits of the township. The whole number at that time within Hartford township — whose limits included the present towns of West Hartford, East Hartford, and Manchester — was 3,027 ; showing that ancient Wethersfield was then, numerically considered, the more important of the two towns.

Of the five members of the first session of the General Court, April 26, 1636, one, Andrew Ward, was from Wethersfield. In September, of the same year, William Swayne, Gentleman, was added, when the whole number was six. In 1637, when the General Court was divided into an upper and a lower section, the two gentlemen above named became members of the upper section, — and hence may be said to have been the first members of what would now be called the Senate, from Wethersfield. When, in 1637, the lower branch of the General Court was constituted, its members were called Committees. Those for Wethersfield for that year were Matthew Mitchell and John Sherman.

In April, 1639, at the first General Court after the adoption of a constitution, Wethersfield had *four* committees : Thurston Raynor, James Bosey, George Hubbard, and Richard Crabbe. From this time until 1662 — when the charter limited the number to two from each town — she generally sent four persons to the lower house ; and no other town sent so large a number, excepting occasionally Hartford and Windsor. In 1640 Wethersfield's deputies, as members of the lower house were then called, composed one third of the whole. Under the charter, Samuel Boardman and John Nott became, in 1663, the first two deputies from Wethersfield. Under our constitution, Ezekiel Porter Belden and Levi Lusk were, in 1819, the first two representatives.

The first Constable in Wethersfield was Daniel Finch, appointed by the General Court in 1636. So far as appears, he was the first one in the colony.

Who were the first Townsmen — or, as we now call them, Selectmen — cannot be ascertained. The first of whom there is any record were those of 1646–1647 ; namely Robert Parke, John Deming (Sr.), Thomas Coleman, Nathaniel Dickinson, and probably Richard Treat, Sr. It is quite likely that Samuel Smith and Nathaniel Dickinson were in the first board. Townsmen were annually elected until 1682. But in the years 1666, 1667, 1679, and 1681, Selectmen were also elected; and some of them were different men from the Townsmen. This shows, that in Wethersfield, at least, the two offices were not exactly the same.

Commissioners, whose functions were analogous to those of justices of the peace, were appointed by the General Court. The first for Wethersfield was Governor Thomas Welles, in 1659. Another kind of commissioners, to collect internal revenue, was provided for by the Andros Government, at Boston, in 1687. Wethersfield obeyed the "Usurper's" law, and in 1688 chose Samuel Butler, Sr., and in 1689 Lieutenant James Treat, commissioners for that town.

Governor Andros's Council also provided for the office of Justice of the Peace in 1687. Of those commissioned for Hartford County the famous Rev. Gershom Bulkeley, one of Andros's most ardent supporters, and John Chester, Esq., were of Wethersfield. In 1698 Connecticut's General Assembly commissioned Captain John Chester and Lieutenant James Treat to be the first justices for Wethersfield. The former was designated as justice of the *quorum;* thus constituting him a "side judge" of the county court.

John Chester Justis of Peace

The first recorder (or town clerk), whose name is preserved, was Matthew Mitchell, in 1640. But the General Court, unjustly, as it seems, removed him from office. Thereupon Nathaniel Dickinson was chosen, and held the office until his removal to Hadley, in 1659.

Freemen, by the Fundamental Articles of 1639, were those who having been admitted as "inhabitants," by "the major part of the Towne wherein they live," and having taken the "oath of Fidellity," might vote in the election of deputies to the General Court. There were fifty-eight freemen in Wethersfield in October, 1669.

The members of the Continental Congress were elected at large, there having been at this time no districts. Wethersfield furnished for it in 1774 and 1775 Silas Deane. In 1783–1784, 1785–1786, 1786–1787, 1787–1788, and 1788–1789, she furnished Stephen Mix Mitchell; and in 1787–1788, and 1788–1789, Colonel John Chester. The last named did not attend.

To the United States Congress Wethersfield contributed for senator, 1793–1795, Judge Stephen Mix Mitchell. Chauncey Goodrich, senator, 1807–1813, did not live in Wethersfield; but his father was the Rev. Elizur Goodrich, D.D., of that place. Both Chauncey and his brother Elizur were representatives to Congress, 1799–1801. Judge Thomas Scott Williams, of Wethersfield, was a representative, 1817–1819.

To the Connecticut Convention to ratify the National Constitution, in 1788, the delegates from Wethersfield were Judge Stephen Mix Mitchell and Colonel John Chester. To the convention which framed the State Constitution in 1818 her delegates were Judge Mitchell and General Levi Lusk. Excepting Thomas Welles, 1655–1656 and 1658–1659, no governor has been taken *directly* from this township.

The following members of the Supreme Court have come from Wethersfield: Stephen Mix Mitchell, 1784–1793 and 1807–1814, being chief judge during the latter term; John Chester, 1788–1792 and 1803–1807; Thomas Scott Williams, 1829–1847, being chief judge, 1834–1847; Thomas Belden Butler, 1861–1873, being chief judge, 1870–1873, the time of his death. Besides these, Judges Chauncey Goodrich, 1802–1807, and Elizur Goodrich, 1803–1807, were sons of the Rev. Elizur Goodrich; who, and whose long line of ancestors, running back to 1636, were Wethersfield people.

Of the part taken by Wethersfield in the Indian campaign of 1637 something has been said in our account of the Indians of and around that township. It remains to add some facts as to her early military organizations, and her part in subsequent wars and battles.

In 1639 James Bosey was chosen by the General Court a military inspector in the colonial service. In 1645 he was clerk of the trainband at Wethersfield, the earliest date at which that company is mentioned. John Hollister, in 1657, was a lieutenant, — first of that title after Robert Seeley.

Samuel Welles, son of Governor Thomas Welles, was made an ensign in 1658, a lieutenant in 1665, and a captain in 1670; the first one, so far as appears, of the trainband. John Chester was Captain Welles's lieutenant, elected 1671.

In 1653 Wethersfield furnished eight of the sixty-five men raised "to make warr against the Dutch." In 1654 she sent six for the expedition against Ninigret, the Niantic chief. In March, 1675, the "palisado," in the centre of the town, was constructed under the direction of Mr. Samuel Talcott, Lieutenant John Chester, Ensign William Goodrich, Mr. James Treat, and Mr. Eleazer Kimberly. The exact position of this defensive work we are unable to give; but it was probably a little east of what is now known as the Frederick Butler house, on High Street.

In the great Fort Fight, Dec. 19, 1675, with the Narragansetts, at South Kingston, Rhode Island, Major Robert Treat, of Milford, afterward governor, son of Richard Treat, Sr., of Wethersfield, was in command of the Connecticut section, and second in command of the united forces. The forces raised in Hartford County (including Middletown) were one hundred and ten men; and of these, Wethersfield furnished twenty-three men. She also contributed, in the person of the Rev. Gershom Bulkeley, the surgeon and chaplain for the Connecticut section. Among the Wethersfield combatants were the following: Lieutenant John Steadman, killed. He commanded the Hartford County Dragoons. He lived in what is now Jordan Lane. Corporal Samuel Martin, of the dragoons, earned a lieutenancy and a bounty of two hundred acres of land. Captain Samuel Welles was there, as appears from written instructions to him from the Council of War at Hartford. He commanded the Wethersfield trainband. It is probable that his lieutenant, John Chester, was there also. Among the sergeants of the trainband, it is nearly certain that Hugh Welles and John Wyatt were in the engagement. The latter was promoted ensign. Thomas Hollister, son of Lieutenant John, in all probability was present, and earned there the lieutenancy to which he was promoted. He lived on the west side of Broad Street, but removed shortly afterward to the east side of the river. Corporal John Edwards, son of John the settler, was killed. The Rev. Gershom Bulkeley, surgeon, was exhausted with the care of the injured men. The General Court voted to assist in supplying the Wethersfield pulpit during his absence therefrom. Lieutenant Samuel Talcott (brother of Major John Talcott) was occupied as a member of the Council of War. Private Jonathan Colefax, son of William, was wounded.

There were other campaigns in which Wethersfield men took part. Two men were sent in August, 1675, to Captain Bull's garrison at Saybrook; twelve went to Captain Pynchon's command against the Nipmucks at Quabaug, near Brookfield, Mass.; twenty were with the battalion of dragoons operating in central Massachusetts; ten men were in Major Treat's command at Northampton, Westfield, and Hatfield, in September. All these returned to engage in the Fort Fight. The victory of the Fort Fight, decisive as it was, did not at once bring peace; for Philip was still at large and unsubdued. In January, 1676, ten men, out of fifty-six raised in the county, were sent from Wethersfield to General Winslow's command, in Rhode Island, for service against the remnant of Philip's warriors. Mr. Bulkeley accompanied them. In February, 1676, eighty men from Hartford County were despatched to the Narragansett country, where Major John Talcott was operating; sixteen of the soldiers were from Wethersfield. It was at this time that William Hills was shot at by Indians in the Hoccanum meadows. Indians were "skulking" in the highway from Hartford to Wethersfield, and had waylaid and killed John Kirby, Jr., in the road between Wethersfield and Middletown. In the following March several houses in Wethersfield were fortified. Tunxis (Farmington) Indians were, or were believed to be, hostile; and Wethersfield believed itself to be beset with danger at the hands of the Red men.

Early in May, 1676, one hundred men of Hartford County were ordered to the relief of Hadley. Of these, twenty-one were from Wethersfield, at the head of whom was Lieutenant Thomas Hollister. There they met the minister of the place, the Rev. John Russell, who, at Wethersfield, had formerly been their pastor; also, Lieutenant Philip Smith and others, formerly fellow-townsmen. On the 20th, out of eighty men sent to Captain Newberry's command at Northampton, twenty were from Wethersfield. In August Lieutenant Hollister, with ten men, was sent to Pacomtock (Deerfield) to search for arms said by the prisoner Menowniett to have been concealed there.

Philip was killed on the 12th of August; but there was still anxiety on the part of the settlers. In November Lieutenant Hollister let ten of the Indians he had brought in from "the swamp" return to Moheag, near Montville; the rest were sold as slaves, by order of Major Talcott.

In consequence of the massacre of Sept. 19, 1677, at Hatfield, help was urgently called for, and fifty men were at once raised in Hartford County and sent thither. Wethersfield's quota was fourteen men, and Ensign John Wyatt accompanied them.

It is proper, in our account of Wethersfield's part in the memorable Philip's War, to record the part taken therein by her sons who had, in 1659 and subsequently, removed to Hadley, Hatfield, and vicinity.

Mr. Russell had conducted much of the military correspondence of the colonial officers. According to some historians, he had also harbored the regicides Goffe and Whalley. Others, Mr. Judd among the number, say that these fugitives were kept at the houses of Peter Tilton and Lieutenant Samuel Smith. The latter gentleman had been one of the original settlers of Wethersfield, and for many years a most influential civil officer there. His son, Lieutenant Philip Smith, was now living in Hadley, and rendered great service in the struggles with the Indians. Richard Montague, from Wethersfield, at Hadley, baked the biscuit for the soldiers of the campaigns. Nathaniel Dickinson, the old town clerk of Wethersfield, was, with most of his sons, now living in Hadley. Of his sons, born and brought up in Wethersfield, Obadiah had his house burnt by the savages, and he, with a child of his, was carried captive to Canada. Returning thence, he soon after removed to his old home in Wethersfield. Joseph was killed in the fight at Squakheag (Northfield), Sept. 5, 1675. He was then living at Northfield. Nehemiah was in the Falls (Turner's) fight, May 19, 1676. John was one of the sergeants at the Falls fight. Azariah, the youngest son, was killed in a fight near Hadley, Aug. 25, 1675. The people of Wethersfield should remember with pride the part taken in the war of 1675-1677 by this family, many of whose descendants are in that township and Rocky Hill at this day.

Sergeant Isaac Graves and his brother John, both of whom were killed in the fight at Hatfield, Sept. 19, 1677, had been residents of Wethersfield. John was a citizen of some importance, living on the east side of Broad Street. They were sons of Thomas, of Hartford. Jonathan Welles and his brother Thomas, Jr., of Deerfield and Hadley, respectively, with their father, were in the Falls fight, and Thomas was wounded. Seventeen years later, in 1693, two daughters of Thomas were killed by the Indians; his wife and a third daughter were scalped and left for dead. Noah Coleman, son of Thomas, also in the Falls fight, had emigrated from Wethersfield to Hadley. John Smith, of Hadley, born and reared in Wethersfield, was a son of Lieutenant Samuel. He was in the Falls fight, and was slain eleven days later in Hatfield meadow. Peter Montague, who had removed to Hadley was in the Falls fight. Samuel Belden, son of Richard, of Wethersfield, was living in Hatfield, Aug. 19, 1677; and in the attack of that date his wife was killed. John Coleman, brother of Noah abovementioned, lost his wife and a babe at the same time. And so the disasters at these river settlements of Massachusetts were largely a source of bereavement to the older one at Wethersfield.

Thomas Hollister was lieutenant of the "troop" for Hartford County. In that capacity he commanded forty men (fifteen each from Hartford and Windsor, and ten from Wethersfield) in an expedition to Northampton and Hadley, in October, 1677.

Andros's journey from Boston to Hartford in October, 1687, to possess himself of the colony's charter, took him (*via* New London, probably) through Wethersfield. He, with his "gentlemen and grenadiers," about sixty in number, crossed at what was then Smith's ferry, which connected New London road with Wethersfield village, being the same ferry last known as Pratt's. This road passes the upper end of Broad Street; and it was here, or at the ferry, that Andros was met by the troop, which escorted him to Hartford. The Rev. Gershom

Bulkeley informs us that the meeting took place at the ferry. He also tells us that "the trained bands of divers towns had waited there some part of the week before [October 31], expecting his coming then." It is probable that no man in the colony welcomed him more cordially than did Mr. Bulkeley.

In June, 1689, Wethersfield had, for the first time, two trainbands. In September of that year they were officered as follows: South (Broad Street) Company, John Chester, captain; John Buttolph, lieutenant; John Chester, Jr., ensign. North (High Street) Company, Robert Welles (grandson of Governor Thomas), captain; William Warner, lieutenant; Samuel Butler, ensign. Thomas Hollister was lieutenant of Captain Dennison's volunteers for Hartford and New London counties. Captain Samuel Talcott was in command of the dragoons in June, 1690, at Deerfield, at the outbreak of King William's War. In October, 1692, Stephen Hollister, brother of Thomas, was made lieutenant of the dragoons; Samuel Talcott (son of Captain Samuel), cornet; and Joshua Welles (son of Thomas, the son of Hugh), ensign. This company was, the same month, sent to Albany, for service against the Indians of that vicinity, then threatening Massachusetts. In the following March (or June), 1693, Lieutenant Stephen Hollister was in Captain Whiting's picked company of sixty-four men, in the expedition to Deerfield, Mass., remaining several months. In October, 1696, he commanded the special detachment of forty men, sent from Hartford, Windsor, and Wethersfield, to Hadley. In September, 1696, Daniel Belden (son of William, of Wethersfield), with a son, Nathaniel, and a daughter, Esther, was seized and carried away by Indians, at Deerfield. His wife was killed, as were three of his children.

Perhaps the last movements in this war in which a part was taken by Wethersfield were in the expedition to Albany, in October, 1696. Sergeant Jonathan Colfax, with the Wethersfield quota, joined Colonel Fletcher's command of sixty men. In June, 1697, Lieutenant Stephen Hollister was sent, with fifty men under Captain Whiting, to Massachusetts, where they remained until October.

In May, 1698, Wethersfield was divided into two military precincts, — the first within the township for any purpose. The line separating the two trainbands was identical with that now dividing the Broad Street and High Street school districts. John Chester, son of Captain John, who had died in 1698, at this time commanded the First, or Broad Street company, and Robert Welles (probably) the Second, or High Street.

In 1703, when colonial operations began in Queen Anne's War, Captain Chester was promoted to be sergeant-major for Hartford county. Joshua Robbins succeeded him as captain, Jonathan Boardman becoming lieutenant and Jonathan Belden ensign. Thomas Welles was captain of the Second company, Benjamin Churchill lieutenant, and William Goodrich, son of Ensign William, ensign. Captain Welles had succeeded Captain Robert Welles, "released," in 1701. In February, 1704, occurred the horrible massacre at Deerfield. In the following May the Hartford County dragoons, sixty men, were sent into Hampshire County. In this expedition David Goodrich, of Wethersfield, went as a lieutenant. Captain Jonathan Welles, son of Thomas

Welles, 2d, of Wethersfield, then living at Deerfield, was in command of forces there.

In October, 1705, two Wethersfield men, Samuel Wolcott and James Steele, were made captain and lieutenant, respectively, of the Hartford County dragoons. In May, 1709, troops to the number of three hundred and fifty men were sent from Connecticut to Canada. They went, however, no farther than Albany and Wood Creek. At the latter place they were encamped through the summer and autumn of 1709, and ninety men were lost. Captain David Goodrich was both adjutant and quartermaster for the campaign. Captain Stephen Hollister, a valiant fighter, whom we have mentioned as lieutenant, died in the camp at Greenbush.

In October, 1710, Colonel Whiting's command, numbering three hundred men, was employed in the reduction of Port Royal (now Annapolis), Nova Scotia. In the capture of this important point Wethersfield did its share. It appears that the First Company, under Captain Joshua Robbins, was there; certainly, Jonathan Belden, its lieutenant, was present. One Wethersfield man, Daniel Riley, was seriously wounded. Only about forty men were lost (twenty-six by drowning) in all the attacking forces.

In August, 1711, three hundred and sixty men from Connecticut, under Colonel Whiting, went to Albany. Captain Thomas Welles[1] commanded the Wethersfield company of volunteers. He was at that time captain of the High Street (Second) company. Joseph Garrett was one of the Wethersfield sergeants engaged. In February, 1712, two Connecticut companies, provided with moccasons and snow-shoes, were despatched to a point thirty miles above Deerfield. One of these was commanded by Captain David Goodrich. Perhaps it was at this time that Martin Kellogg, of Wethersfield, was carried a captive to Canada. The treaty of Utrecht ended this war in October, 1712. In the mean time Major Chester had died, Dec. 14, 1711. Captain Robert Welles died June 22, 1714. Captain Thomas Welles, son of Captain Samuel, died Dec. 11, 1711. Lieutenant James Treat died in 1709.

In October, 1722, a company was formed at Stepney parish for the first time. Its officers were William Warner, captain: Joshua Robbins, (son of Joshua), lieutenant; Samuel Smith (son of Joseph), ensign.

In May, 1723, three companies were sent, under command of Major Joseph Talcott, of Hartford, into Hampshire County. One of these, numbering sixty men, was from Wethersfield, and commanded by Captain David Goodrich. In February, 1724, he went north again: this time, probably, as far as Fort Dummer, near the present Brattleborough, then the only settlement in what is now Vermont. It is probable that Thomas Welles was his lieutenant and Samuel Wolcott his ensign. Goodrich remained in Massachusetts most of the time until the close of the war, in December, 1725. In this year he became colonel of the Hartford County forces; and had been a member of the Committee and Council of War from 1723.

In 1726 Robert Welles, son of Captain Robert, was commissioned captain of the Hartford County dragoons. A trainband was now organized at Newington for the first time. Its captain was John Camp; its lieutenant, Ephraim Deming; and its ensign, Richard Boardman.

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[1] I am uncertain which Captain Thomas Welles (there were two, cousins) this was.

In 1739 the militia of the colony was regularly organized for the first time. Thirteen regiments were formed. Wethersfield was included in the sixth regiment, with Middletown (then on both sides of the river), Glastonbury, and the parish of Kensington. Out of each regiment was organized one troop of sixty-four men. Thomas Welles, son of Captain Robert, was the first colonel of the Sixth Regiment, John Chester its lieutenant-colonel, and Jabez Hamlin, of Middletown, its major; Nathaniel Stillman and Josiah Griswold, both of Wethersfield, were the first captain and ensign, respectively, of the troop of the same regiment.

We are unable to tell how many of the five hundred men from this colony, in the disastrous campaign of 1740–1741, against the Spanish West Indies, went from Wethersfield.

In March, 1745, Captain Elizur Goodrich, son of Colonel David, entered into the service of the "New England Army" under Lieutenant-General Pepperell. Louisburg, "strong as Barcelona," was taken in June, 1745, after a fifty days' siege; and with it the island of Cape Breton fell into English hands. Captain Goodrich came back as lieutenant-colonel, July 1, 1746. The company he had taken out was one of eight forming the Connecticut regiment, all volunteers. Rector Elisha Williams, of Wethersfield, was chaplain of the Connecticut forces. The Rev. Simon Backus, of Newington, succeeded him, and died at Louisburg, March 16, 1746. When General Wolcott returned to New England, he left at New London the vessel which brought him; thence he came overland *via* Lyme, Middletown, and Wethersfield; whence, after stopping one day, he was escorted to his home in Windsor by Hartford and Wethersfield troops and civilians.

Captain Martin Kellogg, of Wethersfield, was engaged in June, 1746, to be pilot for the expected British fleet in the St. Lawrence. In May, 1751, he was sent as the colony's agent to Hendrick, chief of the Mohawks, to supply them with clothing, — as an inducement to their continuing in friendship with New England. Nearly forty years before, he had been for some years a captive among the French and Indians in Canada, where he had learned the languages of his captors.

The peace following George the Second's War was destined to be but short-lived. As early as October, 1754, Colonel Elisha Williams, of Wethersfield, was sent to Boston to procure arms and war-supplies for a campaign of invasion. In May he was one of the three war commissioners sent to Albany to confer with commissioners from other colonies. In March, 1755, Connecticut's quota was fifteen hundred soldiers; the whole to be in two regiments. One of these, the Second, was put under command of Colonel Elizur Goodrich, of Wethersfield; and the whole were ordered to a position opposite to Crown Point. Three companies of Connecticut men were authorized to volunteer in the service and pay of New York. Of one of these, Josiah Griswold, of Wethersfield, was commissioned captain; but it does not appear that he accepted. In August, two more regiments were ordered raised. In one of these, the Third, Wethersfield men did service; and one at least, Matthias Smith, was seriously wounded. Another, Timothy Andrus, was pensioned for disability produced in this Crown Point campaign. Ebenezer Griswold was a second lieutenant and Christopher Palmer an ensign, — both of Wethersfield.

At this time (1755) some four hundred French prisoners from Nova Scotia were quartered among the different towns, and Wethersfield's proportion was nine. They were placed in charge of Nicholas Ayrault, Samuel Curtis, and Joseph Boardman, and were allowed to work about the village. In February, 1756, twenty-five hundred men were raised for Major-General William Shirley's command, to operate at Crown Point and Iroquois Lake. In this campaign several Wethersfield officers participated; among them, Eliphalet Whittelsey, captain of the Sixth Company in the Fourth Regiment. He remained in the service during the war. In the campaign of 1757, which resulted in the surrender of Fort William Henry to Montcalm's forces, Captain Whittelsey had the command of a picked company of one hundred men. In 1758 Fort Edward was the base of operations and Ticonderoga the objective point. Wethersfield bore its part in this campaign. One of her citizens, Josiah Griswold, was Major of the First Regiment; Whittelsey was captain of a company in the same regiment; Lieutenant Hezekiah Smith and Ensign Josiah Wright were also there. Fort Frontenac, with its sixty cannon, together with nine armed vessels, fell into our hands.

Among the Wethersfield officers in the campaign of 1759 were Captain Whittelsey, Lieutenant Josiah Goodrich, and Ensign Roger Riley, all in the First Regiment. The general headquarters were at Fort Edward. Several Wethersfield men were buried there in June, 1759; among them, Nathaniel Kirkham and Samuel Wright, both of Newington. This campaign was the most prosperous one for the English in the long contest known as the French and Indian War. Niagara, Ticonderoga, Crown Point, and Quebec were won; though at the sacrifice of the life of the gallant and distinguished General Wolfe.

In the campaign of 1760, in the First Regiment, were Captain Whittelsey, Lieutenant Goodrich, and Ensign Riley, already mentioned, and Ensign Ebenezer Belden; and it cannot be doubted that other officers were furnished from the same town. The last great work to be done was the capture of Montreal, which was effected in September. In March, 1761, another and closing campaign was organized for Canada. This was to complete the conquest of that province. Connecticut sent two regiments. Among the officers of the Second were Francis Hollister and Jonathan Robbins, Jr., lieutenant and ensign respectively.

In the Havana expedition (1762) were Lieutenants Francis Hollister and Samuel Wright. Hollister's company lost forty men out of a total of ninety. Wright's company lost thirty-seven men out of a total of ninety-one. Lieutenants Josiah Smith, Hezekiah Smith, and Nehemiah Dickinson (I am not certain that the latter was from Wethersfield), and Ensign Elisha Blinn served in the northern campaign, mainly at Crown Point, the same year. Storms and disease worked fearful ravages in the Connecticut soldiery near the coast of Cuba, and Wethersfield lost many of her citizens in this disastrous campaign.

The year 1763 witnessed the close of both the French and the Spanish wars, and the cession of all Canada to England. One of the most efficient men in the colony was Colonel John Chester, Sr. He was the father of Captain John Chester, who commanded the Wethersfield company at Bunker Hill. He was an assistant at the General Court during the whole war, and one of the three members of the committee of the pay-table of the army.

How many French prisoners were quartered in Wethersfield we cannot say. In 1759 some of them were at Newington under charge of selectmen Martin Kellogg and Nathaniel Boardman. In 1762 the town built a house "near Howard's pond, for the use of the French family."

Excepting certain episodes connected with attempts to enforce the Stamp Act, matters were pretty quiet in Wethersfield from this time until the Revolutionary epoch. There were now thirteen regiments in the colony, and Wethersfield was with Glastonbury and Middletown and Kensington parish, in the department of the sixth of these. It was commanded by John Chester, Sr.; who, being of the blood of Governors Talcott and Welles, and a son of Major John Chester, may be supposed to have inherited a good degree of the military spirit so prominent in many of their descendants. It was in front of the house of Colonel Chester, on Broad Street, that the Sons of Liberty on the evening of Sept. 19, 1765, intercepted Stamp-Master Jared Ingersoll, of New Haven, on his way to Hartford, and compelled that officer, by potent arguments, to sign and seal a written resignation of his office. It is said that about five hundred men from Wethersfield and eastern towns were in the concourse of Ingersoll's interviewers; and that each one carried a club of wood from which the bark had been peeled. The renunciatory document stated that he, Ingersoll, executed the instrument of his "own free will and accord, without any equivocation or mental reservation." He was also asked to swear to the truth of it. To this he demurred, when the crowd released him, upon his thrice shouting the words, "Liberty and Property." The out-of-doors part of this demonstration was under the immense elm-tree (burnt down some twenty-five years ago) in front of Colonel Chester's; and the tavern in which the renunciation was signed stood a few rods north, and was destroyed by fire within the memory of people now living. Some, however, say it was signed at the tavern on the east or opposite side of the street.

The hostility of the people extended to other acts of the British Parliament besides those requiring the use of Stamp Paper, imposing a duty on tea, etc. Among them was that passed in 1774, known as the Boston Port Bill, because of the destruction of tea in that harbor in the preceding December. Wethersfield sympathized heartily in Boston's distress. At a meeting of her citizens at the brick meeting-house, June 16, 1774, at which Captain Thomas Belden presided, strong resolutions were passed. It was also resolved, "to the utmost of our power and influence" to encourage the proposed formation of a "Congress of the Colonies;" and a committee consisting of Sheriff Ezekiel Williams, Elisha Deming (both of Wethersfield village), Elias Williams, Captain William Griswold (both of Stepney parish), Captains Martin Kellogg and Charles Churchill (both of Newington parish), and Solomon Dunham (of Beckley Quarter) was chosen to receive contributions from the people and send the same to Boston.

At a meeting on the 5th of September following (being two days after the "Boston Alarm," and occasioned by it), the same Ezekiel Williams, Martin Kellogg, and Solomon Dunham, together with Captain Belden, Mr. Stephen Mix Mitchell, Captain Elisha Williams, Captain John Chester, Mr. Silas Deane, and Mr. John Robbins, were chosen a "Committee of correspondents." Mitchell, Belden, and Ezekiel Williams were chosen delegates to the convention to be held at Hartford on the 15th of the same month, "to consult about a non-consumption agreement," etc. A supply of five hundred pounds of powder was ordered for the town, with "bullets and flints in proportion."

On the 12th of December the "Articles of Association," then recently adopted by the Continental Congress, were approved in a town-meeting; especially the article recommending town-committees of surveillance over citizens suspected as too friendly to the British Parliament. Such a committee was then chosen, consisting of Ezekiel Williams, Elisha Williams, Thomas Belden, Silas Deane, Stephen Mix Mitchell, Elias Williams, Oliver Pomeroy, Martin Kellogg, John Chester, Francis Hanmer, Solomon Dunham, John Robbins, and Barnabas Deane.

From the foregoing it is apparent that Wethersfield was wide awake in the movements which led to the Revolution. One of her citizens, Silas Deane, was one of the most active and efficient members of the Continental Congress of 1774. In the following year he was one of the five Connecticut members (three only were present) of the Congress of the Confederation. He early became one of the confidants of General Washington, and it was undoubtedly due to this fact that the latter made Colonel Samuel Blatchley Webb (Deane's stepson, then a young man of twenty-one years) a member of his personal staff, while Deane became an ambassador to France. Captain John Chester (son of Colonel John Chester, who had died in 1771) was then in command of the oldest of the four military companies in the township, — the First, or Broad Street Company. It is not perhaps too much to say of this organization that it was the finest one of the kind in the colony.

Silas Deane

John Chester Captn

Captain Ezekiel Williams, a brother of William Williams, of Lebanon, the signer of the Declaration, was deputy commissary of prisoners for the colony during most of the war. He was father of the late Chief Judge Thomas S. Williams. His cousin, Captain Elisha Williams, mentioned above, was a son of the rector-colonel of the same name. He was a merchant, and one of the most active members of this remarkable family. Stephen Mix Mitchell was afterward United States Senator, and chief judge of the State. Captain Thomas Belden was graduated at Yale College; he afterward

Ez: Williams

S. M. Mitchell

became colonel of the Sixth Regiment. Captain William Griswold, who lived at Rocky Hill, was a sea-captain, and to this fact he owed his title. He owned the brig "Minerva," which was chartered by the colony and converted into a man-of-war. Lieutenant Barnabas Deane was, like his brother Silas, a merchant largely interested in the West India trade. The minister at Wethersfield, the Rev. John Marsh, then but a few months installed in his office, had been a tutor at Harvard College. He was still young, earnest, and burning with patriotism.

Bar. Deane

It may well be imagined that with all these influential agents at work Wethersfield accomplished a great deal. She sent to Boston, so said Samuel Adams, three hundred and ninety bushels of corn, two hundred and forty-eight and a half of rye, thirty-four of wheat; besides other articles. And when the "Lexington Alarm," in April, 1775, reached Wethersfield, she sent Captain Chester, with probably the largest company from this colony, to Massachusetts. The amount reimbursed by the colony to the town for the expense of this expedition was £156 2*s.* 11*d.* The names of those who went are as follows: —

Captain: John Chester.
First lieutenant: Martin Kellogg.
Second lieutenant: Chester Welles.
Third lieutenant: John Beckley.
Ensign: Barnabas Deane.
Clerk: Roger Bull.
Sergeants: Charles Butler, Thomas Welles, Solomon Stoddard, William Warner.
Corporals: Hezekiah Butler, Eliel Williams, Ebenezer Dickinson, and Benjamin Catlin.
Fifer: William Fosdick. Drummer: William Tryon.
Privates: Amasa Adams, John Atwood, Henry Brown, Jonathan Belden, (Jonathan B.) Balch, Edward Brown, George Bradley, Timothy Brooks, Alvin Bigelow, Thomas Bunce, Daniel Buck, Elisha Belden, Samuel Boardman, John Barnes, John Benton, Return Boardman, Elijah Boardman, Samuel Boardman, 2d, Enos Blakeley, Benjamin Beckley, Solomon Beckley, Francis Bulkeley, Michael Brigden, William Crane, Nathaniel Coleman, Joshua Cone, James Clark, Daniel Curtis, Zadock Coleman, James Camp, Daniel Deming, Leonard Deming, Richard Deming, Leonard Dix, Joseph Dodge, Elisha Dix, Josiah Deming, Aaron Deming, Jonathan Dallapy, Levi Dickinson, David Dimock, Samuel Davis, Solomon Dunham, James Francis, Simon Griffin, John Goodrich, Constant Griswold, Ozias Goodrich, William Griswold, Asa Hills, Enos Hunn, John Jackson, David King, James Knowles, Phineas Kellogg, William Kelsey, Moses Kelsey, Timothy Kilbourn, Richard Montague, Seth Montague, Hezekiah May, Benjamin Morton, Charles Nott, Selah North, Oliver Pomeroy, Ackley Riley, Jacob Rash, Joseph Roads (Rhodes), Nathaniel Russell, Thomas Russell, Oliver Robbins, Joseph Stillman, Nathaniel Sanborn, Gershom Smith, John Scripture, James Stanley, Ebenezer Stoddard, Ashbel Seymour, David Stoddard, Enoch Stoddard, Jonathan Stoddard, Eli Stoddard, Eben Sanford, Charles Treat, Ashbel Wright, Robert Warner, Benjamin Weston, Joseph Wright, Josiah Welles, John Woodhouse, Solomon Williams, Leonard Webster, David Wolcott, Zion Wentworth, Timothy White, Amos Andrus Webster, Israel Williams, Solomon Wolcott, Samuel Whitmore, and Timon, a Negro.

The above were volunteers, taken from all the companies in the township, and were not attached to any regiment

In the very first conquest made by the Americans in or in fact preceding the Revolution, — the capture of Ticonderoga, May 10, 1775, — Colonel Ethan Allen, but for the assistance of citizens of Wethersfield, might not have been able to report the success which brought him so conspicuously into notice. The Hon. J. Hammond Trumbull[1] has conclusively shown that the plan for that enterprise was formed in Hartford, and that Colonel Samuel H. Parsons, of Middletown, Colonel Samuel Wyllys, of Hartford, and Silas Deane, of Wethersfield, "first undertook and projected taking that fort," to quote the language of Colonel Parsons. They were materially assisted by the purse of Silas Deane, he advancing £380 to Captain Elisha Phelps, commissary of the expedition. Ezekiel Williams, of Wethersfield, was one of the six signers of a note for £500 to be used in behalf of the expedition. There were forty-seven prisoners captured at Ticonderoga, exclusive of Major Skene and the other officers, and these were "billeted" among the people of Hartford and Wethersfield. Williams had the personal charge of the prisoners at Wethersfield. They were allowed, and some of them embraced the opportunity, to attend divine services at Dr. Marsh's church. Joseph Webb, a merchant and tanner, and a brother of Colonel Samuel B. Webb, was particularly useful in the commissariat for the supply of war *matériel*.

The General Assembly having in April, 1775, ordered six regiments of volunteers to be raised, a company of one hundred and nine men, including officers, volunteered, under Captain Chester, for service in the Second Regiment, under General Joseph Spencer; and this is the same company which fought at Bunker Hill, and whose brilliant performance there rendered glorious the part taken by Connecticut in that action. No soldiers were braver or better disciplined; and no Connecticut officer, after Putnam, became more distinguished for his share in that sanguinary engagement than Captain Chester. Below is a muster-roll of this company, called the "Élite Corps of the Army," when it marched to Charlestown: —

Captain: John Chester.

Lieutenants: Samuel B. Webb (to whom Barnabas Deane gave way), Ebenezer Huntington, and Stephen Goodrich.

Ensign: Charles Butler.

Sergeants: Ashbel Seymour, Phineas Grover, Benjamin Catlin, Daniel Curtis, and James Knowles.

Corporals: William Tryon, Joseph Miller, Alexander McDowell, Joseph Andrus, and John Benton.

Drummers: John Russell and William Tryon.

Fifers: William Williams, and William Fosdick.

Privates: Ashbel Wright, Jared Bunce, John Allyn (Asahel Andrews?), Michael Barce, Jonathan B. Balch, Isaac Bidwell, Enos Blakesley, Abraham Blinn, Hezekiah Blinn, Seth Boardman, Samuel Boardman, Jonathan Bowers, Timothy Brooks, Lery Brooks, Thomas Brooks, Edward Brown, Francis Bulkeley, James Burnham, Orrin Burnham, John Buller, James McLean, Gideon Cole, Nathaniel Coleman, William Crane, Joseph Crane, Thomas Crosby, John Dallabee (Delliber?), Samuel Davies, Samuel Delling (Dillings?), Daniel Deming,

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[1] Collections of Connecticut Historical Society, vol. i.

Leonard Dix, Seth Paddy, Benjamin Evans, Eliphalet Flint, Simeon Fox, Roger Fox (killed in battle), James Francis, Abner Fuller, Jacob Gibbs, Jonas Clark Gibbs, Isaac Goodrich, Hosea Goodrich, Ozias Goodrich, Elizur Goodrich, Azariah Grant, Constant Griswold, Thomas Hinckley, Asahel Hills, Aaron Hollister, Elijah Hollister, Thomas Holmes, Thomas Hoskins, Eli(jah?) Hurlburt, Silas Hurlburt, John Jackson, Seth Kilbourn, Christopher Kilby, David King, Asa Loveland, Abisha Marks, Hezekiah Mackey, John Miller, Joseph Miller, John Miner, James Murphy, Elihu Phelps, Benoni Powell, Jacob Rash, Oliver Raymond, Frederick Robbins, Wilson Rowlandson, Joseph Rowlandson, Stephen Sabins, Moses Scott, Reuben Shipman, Gershom Smith, Epaphras Stephens, Hezekiah Stocking, Enoch Stoddard, David Stoddard, Lawrence Sullivan, Ashbel Taylor, Charles Treat, Elias Weare, William Weare, Josiah Welles, Zion Wentworth, Elizur Wright, and Waitstill Dickinson.

This company has been called "by far the most accomplished body of men in the whole American army."[1]

It will be seen that some of the members of this company were from other towns than Wethersfield. Lieutenant Huntington was at the time a student from Norwich, in Yale College. He was a son of General Jabez Huntington, and he ran away from New Haven in order to reach the recruiting-station at Wethersfield. He was afterward distinguished as a brigadier-general.

Captain Chester was at this time but twenty-six years old. He was made colonel in June, 1776, and his regiment participated in some of the most important battles of the war. Lieutenant Webb, then but twenty-two years old, was soon thereafter an aide-de-camp on Washington's staff, with the brevet rank of brigadier-general. He was active in the campaign of Long Island. In December, 1777, he was captured by a British frigate while on board a transport bound for Shetucket and Southold, in an expedition having for its object the destruction of the enemy's stores at those places. He was not released from his parole until 1781, and so the country was early deprived of his valuable services. He was the father of the late General James Watson Webb, and grandfather of General Alexander S. Webb, now president of the College of the City of New York.

Sam. B. Webb

It is noteworthy that no less than five members of the Goodrich family were in this company at Bunker Hill. The two Rowlandsons were descendants of the Rev. Joseph Rowlandson, a former minister at Wethersfield. Two men in this company, to wit, Gershom Smith and Roger Fox, were killed at Bunker Hill. A third, Wilson Rowlandson, died in prison at Boston. Lawrence Sullivan was taken prisoner.

Wethersfield companies were in most of the important engagements from Charlestown to Yorktown. One complete muster-roll of such a company, that of Captain Elijah Wright, at White Plains, in June, 1778, is herewith given in full: —

Captain: Elijah Wright.
First lieutenant: Isaac Goodrich.

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[1] See Frothingham's "Siege of Boston," Humphrey's "Life of Putnam," etc.

Second lieutenant: John Francis.

Sergeants: Benajah Boardman, Elizur Talcott, Selah North, and Francis Nicholson.

Privates: Amasa Adams, John Andrus, Amos Buck, Thomas Bidwell, Leonard Boardman, Jonathan Brooks, Elijah Brooks, Elisha Baxter, Giles Bulkeley, David Bidwell, Ephraim Bidwell, Elizur Brooks, Ebenezer Curtis, William Curtis, Nathaniel Churchill, Matthew Covill, Roger Clapp, Asa Fox (transferred to Connental army), Justus Francis, Jesse Goodrich, Josiah Griswold, Matthew Hale, Enett (?) Hollister, Stephen Hurlburt, James Hatch, Asahel Hollister, Levi Loveland, Alvan Montague, Nathan Nicholson, John Pitkin, Joseph Steele, David Stillman, Jesse Sanford, Thomas Brooks, Zion Wentworth, Silas Hurlburt, Elizur Hubbard, Roswell Goodrich (fifer), John Kirkham (drummer), Thomas Stanley, Reuben Taylor, Asabel Taylor, Joseph Taylor, George Tryon, Elisha Welles, Elisha Wetherell, Joseph Wheeler, Asa Wright, David Wright, Joshua Welles, Ezekiel Winchell, Ebenezer Wright, and Waitstill Dickinson.

Colonel Chester's was one of the three Connecticut regiments at White Plains engagement.

Besides those in Connecticut regiments, many Wethersfield men were in the Regular or Continental army of the United States. Below is a list containing sixty-three names of men in that army credited to Wethersfield. It was found a few years ago, by Mr. Charles J. Hoadly, our State librarian, among some papers formerly belonging to William Williams, of Lebanon: —

Ashbel Riley.
Abner Andrews.
Moses Belden.
Jonathan Miller.
Dick Loomis.
Thomas Wilson.
Simeon Holmes.
Waitstill Dickinson.
John Kirkham.
Asher Russell.
Ezekiel Winchell.
Stephen Dormonte.
Richard Belden.
Stephen Kellogg.
Seth Montague.
Jared Bunce.
Daniel Ward.
Joshua Welles.
Joseph Rowlandson.
Cæsar Freeman.
Simeon Griffin.
Elijah Boardman.

Hezekiah Knote (Nott?).
Thomas Holmes.
Gideon Goffe.
Moses Hatch.
David Lindsay.
Abraham Belden.
Joseph Treat.
Benjamin Dix.
Ichabod Goodrich.
Joseph Johnson.
John Forbes.
Richard Bacon.
Curtis Crane.
Moses Griswold.
Solomon Williams.
Samuel Welles.
Samuel Kirkham.
Levi Latimer.
Edmond Weatherhead.
William Clark.
Jonathan Dallibier (Delliber?).

Joseph Waters.
Jabez Sizer.
Charles Treat.
Caleb Miller.
William Morrison.
Daniel Sizer.
Peter Mohawk.
Simeon Griffin.
Thomas Morgan.
Zebulon Mygatt.
Edward Brown.
John Dowl (?).
Joshua Cone.
Josiah Robbins.
William Weare (Weir?).
Asa Andrus.
Isaac Palmer.
Jared (?) Goodrich.
Ebenezer Stoddard.
Samuel Weaver.

Some of the foregoing were officers. Solomon Williams was captain of a company at White Plains. Some had served in Connecticut war-regiments. Abner Andrews was a slave, freed by John Wright and Luke Fortune on condition of serving in the army. Cæsar Freeman was freed by Elias Williams on the same condition. Others whose names do not appear in the above list were set free on the same terms. Dallibier (sometimes spelled Dallapy) was probably of Huguenot extraction, and in French was De l'Épée, — now Delliber.

We cannot attempt to give even an approximate mortuary record of the Revolutionary soldiers until rolls at Washington, not now accessible, can be examined. These rolls are now being copied pursuant to a resolution of Congress.

During the Revolutionary period the town promoted the general cause by many votes, — choosing committees to raise clothing, blankets, provisions and stores to be forwarded to soldiers in the service.

Many special taxes were laid for soldiers' bounties, etc. The final vote is that of April 28, 1783, which provided that the selectmen procure a barrel of powder "for the purpose of firing field-pieces or cannon on account of the joyful *News of Peace*."

The writer has, with much care, prepared the following list of those Wethersfield men to whom military commissions were issued from the General Assembly for service in the War of the Revolution. Most of them were in the "Connecticut Line" of the Continental army. Those to whom commissions were issued from the Continental Congress, as officers of the Regular army of the United States, and officers of the "Alarm List," are not included in this list.

April, 1775. In General Spencer's Second Regiment of volunteers: John Chester, captain of the Ninth Company; Barnabas Deane, first lieutenant; Stephen Goodrich, second lieutenant; Charles Butler, ensign.

July, 1775. Dr. Josiah Hart, surgeon's mate of Colonel Parsons's regiment. He was afterward surgeon. After the war he became one of the first settlers of Marietta, Ohio.

May, 1776. Roger Bull, ensign; John Hanmer, first lieutenant of a company to be raised for "the defence of this and adjoining colonies."

June, 1776. John Chester, colonel of a regiment for service in New York. Josiah Robbins, second lieutenant of Second Company in Third Regiment. Jonathan Buck, ensign. John Hurlburt, Jr., first lieutenant in Second Company in Chester's (Sixth) battalion; Chester Welles, captain of Third Company; Edward Bulkeley, first lieutenant in the same.

October, 1776. Solomon Welles, lieutenant-colonel; Chester Welles, captain; Ebenezer Wright, Joseph A. Wright, and Joseph Webb, first lieutenants in the Eighth Battalion of volunteers; Ezekiel P. Belden (and Abraham Wright ?), second lieutenants; Simeon Belden, ensign.

November, 1776. Samuel Welles, first lieutenant; Nathaniel Churchill, ensign in Second Battalion; Roger Riley, captain; Elijah Wright, captain. Isaac Goodrich, first lieutenant in Third Battalion.

December, 1776. Hezekiah Welles, captain; John Belden, lieutenant; Chester Welles, ensign. The battalion was under command of Colonel Noadiah Hooker.

May, 1777. Ezekiel Williams, a commissary of prisoners. Nathaniel Churchill, second lieutenant; John Francis, ensign.

October, 1777. Mr. Jonathan Deming, commissary. In the Third Brigade (Putnam's) at Fishkill and Peekskill.

May, 1779. John Francis, lieutenant.

January, 1780. David Deming, lieutenant.

As the names of the towns in which the appointees resided were not generally given, it is possible that in a very few cases a name has been omitted which should be credited to Wethersfield, and that some so credited belong to persons bearing the same name in other towns. It is probable that more United States commissions were issued than State commissions; but we have no list of the former.

Among the earliest advocates of privateering was Barnabas Deane of Wethersfield. On the 27th of November, 1775, he wrote to his brother Silas, then a member of the Continental Congress: "In case American privateers are to be allowed to take British property in the West Indies, . . . If you think there is a probability of permission from Congress, pray attempt it; as those persons desirous of adventuring are very impatient to be informed," etc.

The authority was granted; and on the 22d of January following Barnabas writes: "I propose setting out this afternoon for Saybrook, to engage carpenters, timber," etc. "Pray get the plan of the ship completed, and send it by first hand." It is probable that the vessel was built at Rocky Hill; but perhaps at the yard by the Cove in Wethersfield. In the course of the year 1776 Mr. Deane became the owner of the privateer sloop "Revenge," carrying eight guns and a crew of sixty-four men. The "Revenge" is supposed to have been one of several vessels destroyed by the British in the Penobscot in 1779.

Ashbel Riley was owner, and probably master, of two privateers, — the "Ranger," 1776, having fourteen guns and twenty men, and the "Snake," 1778, four guns and twenty men. Captain Justus Riley, Sr. (brother of Captain Ashbel?), in 1778, had the sloop "Hero," six guns and forty men. He was an old trader to the West Indies, as were his sons Justus and Roswell.

Ozias Goodrich, in 1778, had the schooner "Humbird," four guns, twenty men; Joseph Combs (or Coombs), in 1778, had the schooner "Independence," four guns, fifteen men (captured by the British?); Joseph Bulkeley (Rocky Hill), in 1780, had the schooner "Experiment," twelve guns, forty men. Captain Samuel Stillman, in 1780, had the brig "Jason," ten guns, twenty-five men. His brother, Captain Allyn Stillman, did a large transportation business for the State. He imported most of the salt, and some other supplies of war. They were sons of Nathaniel, and grandsons of George Stillman, the settler. Moses Tryon, in 1781, took charge of the "Jason" above mentioned. He afterward became a captain in the United States navy. Captain Thomas Newson, a native of England, in 1782 had the sloop "Lash," ten guns and fifteen men. He is said to have been brutal, and was suspected of having killed his slave Dolly with an axe.

Captain William Griswold, of Rocky Hill, was the owner of the brig "Minerva," built at that place. This vessel had the reputation of being the stanchest in the colony. She was chartered and an armament put upon her by the colony in 1775, and served as a vessel of war both in the State and national service. Captain Giles Hall, of Middletown, was in command of her most of the time.

The Revolutionary period furnished no more hospitable a mansion than that of the Webbs, known as Hospitality Hall. It is next north of the Silas Deane house. Joseph Webb, Sr., bought the place, in 1752, from Major Samuel Wolcott, 2d, for £2,800 (old tenor), with a "dwelling-house, barn, shop, and other buildings."

But while, probably, the Wolcott house was a fine old mansion, as befitted a member of the famous Wolcott family, it is more than likely that Webb demolished it, and in 1752 or 1753 built this famous house. It was originally red; otherwise, excepting that the front porch was altered many years ago, it remains as it was built.

Webb died in 1761, at the early age of thirty-five years. His widow, in 1763, married Silas Deane. She died in 1767, and Deane then married a daughter of Colonel Gurdon Saltonstall, and, as I suppose, occupied the house he had built adjoining Webb's. Webb left a son Joseph, who in 1775 was about twenty-six years of age, and an enterprising merchant and trader to the West Indies. In 1774 he married Abigail, a sister of Colonel John Chester. His brother, Brevet Brigadier-General Samuel Blatchley Webb, was, in 1775, but twenty-two years old; and these two brothers, Joseph and Samuel B., for some years occupied the homestead formerly their father's. The original Webb house is in fair condition, and the north front chamber is said to be in the same state as when it was occupied by General Washington.

THE WEBB HOUSE.

These details are given for the purpose of settling the question, Who did the honors of the household when Washington and other dignitaries were entertained in the Webb house? The answer must be, Mrs. Joseph Webb, *née* Abigail Chester. And these acts of hospitality are characteristic of a family which produced such chivalrous men as Major John Chester, his son Colonel John Chester, and his grandson the second Colonel John Chester.

Washington's first visit to the Webb house, and to Deane's, next south, was on June 30, 1775, when on his way to take command of the army at Cambridge. With him were Major-General Charles Lee and other military officers. On the 22d instant Mr. Deane had written from Philadelphia to Mrs. Deane at Wethersfield: "This will be handed you by his Excellency General Washington, in company with General Lee

Saml B Webb

and retinue. Should they lodge a night in Wethersfield, you will accommodate their horses, servants, etc., in the best manner, at the taverns; and their retinue will, likely, go to Hartford." It is said that Stillman's Tavern entertained some of Washington's attendants.

Governor Philip Skene, of New York, who had been arrested in Philadelphia as a Loyalist, stopped here, the bearer of letters from Mr. Deane, while on his way as a prisoner to Hartford, where he was to be incarcerated, in July, 1775. Another Briton, a prisoner likewise, was entertained by Mrs. Webb April 1, 1776. This was Major Christopher French, of the Twenty-second Regiment of the Royal Army. French's diary says, referring to this event: "Dined with General Putnam at Mr. Webb's, of Wethersfield. He [the General] is about five feet six inches high, well set, and about sixty-three years old; and seems a good-natured and merry man."

Whether Washington called at the Webb house while at Hartford in September, 1780, is a matter about which there is some doubt. As to the visit of May 19, 1781, there never has been any question. Washington set out from his headquarters, at New Windsor, on the Hudson River, according to his diary, on the 18th of May. The entries are as follows: —

> "*May 18th.* Set out this day for the interview at Wethersfield, with the Count de Rochambeau and Admiral Barras. Reached Morgan's Tavern, forty-three miles from Fishkill Landing, after dining at Colonel Vanderberg's.
>
> "*19th.* Breakfasted at Litchfield, dined at Farmington, and lodged at Wethersfield, at the house of Joseph Webb.
>
> "*20th.* Had a good deal of private conversation with Governor Trumbull, who gave it to me as his opinion that if any important offensive operations should be undertaken, he had little doubt of our obtaining men and provisions adequate to our wants. In this Colonel Wadsworth and others concurred.
>
> "*21st.* Count de Rochambeau, with the Chevalier de Chastellux, arrived about noon. The appearance of the British fleet under Admiral Arbuthnot, off Block Island, prevented attendance of Count de Barras.
>
> "*22d.* Fixed, with Count de Rochambeau, the plan of the campaign.
>
> "*23d.* Count de Rochambeau set out on his return to Newport, while I prepared and forwarded dispatches to the Governors of the four New England States, calling on them, in earnest and pointed terms, to complete their Continental battalions for the campaign, at least, if not for three years or the war," etc.

In Washington's private account appears this item: —

> "*May.* To the Expence of a journey to Weathersfield, for the purpose of an interview with the French Gen^{l} & Adm^{l}, specie expended in this trip, — £35 18*s.*"

At the May session, 1781, the General Assembly appropriated £500 to defray the expense "to be incurred in quartering General Washington, General Knox, General Duportail, Count de Rochambeau, Count de Barras, and the Chevalier de Chastellux, and their suites, in Wethersfield."

It is probable that this was the most important military conference of the war. There were present with Washington Generals Knox, Duportail, and others, who accompanied him from New York; General the Marquis de Chastellux and Field-Marshal de Rochambeau, from the French army at Newport; Governor Jonathan Trumbull, from

Lebanon; Colonel Jeremiah Wadsworth, of Hartford; Colonel Samuel B. Webb, of Wethersfield; and others. Neither Lafayette nor De Grasse, of course, could be present. A military escort of Hartford and Wethersfield companies, under command of Captain Frederick Bull, of Hartford, attended Washington, and escorted him to Colonel Chester's house in Broad Street. The General visited Mr. Webb's tannery; and a few years ago a flax-breaker used to be shown on the same premises, with which the General practised the breaking of flax-stems.

The campaign, the plan of which was "fixed" (to use Washington's words) at the Webb house, was that which resulted in the siege and capture of Yorktown and the close of the war. The house is now owned by a son of the late Judge Martin Welles.

The writer has not been able to prepare a complete list of the Wethersfield soldiers engaged in the last war with England; but a partial list will be found in the following-named, all from the muster-roll of Captain Jared Strickland's company, in the "First Detached Regiment of the United States," for Connecticut: sergeants, George Crane, Joshua Goodrich, Robert Welles, Jr.; corporals, Hiram Fox, Epaphras Andrews; fifer, William Holmes; drummer, John Pran; privates, Samuel Ames, George Adams, William Blinn, Hezekiah Butler, Joseph Blinn, Elias Blinn, Russell Butler, Thomas Coleman, John Coleman, Samuel Coleman, 2d, David Dickinson, William Flint, Jasper Goodrich, Levi Holmes, Jr., Charles Hurlburt, Asa Sawyer, Thomas M. Luce, Joseph Mitchell, James Smith, Jr., Amos Sanford, James Treat, David Tryon, Jesse Vibbert, Elisha R. Welles, Humphrey Woodhouse, Joseph Wright, Lewis Williams. Further inquiry would probably show that quite a number of the remaining names on this muster-roll are those of Wethersfield men.

Some were taken by the British from privateers. Two such Wethersfield men died in the noted prison at Dartmoor, England. They were Simeon Clark, Jan. 24, 1813, from the "Snapdragon," and James Williams, Jan. 14, 1815, from the "Caroline."

I am unable to learn that among the few who served from this State in the Mexican War, — not more than one company in all, — any were from Wethersfield.

In the War of the Rebellion Wethersfield furnished more than her proportion of troops for the maintenance of the Union. The rolls of the adjutant-general's office show that two hundred and thirty-two officers and enlisted men were credited to Wethersfield; but there should be *added* to the list the names of those who, having removed, were credited to other towns within and without this State, and there should be *deducted* the names of those who were natives of other places. The latter would include a considerable number who were convicts from the State prison. Against the names of these convict-soldiers will generally be found the memorandum, "Deserted." Among the officers were Dr. A. S. Warner, surgeon of the Sixteenth Regiment; John B. Clapp, adjutant of the same; the Rev. John M. Morris, chaplain of the Eighth; Edward G. Woodhouse, lieutenant in the Twenty-second. In the navy were some eight or ten men from Wethersfield. Sherman W. Adams was an assistant-paymaster in sea service.

One of the first vessels built in this colony was the "Shipp Tryall," in 1648, at Thomas Deming's yard, by the then river's side, now the southeast shore of the Cove. Samuel Smith was a principal owner of it. One Larrabee was the master. Christopher Fox, of Wethersfield, was the "boatswayne." When he died, in 1650, his nautical books and instruments were appraised at £3. A ship-yard was maintained here down to a period within the recollection of people now living.

A yard of five acres in extent was laid out by the town a little above the landing at Rocky Hill, in 1672. Many vessels were built there. Among them was the famous brigantine "Minerva," of Captain William Griswold, of Rocky Hill, then Stepney.

An interesting chapter (for which we have not space) might be given concerning the sea-captains and merchants of the last century. We must content ourselves with simply mentioning some of them. Captain Joseph Stillman (grandfather of James Otis, the Massachusetts patriot) was a prominent sea-captain, as was his son, Captain Allyn Stillman. Otis, George, Francis, and Simeon Stillman were sea-captains; and Charles and Southmayd Stillman, both young mariners, were lost at sea, as was Otis also. Prominent merchants and captains were Joseph Webb, Barnabas Deane, William Griswold, and Justus Riley. The latter was one of the owners of the brig "Commerce," whose famous career is given in Captain James Riley's "Narrative." Other sea-captains and masters of whaling-vessels are too numerous to be mentioned here.

The great bulk of the foreign trade was in the exportation of beaver, deer-skins, pipe-staves, lumber, bricks, grain, beef, pork, and fish (the last three articles salted), horses, flax-seed, and onions. The imports were mainly of "European goods," salt, rum, molasses, and sugar, and "West India goods" in general. Wethersfield was, by Congress, made a "port of delivery" in the Middletown district in 1799, and so remains to-day.

The most ancient fishery is probably that now Buck's, at the Cove. It is noted for its "herring" (alewife) production. Hundreds of barrels of alewives are packed and salted here annually. In the trade, they are known as herrings.

A salmon and shad fishery on the west shore of the river, below Pratt's Ferry road, was the subject of a contest for its control in the legislature in 1767. Certain people in Glastonbury claimed it; but the legislature confirmed its title in John Russell, of Wethersfield, the owner of the land.

At Rocky Hill the "Five Nations," a little north of the ferry at that place, has been a noted shad fishery from ancient times.

The account of allotment of lands, of the establishment of highways, commons, cemeteries, river landings, wharves, and taverns, will be found elsewhere. There remain certain other matters of a public or *quasi* public character to which a brief space will be devoted.

The village of Wethersfield was incorporated in 1822.

The Hartford and New Haven Turnpike, chartered in 1798, and the Middlesex, chartered in 1802, each had a gate in Wethersfield. They were discontinued about 1850 and 1872 respectively.

A passenger wagon-express *via* Wethersfield village and Beckley Quarter, from Hartford to New Haven, was conducted by Captain John

Munson, of New Haven, beginning in 1717. In favorable seasons he made one round trip per week.

A mail stage-route from Hartford to New Haven *via* Wethersfield, Rocky Hill, Middletown, and Durham, existed down to 1850 or later. Afterward it became a Hartford and Durham line, and then a Hartford and Middletown line down to 1871. The Hartford and New Haven Turnpike was a stage-route until the opening of the railroad. Between Hartford and Wethersfield an omnibus line, making tri-daily trips, existed from 1852 to 1862.

The depot at Newington, on the Hartford and New Haven Railroad, was not built until some years after that road was opened, which was in 1839. On the Hartford, Providence, and Fishkill Railroad a station was established at Newington in 1850. On the Hartford and Connecticut Valley Railroad depots were built for Wethersfield and Rocky Hill in 1871, for South Wethersfield in 1872. The horse-railroad between Hartford and Wethersfield was opened in 1862–1863.

The post-office at Wethersfield was established in April, 1794, Thomas Chester postmaster; that at Rocky Hill in October, 1802, Isaiah Butler postmaster; that at Newington in February, 1828, Amos Fairchild postmaster; that at South Wethersfield in April, 1873, Lyman Hewitt postmaster.

Drainage companies were authorized by the legislature as follows: To drain swamp (west of Wolcott Hill?), in 1712; to drain lands south and west of present Prison Street, in 1726. The Great Swamp was drained the same year by a new channel across the road to the river; hence originated Folly Brook. The Wet Swamp, west of Wolcott Hill, Gooseberry Swamp, and Hog Meadows were drained in 1761. In 1771 and 1786 Fearful Swamp was drained; in 1828, the tract between Pratt's Ferry road and the Causeway.

Special attention will be called to only two dams. The "Reservoir," at Griswoldville, was first formed in 1716 by a dam across Deming's meadows, to store water for Chester's mill. The dike was raised and strengthened by the Griswoldville Manufacturing Company in 1837.

On Sucker or (Mill) Brook may be seen the remains of what probably was the first dam built in Connecticut. It was made to furnish power to Leonard Chester's grist-mill, built in 1637.

Water, from the West Hartford Water-works, was introduced into the north end of the town about fifteen years ago.

Telegraphic communication has been at times maintained *via* Hartford. There is now no office in Wethersfield for that purpose; but telephonic connection exists.

Two fire-engines were procured prior to 1803, at which time a fire-company was chartered. A new company in place of this was chartered in 1834. Its engine went to pieces in 1872; since which date only a hook-and-ladder company exists.

The Wethersfield Mutual Fire Insurance Company was chartered in 1830. It has been practically extinct for about twenty-five years. Of the forty-five charter members only one, Major William Talcott, still lives.

A "Public Mart or Fair" was chartered for Wethersfield in 1783. The "Connecticut Courant" for Oct. 26, 1784, in giving an account of the fair held that month, says: "A great quantity of dry and West India goods, as well as country manufactures, horses, cattle, sheep, and swine, were sold or bartered. The concourse of people was very great; some laid out to the amount of a thousand dollars." It is said to have been held in Broad Street, and to have continued but a few years.

A work-house was established in 1811. The town had a poor-house before 1787, in which year an addition was built to it. In 1838 the "Rose place" was purchased for a town-farm, including the dwelling-house, which became the poor-house. On the Farm, in 1850, the town-house was built, and in it the poor-house and work-house were established.

In September, 1827, the State's convicts were transferred from Newgate, in the caverns of the abandoned copper-mines at Simsbury, to the new prison at Wethersfield. Newgate had been occupied fifty-four years. The number of convicts transferred was one hundred and twenty-seven. The average number in the prison at Wethersfield during the past year was two hundred and thirty-five. The buildings are of red sandstone, and have been enlarged from time to time. Two of its wardens have been murdered by convicts, — Daniel Webster by Gerald Toole, in 1862, and William Willard by Dave Kentley, *alias* James Wilson, in 1870.

When the Union Library Society was formed is not known to the writer; but it was in full operation in 1784 or earlier, in the upper room of the school-house on High Street. After the academy was built, in 1798, the volumes were kept in that building. It contained many valuable works, all of which were sold at public auction about 1850.

The Rose Library was established in 1866 through the munificence of Chauncey Rose, of Terre Haute, Indiana, a native of Wethersfield. It then had sixteen hundred volumes. Its fund of $1,500 has been increased by private subscriptions. It is kept in the second story of the Congregational chapel.

At Newington several libraries have existed, an account of which will be found in Roger Welles's "Annals of Newington." At Rocky Hill two rival libraries were started in 1795. That known as the Social Library was a few months the elder. Calvin Chapin, D.D., was its president. The other, known as the Free Library, had Joseph Dimock for its president. The two institutions were merged in 1820, at which time there were seventy-eight members. The town possesses one library to-day, dating from 1877.

The order of the Cincinnati was instituted, as is generally known, in 1783. Among the "real" members, three, namely, Colonel John Chester, Colonel Samuel Blatchley Webb, and Captain Ezekiel Porter Belden, were from Wethersfield. Their services in the Revolutionary Army entitled them to wear the badge of the order.

Columbia Lodge of Freemasons, No. 25, was chartered in May, 1793, for Stepney Point (Rocky Hill). It is the only one which has existed in Wethersfield township. It has had its hall in Glastonbury for many years. John Nott was the first of its Worshipful Masters.

The Village Improvement Society was organized for Wethersfield village in 1883, and is in a flourishing condition.

Under the head of Mills and Factories there will be nothing of great magnitude to record, since Wethersfield is an agricultural community, and her streams furnish but a limited supply of water-power.

It is quite probable that the first "corne mill" in the colony was that built by Leonard Chester, in 1637, on the stream known as Mill (or Sucker) Brook. In his first will, drawn in November of that year, he devises it to his son John. John Coultman, the schoolmaster of the town, attended this mill in 1648. For about one hundred and twenty years past its successors have been known as the "Adams Mill," having been mainly owned by descendants of Amasa Adams.

At Rocky Hill, at Dividend, the Rev. Gershom Bulkeley put up a grist-mill in 1678. The town had granted the land therefor to Governor Winthrop in 1661; but in 1668 he released his title to the town, which in turn granted the same land to Bulkeley. A mill was maintained here until some twenty years ago. At Beckley Quarter is the next oldest mill still in use. More recently one was built at Newington, close to New Britain township. At Griswoldville within the past year was erected the only grist-mill running to-day within the present township, Beckley's being now in Berlin township. Bones and gypsum have been ground in most of these mills.

The first saw-mill was built by Thomas Harris, of Hartford, in 1667, on the south side of Hoccanum River, near Spar-mill Swamp. It was beyond the eastern limit of Wethersfield, but was brought within it by the Indian Purchase of Five-Mile in 1672.

The next one was that built in 1678 by Emanuel Buck, John and George Riley, and Samuel Boardman (all of Wethersfield village), at Pipe-stave Swamp, now in Newington. Saw-mill Path led to it through what is now Welles Quarter. John Hunniwell's saw-mill was built on Beaver (now Tando's) Brook about 1680.

At Rocky Hill, Joshua Robbins, Jr., Eliphalet Dickinson, and Ebenezer Dickinson built a saw-mill on a branch of Goffe's Brook about 1713. Between 1755 and 1786 several permits were granted by the town to build a saw-mill at the Folly. One of the busiest saw-mills was that built as an annex to the Chester (or Adams) grist-mill, about 1820, and now discontinued. Ozias Griswold put up one in Griswoldville, which was demolished about 1815 to give place to a fulling-mill.

Bricks, at first, were mostly used in chimneys and laid in clay. In June, 1653, Matthew Williams employed Samuel Dickinson to assist him in making bricks, paying him sixpence per day in wampum. Where the kiln was is unknown. That of John Hunniwell, in 1680, was on the west bank of the present Tando's Brook. The latest kiln worked was that just south of the Folly, abandoned about ten years ago.

Samuel Smith was a "fellmonger" in 1640. John Smith was admitted an "inhabitant," that he might "set up his trade of tanning," in 1672. Hence it is inferred that the dressing of sheepskins was practised in Wethersfield earlier than the tanning and currying of hides of cattle. There have been at times four or five tanneries coexistent in Wethersfield, including Rocky Hill. Two, Justus Riley's and Abraham Crane's, are remembered by people of to-day.

In early days smithies were numerous, and they consumed large quantities of charcoal before the introduction of "sea-coals." The earliest "Cole kill" mentioned is that of Thomas Hurlburt, in 1677, by the brook now called Tando's. No charcoal is now made in the township.

Wethersfield exported thirty thousand pipe-staves *per annum*, as early as 1641, to the West Indies.. Pipe-stave Swamp, now in Newington, was so called in the records in 1677. The industry continued for more than one hundred and fifty years. These, as well as clapboards, were split out or "rived," and not sawn.

Zachariah Seymour, son of Richard, of Hartford, set up a fulling-mill near the confluence of Two-stone and Hang-dog brooks, in 1697. It is supposed that Jacob Griswold, who settled in Griswoldville about 1712, built a fulling-mill there. In 1820 there were three such mills in the township; to-day there are none. The Griswolds, for several generations, were clothiers as well as fullers. Cloth-dressing was begun about 1795 by Thomas Griswold, Sr., and continued by the Griswold family until 1856.

John Stewart's still, in 1775, is the earliest of which the writer finds mention; but there were earlier ones. One below the landing, at Rocky Hill, for making "rye gin," is still remembered; also one owned by Captain Wait Robbins, near his house, west of Goffe's Brook. This latter made cider-brandy. In 1820 there were five in the township. None remains.

Much might be said of the carding, spinning, weaving, and knitting once done in Wethersfield and Newington. James Wallace was a weaver of stockings of "silk-cotton thread and of worsted" in 1776. A few years ago large quantities of underwear were knitted by stockinet machinery at the two water-power factories in Griswoldville. The industry began in 1849 and continued about twenty years.

Thomas Griswold & Co., at Griswoldville, in 1831, were the pioneers in the use of the power-loom in Wethersfield. They wove satinet until 1849, when they were succeeded by J. Welles Griswold & Co., and the latter by J. Welles and Charles K. Griswold; the two latter firms changing the business to stockinet-knitting. In 1845 forty-three thousand yards of satinet were woven at the Wethersfield mills; and they consumed thirty-five thousand two hundred and fifty pounds of wool. In this same year Wethersfield produced twenty thousand pounds of cotton-batting. No textile fabrics are made in the township at present. The "Brick" factory, at Griswoldville, was the last in operation. It manufactured stockinet underclothes.

We are without *data* as to the manufacture of hats of wool and of fur. Captain John Palmer's works, on the east side of Broad Street, were the last, and they are still remembered. Palmer "felted" large quantities of the fur of muskrats.

In 1819 and 1820 Miss Sophia Woodhouse (afterward Mrs. Gurdon Welles) was awarded premiums for "leghorn hats," which she had plaited. In 1821 letters-patent were granted to her as the inventor of a new material for bonnets, etc. She used the stalks, above the upper joints, of the "spear-grass" and "red-top" grass, commonly growing about Wethersfield. The articles made therefrom acquired a national reputation for excellence. The London Society of Arts, in 1821, awarded her twenty guineas for a bonnet exhibited in its fair; certifying that the material used was "superior in color and fineness to the best Leghorn straw." The wife of President John Quincy Adams wore one of the bonnets, and her husband wrote of it that it was "an extraordinary specimen of American manufacture." The industry was broken up about 1835 by a conflagration which consumed the workshop.

Wethersfield, perhaps, has the honor of having made the first *corn* brooms in this country. They were made by Levi Dickinson, a native of Stepney parish; certainly after his removal to Hadley, near the close of the last century, and perhaps before he removed. In 1845 they were still made at Rocky Hill in considerable quantities; the product of that year having been five thousand five hundred brooms.

Rope-making was done in Stepney parish by Jonathan Bill, a hundred years ago. His rope-walk was a little north of the landing there. James Church, of Hartford, took the business in 1800, and continued it until 1827. Asher Robbins, Esq., in 1830, built a fine hemp-mill, on Sucker Brook; but it, with other enterprises, ruined him financially. The Churches, of Hartford, bought the works in 1834, and removed them to that city. The building which remained became a wagon-factory. Robbins also had a rope-walk, which the Churches bought, removing the machinery.

Potash was made in 1815, or earlier, at the south end of Broad Street. In 1831 the late Dr. Erastus F. Cooke and others were incorporated as "The Eagle Laboratory Company." Their works (now put to other use) still exist. For some years they did a large business in the manufacture of saltpetre, copperas, etc.

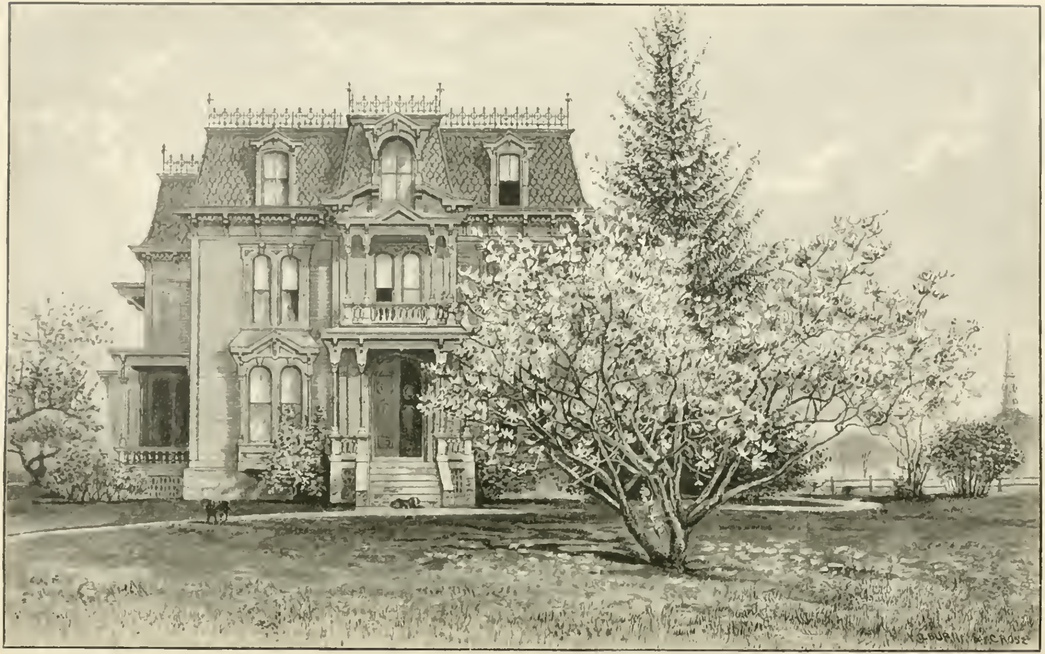
Books were published in Wethersfield during the first forty years of the present century. Nearly all the works of Frederick Butler, A.M., were printed there. Probably the earliest local printer was Abel Deming. A volume entitled, "Life, Writings, and Opinions of Thomas Jefferson, by B. L. Rayner," an octavo volume of 556 pages, bears the imprint, "New York: published by A. Francis and W. Boardman, 1832;" but it was printed in a building now the dwelling-house on the north corner opposite to the old May's Tavern. Both publishers lived in Wethersfield.

William Adams and Hiram Havens began wood-working by water-power, a little up-stream from Adams's Mill, in 1837. About their first work was the remodelling the interior of the Congregational meeting-house. The Plough-Works succeeded to these.

William Boardman, now of the house of William Boardman & Sons, of Hartford, was the first to start the important industry of coffee and spice grinding in this vicinity, if not in the State, about forty years ago, in Wethersfield.

In 1843 Hiram Havens began the manufacture of ploughs for Thomas Smith & Company, of Hartford, now Smith, Bourn, & Co. They were for the Southern trade. In 1845 the number made was one thousand. The works were removed to Hartford in 1848.

The Griswoldville Manufacturing Company manufactured the first edge-tools and hammers, at Griswoldville, in 1837. The charter members were Thomas, Jacob, Justus, and Stanley Griswold, and Asher Robbins; and their works were in the brick factory, which they built. This was destroyed by fire in 1847. They were succeeded by Bailey & Wolcott (Arnold Bailey and Oliver Wolcott) in 1847–1848, whose works were in the old cloth-dressing mill next west of the Jacob Griswold



RESIDENCE OF S. W. ROBBINS, — OLD WETHERSFIELD CHURCH IN THE BACKGROUND.

dwelling-house. The manufacture of axes was begun at Dividend, in Rocky Hill, about 1830, in the old grist-mill standing on the site of the Rev. Gershom Bulkeley's mill. The same works were kept going until about 1867 by several parties, including Israel Williams, William Butler, and Welles & Wilcox (General Leonard R. Welles and Alfred Wilcox), respectively; the latter adding chisels and "plantation" hoes to the list of goods made.

About a hundred years ago Captain Thomas Danforth, at Rocky Hill, was a manufacturer of pewter and tin wares, mostly for the Southern States. He used horse-power to drive some of his machinery. He had among his apprentices Ashbel Griswold (born in 1784), also of Rocky Hill. The latter, in 1808, removed to Meriden, and there began the manufacture of articles of block-tin. He thus was one of the earliest promoters of the britannia industry for which that city has become famous. He died wealthy, in 1853.

In 1775 Leonard Chester, then twenty-five years of age, a brother of Colonel John, had six men employed in the manufacture of pins. He then memorialized the General Assembly for a bounty from the State, and a committee of that body found that he had expended £1,700 in building up the industry.

The oldest carriage-works, those of Neff & Merriam (William Neff & Edmond Merriam), were a few rods below the landing, at Rocky Hill, in buildings subsequently used by Sugden & Butler as a foundry. They were established about 1830, and their products were almost wholly sold in the South. At Wilmington, North Carolina, this firm built and owned a "repository" for carriages in 1839. The business was continued until about 1849.

We have not space to give an account of the remaining manufactures; most of them later than those above mentioned. They include wood-carving, cabinet, and chair-making, foundries (one, that of the Wethersfield Novelty Co., established in 1872, still in operation), wagon-making, buttons, coffin-making, and a mattress-factory; which last is still doing a large business, conducted by the Hewitt Brothers.

The little space we have left will not permit us even to mention all the items of farming, live-stock, fruit-culture, the dairy, etc. We must be content to give a passing notice to some few of these matters. There are indications that John Oldham sowed wheat or rye in Wethersfield in 1634. When he was murdered, in July, 1636, the General Court directed Thurston Raynor to harvest Mr. Oldham's "corne [grain], as he hath hitherto done." If this means that Raynor had looked after Oldham's grain the season before (which is reasonable, seeing that Oldham was a mariner), — then it is nearly certain that Oldham had harvested a crop in 1635, which had been sown the previous fall. He also left several horses, and the Court speaks of "two of the mares." Cattle, horses, and swine were in Wethersfield in 1635. Goats, at first, were much more common than sheep, being less in danger from wolves. Maize ("Indian corne") and "Indian beans" — the latter supposed to have been the small, flat pole-bean known to-day as the *Seiva* bean — were found cultivated by the savages. Hemp, and probably flax, was raised as early as 1640; and both these fibres were cultivated down to forty years ago, and to a small extent later. Barley was grown within the memory of people now living. Malt was made therefrom soon after 1640.

Tobacco-raising was practised very early. In 1704 a town vote prohibited people from establishing any more "tobacco-yards, or gardens" in the public highways. Wethersfield to-day produces large crops of the finest "seed-leaf" tobacco, and Cuban tobacco is raised by some growers.

The onion has been a staple crop here for very many years; the "Wethersfield large red" being recognized as a distinctive and favorite variety. As early as 1710 Benjamin Adams sold seventy-one bushels of these bulbs to Dr. James Poisson.

In later years some experiments have been made in the culture of the "top onion," whose small bulbs grow at the top of the flower-stalk; also with the "potato onion," the bulbs of which are held together at the roots. Neither of these have proved profitable. The practice has been to "bunch" the onions on ropes of straw; the bunches weighing from two to two and a half pounds each. Of late years the biggest onions have been sold by the bushel. Nearly all are sent to New York. The culture of the crop is mainly done by women and boys.

The Rev. Samuel A. Peters, the unveracious author of the "History of Connecticut" (London, 1781), says: "It is the rule with parents to buy annually a silk gown for each daughter above the age of seven years, till she is married. The young beauty is obliged in return to weed a patch of onions with her own hands." This is about as true as his other statements, — that the township is "ten miles square" (making it contain at that time one hundred square miles instead of thirty-six), and that "the people are more gay than polite."

Closely connected with onion-culture is that of the garlic. This member of the leek family has been cultivated for many years. The product is shipped to New York, whence it is nearly all exported to the West Indies and South America. They are bunched by the roots instead of the tops, as is the case with onions, — the ropes weighing about a pound each.

Broom-corn was early cultivated here. It was a Wethersfield man, Levi Dickinson, who, in 1797, is said to have made the first broom from the panicles of this plant. It was at Hadley, Mass., whither Dickinson had removed. As he began to cultivate the plant at the same time, it is quite likely that its culture was then begun in Wethersfield, where large crops were grown as late as twenty-five years ago.

It is probable that teasels were cultivated from near the beginning of the present century, soon after cloth-dressing became an important industry of the town. The woollen-mills of the State became a market for these natural wool-cards, and the writer remembers many fields of them in Wethersfield.

The raising of garden and flower seeds was begun by James Lockwood Belden in 1830, and has continued to be an important industry of the town ever since. The business has since been carried on by Butler N. Strong & Co., Comstock, Ferre, & Co., Johnson, Robbins, & Co., Thomas Griswold & Co., and William Meggatt; all which, excepting Strong and Co., continue in the industry.

Potatoes and other tubers are grown in great abundance. Carrots are mostly grown with onions, being sown with them. Market-gardening is carried on somewhat extensively. Among the wild fruits and plants may be mentioned the large grapes of the meadows, fox grapes, choke pears, the meadow plum (now quite scarce), the wild cherry and choke cherry, the barberry (introduced as a hedge-plant), the black currant, the Jerusalem artichoke, asparagus (probably naturalized), and most of the wild fruits and nuts found in other parts of the State. Nearly all the cultivated fruits found in this latitude are grown in Wethersfield. Some of the mulberry (*Morus multicaulis*) trees, planted in the days when the silk-worm fever was raging, some forty years ago, still remain.

The safflower, spikenard, comfrey, opium-poppy, smallage, rue, wormwood, coriander, thyme, and other plants which formerly were found in many gardens have pretty generally disappeared.

Live-stock breeding has become an important item. The "native," or oldest breed of neat-cattle is supposed to have been of Devon and Hereford origin mixed. Later, the Durham has been introduced; and at present, Wethersfield breeders are importing Ayrshire, Jersey, Holstein, and Swiss cattle. Sheep-raising is no longer practised, except by a very few. The Leicestershire was the most common until the introduction of the merino variety. A few years ago some of the South Down and Cotswold breeds were imported.

The writer had purposed, space permitting, to add a chapter containing biographical notices of some of the sons of Wethersfield. This must be omitted; but the reader will find in the preceding pages special mention of some of the most prominent of these men.

We must also neglect the quarries, old buildings, lawsuits, crimes, conflagrations, disasters by hurricane and flood, adventures, etc. One subject, however, is of such historic importance that its omission here would be quite inexcusable. We refer to witchcraft, or, as the law-books sometimes termed it, "conjuration and sorcery."

It is not surprising that a belief in the existence of witchery prevailed in New England so late as about two centuries ago, considering that in England so recent a law-writer as Sir William Blackstone recognized it as a possible and punishable offence; and the penalty provided for it by our General Court was in conformity with the Mosaic Code, and was directly borrowed from the English Common Law.

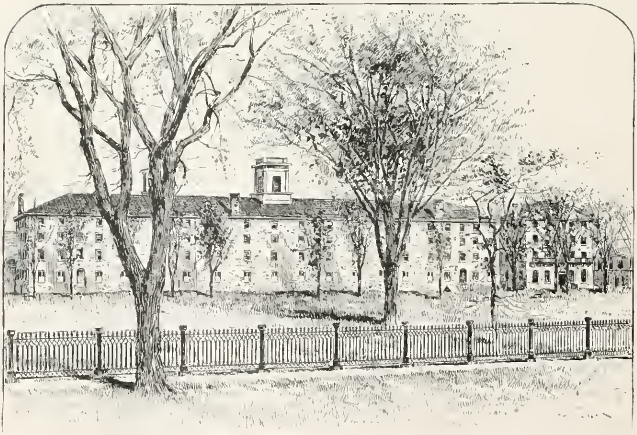
It is probable that Wethersfield may rightfully claim the unenviable distinction of having furnished a majority of the proven (?) cases of witchcraft in Connecticut, leaving out New Haven Colony. Mary Johnson, in 1648, was, "by her owne confession," found guilty of "familiarity with the Devil." It does not appear whether she was executed, but she is not heard of afterward. She is supposed to have been the same Mary Johnson who was publicly whipped at Wethersfield, in 1646, for theft.

John Carrington, a carpenter, with his wife Joane, came to Wethersfield before 1643. They had a homestead on Sandy Lane, near the corner of Fort Street. Carrington was probably a somewhat lawless man, for in 1650 he had been fined £10 for "bartering a gun with an Indian." In March, 1651, he and his wife were indicted separately for witchcraft. The charge was in the usual form, that, "Thou hast entertained familiarity with Sathan, the greate enemy of God and mankinde; and by his helpe thou has done workes above the course of nature; for which, both according to the lawe of God and the established lawe of this Commonwealth, thou deservest to die." The unfortunate culprits were convicted; and the husband certainly, and the wife probably, executed. The Court, administering upon Carrington's estate, directed that the inventory thereof be filed, but not recorded.

John Harrison and his wife Catharine came to Wethersfield to live in 1647 or 1648. Their home was on the west side of High Street. The husband, having in the mean time held office as a town-crier and a surveyor of highways, died in 1666, leaving three daughters (the oldest sixteen years of age), and an estate inventoried at £610. In May, 1669, the widow was convicted of witchcraft by a jury of the Court of Assistants. The General Court, at its May session, 1670, on appeal, directed the Court of Assistants to re-try the case without the jury. This was done, and that tribunal, as thus constituted, was wiser than when it had the assistance of a panel of the peers of the accused person; for the release of the prisoner was directed. The Court, however, ordered Mrs. Harrison to pay the costs of prosecution, and advised her to remove from the hostile township. She probably took the Court's advice.

In reluctantly closing this imperfect sketch, the writer must express his obligations to those who have aided him in his task. Among these should be mentioned Mr. Charles J. Hoadly, to whom all local historians have or ought to have recourse; also Dr. Rufus W. Griswold and Mr. Charles Williams, both of Rocky Hill; Mrs. Mary D. McLean, of Wethersfield; and Mr. Galpin, the town clerk of the same place.

S. W. Adams



CONNECTICUT STATE PRISON AT WETHERSFIELD.

XXVI.

ROCKY HILL.

BY SHERMAN W. ADAMS.

THIS township was incorporated in May, 1843, at which time its boundary-lines were defined substantially as follows: Beginning at the Connecticut River; thence extending due west to a button-ball tree in the fence on the east side of the highway about two rods north of Goffe's Bridge; thence to the Four Corners, so called (where the road from Griswoldville to Rocky Hill crosses the old road from Berlin to Hartford), intersecting the northeast angle; thence along the east side of said old road to the Hang-dog road, so called, on which [Amos] Benson resides; thence, westerly, parallel with two-rod highway, to twenty-rod highway, to a point three degrees north of east of the monument, in the northeast corner of Berlin; thence, westerly, to said monument; all the Wethersfield territory south and east of this line. As thus laid out, the new township was bounded north by Wethersfield (now partly by Newington), east by the river, south by Middletown (now Cromwell), west by Berlin and Wethersfield (now partly by Newington). Its greatest length, east and west, is about four and a half miles, and its greatest breadth, north and south, about three and a quarter miles. It embraced the old parish of Stepney, and its subsequent enlargements.

The first representative sent by this town to the legislature, in 1844, was Roderick Grimes. In 1852 it contributed one of the senators to that body, — General James T. Pratt. The same gentleman was a representative to Congress, 1853–1855.

The topographical and physical features of this section have been mentioned under the title of "Wethersfield." To these we may add, that good specimens of slate are found here, associated with anthracite in small quantities. A fine red earth, known and sold to burnishers as "polishing-grit," is found here in large deposits. Fossil fishes are imbedded in the strata of slate rock. The latter is described in Dr. Percival's Report, in 1842, as "a large bed of bituminous shale, containing fish impressions, and recently excavated for coal."

Down to the date of the existence of Rocky Hill as a separate township it has been treated as a part of Wethersfield, excepting as to its ecclesiastical history. It remains, however, to narrate briefly the story of the rise and progress of the parish, out of which grew the township. In December, 1720, certain people at Rocky Hill, namely, Thomas Williams, Sr., Joseph Butler, Jonathan Smith, John Goodrich, Samuel Belden, John, Stephen, and Joseph Riley, William Nott, Stephen Williams, Joseph Cole, John Taylor, Richard Butler, Elihu Dickinson, Jonathan Curtis, Samuel Collins, Thomas Goodrich, Jonathan and Jacob Riley, Joseph Crowfoot, Gideon Goodrich, Samuel Smith, and Abraham Morris, set in motion a project for separate worship there. In the following year they petitioned the town for its sanction of the movement. In March, 1722, the town voted favorably. At its May session, 1722, the General Assembly incorporated the parish, and fixed its bounds substantially as follows: Connecticut River and Beaver Brook on the east; a line due east and west from Samuel Dix's (now Russell Adams's) corner to the rear of Peter Blinn's home-lot, north; the rear of the lots on the west side of the main road to Middletown, west, in part; and partly by the west ends of the three southernmost east-and-west tiers of lots; south by Middletown. Upon the application of Joseph Grimes, Jonathan Curtis, and Benjamin Wright, a committee to select a site for a meeting-house was chosen at the same session. In May, 1723, the new parish was christened Lexington, in honor, as the writer believes, of Joseph Grimes, who was probably a native of Lexington, Mass. However, this name was, at the very same session, dropped (Grimes himself being one of those who requested the change), and that of Stepney substituted therefor. The reason assigned was, that another Lexington existed in Massachusetts.

Why Stepney, the name of a borough now in the Tower Hamlets in the east suburb of London, was the name finally chosen, the writer has never heard suggested. It was anciently written Stibenhede, or Steben-hythe, and meant, as is conjectured, a *stowage-haven.*

Stepney parish was enlarged in 1759 by the extension of its east line to the river and its north line to the New Haven road. On the west it was made to include a part of Kensington parish. In 1794 Stepney contributed some of its territory to Worthington parish, which had been created in 1772. Minor changes were effected in 1823, 1829, and 1847, which we cannot detail here. In 1826 the legislature substituted the name Rocky Hill for Stepney.

In 1720 Thomas Williams, Sr., Jonathan Curtis, and others, "inhabitants of Rocky Hill," desiring ecclesiastical autonomy, asked the town for sixty acres of land for "church use." The town gave the land; it being northerly from the "stone-pit" and south of Cold Spring. Eight acres, for a parsonage, was granted at the same time. These tracts were on the south side of the road leading from Griswoldville to Rocky Hill. The meeting-house was probably built, or begun, the same year. It was completed, excepting its pulpit, prior to 1726. It was a two-story structure, of wood; and it stood in the highway, in front of the present site of Wait Warner's barn. Pews were put in, from time to time, until 1730. In 1732 galleries were built. Its ceiling was plastered for the first time in 1769 or 1770. The meetings, for many years, were convoked by beat of drum. In 1808 the old building was sold at auction and demolished.

In July, 1726, occurred the installation of Stepney's first settled minister. He was the Rev. Daniel Russell, a son of the Rev. Noadiah Russell, of Middletown, who was one of the founders of Yale College and one of the authors of the Saybrook Platform. Mr. Russell continued in the pastoral charge until his death, Sept. 6, 1764.

The Rev. Burrage Merriam (a native of Meriden?) was installed in

February, 1765. He occupied the house now Mrs. Webster Warner's. His ministry closed with his death, Nov. 30, 1776. He was succeeded, Jan. 30, 1781, by the Rev. John Lewis, of Southington, a tutor at Yale College. His wife was Mary, a daughter of Colonel Leverett Hubbard, of New Haven. He built the house afterward occupied by Dr. Chapin. He died April 28, 1792.

The next minister was the Rev. Calvin Chapin, D.D. He was a native of Springfield, Mass.; was graduated at Yale College in 1788; studied theology with the Rev. Nathan Perkins, D.D., of West Hartford; was licensed to preach in 1791; a tutor at Yale College until 1794, and had the educational charge of Jeremiah Day, afterward its president. He was installed at Stepney, April 30, 1794. He preached there until Thanksgiving Day, 1847. His office closed with his death, in March, 1851.

Calvin Chapin. D.D.

The late Rev. Noah Porter, D.D., of Farmington, said of Dr. Chapin: "He was distinguished for exactness, enterprise, and humor, and a constant interest in all Christian and benevolent enterprises." From its organization, in 1810, until his death, he was Secretary of the A. B. C. F. M. In 1826, as "Missionary," he made the tour of the Western Reserve, Ohio; publishing a pamphlet giving the results of his observation. When the Connecticut State Temperance Society was organized, in 1829, he was made chairman of its executive committee. As a humorist he was keen, kind, and incisive.

It was during Dr. Chapin's ministry, in 1808, that the present Congregational meeting-house was built. It was sixty by fifty feet in size, and modelled like that at Middletown. It was dedicated on the 22d of September. Originally its seats were pews; these were removed in 1830 and 1842, and slips substituted. The bell and clock were provided in 1835. In 1843 the spire was taken down, leaving the present tower. Some of the timber of the *first* meeting-house was incorporated in the present dwelling-house of Mr. Samuel Dimock.

The Rev. J. Burton Rockwell succeeded to Dr. Chapin in July, 1850, and preached about nine years. He was succeeded by the Rev. George Muir Smith, a native of Scotland, from April, 1859, until June, 1863. The Rev. Henry Ford, of Binghamton, was acting pastor for about three years next succeeding, when, Nov. 6, 1867, the Rev. Merrick Knight was installed, and continued in office until March, 1872. The Rev. William P. Fisher, a native of Canada, was settled as Mr. Knight's successor. He continued until 1878, when he accepted a call to Brunswick, Maine. Since his dismissal the pulpit has been occupied successively by the Rev's Samuel Y. Lum, William Miller, and Charles L. Ayer, the present incumbent. In 1843 the membership of this church was as high as two hundred and twenty-four in number; and in 1870 as low as one hundred and fourteen.

Services by Methodists were first held at the Centre in 1843. The meetings were in the old "store" once Archibald Robbins's (one of the crew of the famous brig "Commerce"), which had been removed to a point a few feet north of the present Methodist church. The Rev. H. T. Gerald was the preacher. In 1859 the "store" meeting-house was sold to James Warner, upon whose homestead it now stands; and a house of worship, the one now in use, was built. The Rev. John Lovejoy began preaching in 1844, and continued several years. Since his time the pulpit has been supplied mainly by preachers assigned by the Conference, or hired temporarily, or by students from Wesleyan University.

In 1843 the Methodists at West Rocky Hill built a modest little temple for that section; the Rev. B. Redford preached therein in 1844. Since his term the pulpit has been supplied, with some intermissions, in the same way as that at the Centre.

Services according to the form of the Roman Church were first held, about ten years ago, at the hall in the Centre school-house, mass being said by the Rev. John Ryan, of Cromwell parish. In 1879 a church edifice was begun, and in 1881 it was, for the first time, occupied.

Some effort was made, about 1815, to organize a Baptist Society; but the project failed. A little later, John Marsh, of Hartford, used to conduct services for a few Universalists. He ceased after 1822. In 1876 efforts were made to revive this latter organization, but without success.

There are four school-houses in the township. The history of these has been given in our account of such buildings in Wethersfield.

The shipping, commerce, public works, societies, and institutions of Rocky Hill have been alluded to in our sketch of Wethersfield; so have its mills, manufactories, and industries, so far as they antedate its incorporation as a town. Subsequent to that date the manufacture of "champagne cider" was carried on for some years in the buildings earlier the carriage-works of Neff & Merriam and the foundry of Robert Sugden & Co. In 1879 Amos Whitney and Charles E. Billings, both of Hartford, purchased the old edge-tool works, at Dividend, from General Leonard R. Welles, and the works are now owned by said Billings. In these and a new building constructed the present year the Billings & Edwards Co. are manufacturing machinery. Close by the steamboat landing a manufactory was built, in 1881, for Hart & Co., who began to make shelf hardware. The Pierce Hardware Company, with a capital stock of $40,000, is now in the same establishment, making hollow hardware. But the leading occupation of Rocky Hill people is agricultural, and their productions are much the same as those of the parent township.

In the War of the Rebellion, Rocky Hill, as it appears from the rolls of the Adjutant-General's office, contributed one hundred and ten soldiers to the Union army. Of these, six were blacks. The number reported to have died in the service was twelve.

In conclusion, it may be truly said that a view of this place, looking westward from the river, will satisfy the observer that here is one of the most agreeably picturesque villages in New England, and one that naturally affords opportunity for development to a much larger community. It is also, at times, the head of sloop navigation of the river upon which it is situated.

S. W. Adams

XXVII.

WINDSOR.

GENERAL HISTORY.

BY THE REV. REUEL H. TUTTLE.

DURING the year 1631, Wahginnacut, an Indian sachem from the Connecticut River, visited the governors of Massachusetts and Plymouth colonies, in order to induce emigration to the Connecticut valley from both these colonies. He pleaded as an inducement the fruitfulness of the country, the opportunity for trade in such commodities as corn, and the skins of the beaver and otter; and he pledged an annual present of a full supply of corn and eighty beaver-skins to the Englishmen who would settle in the valley. Governor Winthrop courteously declined the proposition, but Governor Winslow, of Plymouth, consented to go and view the savage paradise. His visit must have been satisfactory, for he called himself the "discoverer" of the river and the valley;[1] and his favorable account no doubt incited the ardor of other explorers who soon followed. The earnest solicitation of the Indian sachem may be accounted for in the fact that the river Indians were distressed and alarmed because Pekoath, the great sachem of the Pequots, had made war with them and was driving them from the country. The assistance of an English settlement was desired, therefore, as a protection and defence against their powerful enemies. The Plymouth people, notwithstanding the refusal of the Massachusetts colony to unite with them, determined to form a trading-company and to establish a trading-post. In September, 1633, John Oldham and three others from Dorchester made the journey to the Connecticut through the wilderness. The native chiefs showed him kindness and made him presents, and he carried back with him to Dorchester specimens of black lead and Indian hemp. William Holmes was selected by the governor of Plymouth to build a trading-house in Windsor. With this commission, in the latter part of October, in "a large new bark," with a daring and adventurous crew, he set sail for the mouth of the Connecticut. He took with him the frame of the trading-house all fitted, and all the materials which would be required to complete it. He had on board Nattawanut and other Indian sachems, who afterward sold the land to the Plymouth people. He passed up the river without opposition until he came to the Dutch fort at Hartford, where two pieces of ordnance were brought to bear upon him, and he was ordered by the garrison "to strike his colors, or they would fire upon him."

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[1] The first discovery of the Connecticut was in 1614, six years before the settlement at Plymouth. The foremost enterprising discoverers at that time were the three Dutch navigators, Hendrick Christaensen, Adriaen Block, and Cornelis Jacobsen Mey. Block spent the winter of 1613–1614 on Manhattan Island, in building a yacht of sixteen tons, which he named "Onrust" (Restless), to take the place of his ship, the "Tiger," which had accidentally been burned. In the spring he sailed eastward, passing through the rapids of Hell Gate in the East River, explored Long Island Sound from end to end, and discovered and entered the Quonehtacut, or Connecticut, River. He ascended this stream as high as 41° 48′, where he found an Indian village, or fort, belonging to the Nawaas, and named the stream Fresh River. The fort of the Nawaas was probably situated near what is now called Wilson Station, about midway between Windsor and Hartford. — Dr. O'CALLAGHAN'S *History of New Netherlands*, vol. i. p. 73.

The threat was not carried into execution. Holmes said he had the commission of the governor of Plymouth to go up the river, and he should go. The Dutch suffered him to sail by, and after proceeding a few miles he erected his trading-house near the mouth of the Tunxis (or Farmington) River. "This," says Governor Wolcott, "was the first house erected in Connecticut." The point near where Holmes landed is now occupied by a fishing-hut, and is called by the boatmen on the river Old Point Comfort;[1] and the meadow lying in the vicinity of where the house stood is still called Plymouth Meadow.

The Dutch governor at Fort Amsterdam, Wouter van Twiller, sent a reinforcement to Connecticut in order to drive Holmes from his position. Seventy men with banners spread were prepared to assault the Plymouth house; but, reluctant to shed blood, and finding that it could not be taken without, they came to a parley, and concluded to retreat.[2] "We did the Dutch no wrong, for we took not a foot of any land they bought, but went above them and bought that tract of land which belonged to the Indians we carried with us, and our friends, with whom the Dutch had nothing to do." The Dutch made no further demonstrations against the Plymouth house. In 1633 the small-pox broke out among the Indians, and in consequence Hall and two others from Massachusetts, who visited Connecticut in November of that year to trade, were obliged to return the following January. The Indians about the trading-house fell victims to this disease, and Nattawanut, the chief sachem, died therefrom. But "not one of the English was so much as sick, or in the least measure tainted with this disease."[3]

In June, 1635, the pioneers of the Dorchester company came to Connecticut and prepared to settle near the Plymouth trading-house, much to the surprise of Holmes and his party. After remaining here awhile they made explorations up the river, and on their return they found that other claimants had arrived. These were Mr. Francis Stiles and his twenty men,[4] who had been sent out in a vessel by Sir Richard

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[1] Stiles's History of Windsor, p. 12, note; Barber's Historical Collections, p. 125.

[2] Winthrop, vol. i. p. 153; O'Callaghan, vol. i. p. 155.

[3] Bradford's Journal.

[4] The following is a full list of names of the Stiles party who settled near the Chief Justice Ellsworth place. Three of these were females, and tradition has it that Rachel, wife of John Stiles, was the first woman who stepped ashore in Windsor.

Francis Stiles,	aged 35 years.	Joan Stiles,	aged 35 years.
Thomas Bassett,	" 37 "	Henry Stiles,	" 3 "
Thomas Stiles,	" 20 "	Geo. Chappel,	" 20 "
Thomas Barber,	" 21 "	Ed. Patteson,	" 33 "
Jo. Dyer,	" 28 "	Jo. Stiles,	" 35 "
Jo. Reeves,	" 19 "	Henry Stiles,	" 40 "
Thos. Cooper,	" 18 "	John Stiles,	" 9 months.
Ed. Preston,	" 13 "	Rachel Stiles,	" 28 years.

The Stiles party shared with the Dorchester men in the first distribution of land in 1640, when all the land on the road from the Little or Tunxis River "to Wm. Hayden's lot" (Hayden

Saltonstall. In this conflict of claims Stiles was at length thwarted, and he removed his stores to a place near where the residence of the late Chief Justice Ellsworth was built. The Dorchester party and the Plymouth people now held the land in dispute. The latter claimed the prior right of purchase and occupation, and the former relied upon the tender mercies of God's providence. The Dorchester men therefore continued to prepare and improve this "Lord's waste" of Matianuck (Windsor) as the future abode of themselves and their children. The main body of the Dorchester people followed on the 15th of October, 1635. Their household goods and provisions were sent around by water, and sixty persons, among whom were women and little children, began the slow and wearisome journey through the wilderness to the distant settlement. They drove their cattle, horses, and swine before them, and the frosts and snows of winter were hard upon them ere they reached their destination. The river was frozen over by the 15th of November, and the vessel containing their goods had not arrived. The winter which followed was marked by great suffering. They had insufficient shelter for themselves and their animals, and they could get but part of the latter across the river. On the 26th of November thirteen of the number resolved to return to Massachusetts. One of them fell through the ice and was drowned; the rest reached Dorchester in ten days. Those who remained in Connecticut suffered extreme destitution, being obliged to live on acorns, malt, and grains. Winthrop tells us that they lost nearly £2,000 worth of cattle. Most of this first party returned to Dorchester in the small vessel "Rebecca," which had providentially appeared. But, nothing daunted, in the spring of 1636 they set out again with Mr. Warham, the junior pastor of the church, and a large part of its members. With those from Dorchester there came others from Cambridge and Watertown. Matianuck was first called Dorchester. In February, 1637, the name was changed to Windsor.[1] Notwithstanding the efforts of the colonial government to discourage emigration, it did not cease until 1637.

For several years after the settlement of Windsor the people were harassed with wars. They enclosed themselves within their fortress or palisade, and at all times, night or day, whether laboring in the fields or wending their way to the sanctuary, were armed and prepared to encounter the secret foe. The original boundaries[2] of the town were about forty-six miles in circumference, lying on both sides of the Connecticut River, and extending from Simsbury to the Ellington Hills. Ten distinct tribes were said to be within the limits of the town, and about the year 1670 it was estimated that there were nineteen Indians to one Englishman.[3] This estimate is shown by Dr. Stiles to be much exaggerated. The whole number of Indians within the present limits

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Station) was laid out into home-lots. The claim that Stiles and his party arrived before the Dorchester people has been questioned. The first that we know of the Massachusetts settlers at Windsor is from Jonathan Brewster's letter, dated Matianuck, July 6, 1635, in which he states that the Massachusetts men were arriving almost daily, and he thinks they intended to settle; though he does not call them Dorchester men, as those settling at Windsor were afterward designated. Stiles and his party were sent from Boston June 26, 1635, and he evidently had not arrived when Brewster wrote, July 6 of the same year. JABEZ H. HAYDEN, in "Hartford Courant" of Sept. 26, 1883.

[1] Colonial Records, vol. i. p. 7.

[2] East Windsor was organized as a distinct town in 1768. Ellington was organized in 1786.

[3] Trumbull's History of Connecticut, vol. i. pp. 158, 159.

of Windsor probably did not exceed three hundred, and all within the original bounds[1] did not exceed one thousand. But it is evident that they were sufficiently numerous to require constant vigilance on the part of the early settlers. About the year 1646 the Windsor Indians did the inhabitants much damage by burning up large quantities of their personal property; and three years before, when a general insurrection of the Indians against the English was apprehended, in every town the people were obliged to keep watch and ward every night, from sunset to sunrise. The Indians of Windsor were generally peaceable and friendly; for it had been their purpose at the outset, in asking the English to come among them, to insure their friendship and protection against the Pequots and the Mohawks, who held them in subjection. But a wise caution and vigilance became necessary. The first court, of which Roger Ludlow was a member, had ordered that the people should not sell arms and ammunition to the Indians. In subsequent regulations cider, beer, and strong liquors were prohibited from being sold, because it would be "to the hazard of the lives and peace both of the English and the Indians." The greatest number of Indians were on the east side of the Connecticut River, and they were called Podunks; but all the different clans who lived on either bank of the Connecticut were called River Indians. In the wars which subsequently followed, Windsor bore her full share of the burden and the trial.

At the court, when the name Windsor was given to the Dorchester settlement, the boundaries were defined as follows in the Colonial Records: —

> At a Court held, February 21, 1637, "It is ordered y^t the plantac̃on called Dorchester shalbee called Windsor," and at the same court "It is ordered that the plantac̃on nowe called Newtowne shalbe called and named by the name of Harteford Towne." A committee previously appointed reported that the bounds of Windsor "shall extend towards the Falls on the same side the plantation stands to a brooke called Kittle Brooke, and soe over the Greate River uppon the same line that New Towne and Dorchester doth betweene them." It was ordered by the court that "The boundes betweene Harteford & Windsor is agreed to be att the vpper end of the greate meadowe of the saide Harteford toward Windsor att the Pale that is nowe there sett vpp by the saide Harteford w^{ch} is abuttinge vppon the great River vppon a due east line & into the Countrey from the saide Pale vppon a due west line as paralell to the saide east line as farr as they have now paled & afterward the boundes to goe into the Countrey vppon the same west line. But it is to be soe much shorter towards Windsor as the place where the Girte that comes along att th' end of the saide meadowe & falls into the saide greate River is shorter then their Pale & over the saide greate Riuer the saide Plantac̃on of Windsor is to come to the Riveretts mouth that falls into the saide greate River of Conectecott and there the saide Harteford is to runn due east into the Countrey."[2]

The rivalry and dispute as to possession of the land at Matianuck terminated in the spring of 1637. Thomas Prince sold the land owned by the Plymouth company to the people of Windsor, and made a formal transfer as agent of the colony of New Plymouth. The following is a

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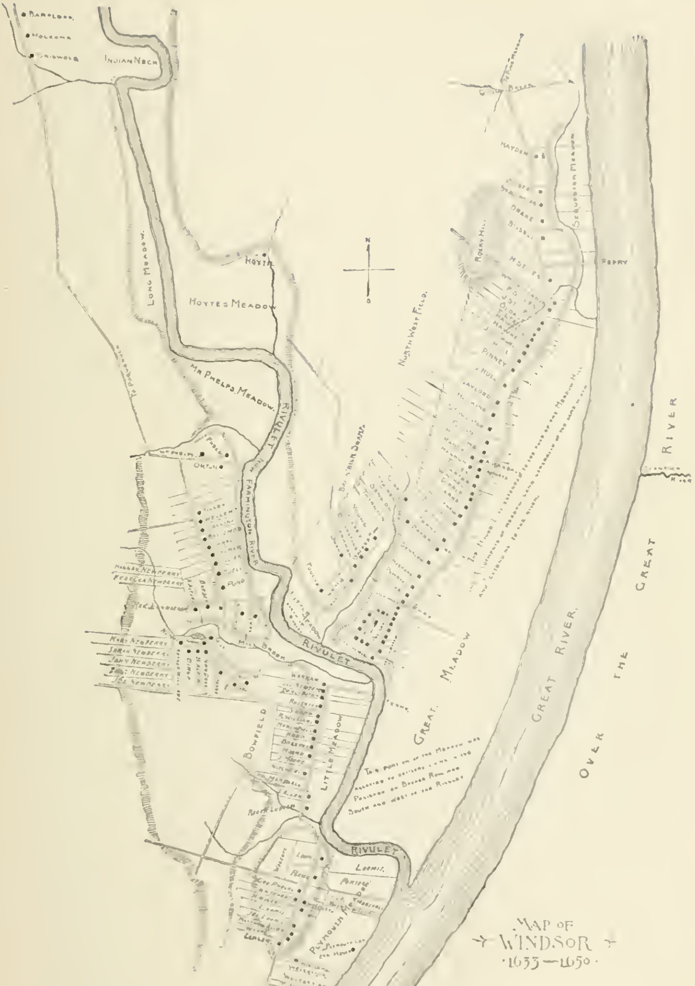
[1] Stiles's History of Windsor, pp. 86–88.

[2] Colonial Records, vol. i. p. 7.



MAP OF
WINDSOR
1633—1650

copy of the deed on the town records, to which is appended a comment by the recorder, Matthew Grant: —

"An agreement made between Mr. Thomas Prince for and on behalfe of New Plimouth in America, and ye inhabitants of Windsor on the River of Connecticott in ye sayd America ye 15 day of May 1637. In Primus on consideration £37: 10*s*: 0 to be payed about 3 months hence, ye said Mr. Prince doth sell unto ye inhabitants of Windsor all that Land meadow and upland from a marked tree a quarter of a mile above Mr Stiles, North, to ye great swamp next ye bounds of Hartford, South, for bredth, and in length into ye country toward Paquanack, so far as Zequasson and Nattawanet two sachems hath or had as their Proprietys, all which hath been purchased of ye said Zequasson and Nattawanet for a valuable consideration, ye particulars whereof do appeare in a Noate now produced by ye sayd Mr. Prince, allwayes excepted & reserved to ye house of ye said New Plimouth, 43 acres of meado and 3 quarters, and in upland on ye other side of ye swamp, next their meado, 40 acres viz. 40 rod in bredth, and in length 160 rod into ye country for ye present, and after wards as other lotts are layed out, they are to have their proportion, within their bounds aforesayd. There is likewise excepted 70 rod in bredth towards ye sayd bounds of ye sayd Hartford in an Indifferent place to be agreed upon, and to goe in length to ye end of ye bounds aforesayd. In witness whereof ye parties abouesayd have set their hands and seales ye day and yeare above written.[1] . . . . .

"Signed, sealed and delivered. In presence of

JOSIAS WINSLOW. ROGER LUDLOW.
THOS. MARSHFIELD. WILLIAM PHELPS.
The mark of WM. BUTLER. JOHN WITCHFIELD."

"The above deed or instrument is a true copy of the original being compared therewith Apl. 7, 1673 per us

JOHN TALCOTT } Asst."
JOHN ALLYN, Sec'y }

Then follows the explanatory note by Matthew Grant: —

"This bargain as it is aboue exprest, and was written and assigned, I can certify does not mention or speak to every particular of ye bargayn as it was issued with Mr. Prince before it was put in writing. This should have been ye frame of it. Dorchester men that came from ye Mass. bay up here to Connecticott to settel in ye place now called Windsor, Plimouth men challenged propriety here by a purchase of ye land from ye Indians, whereupon in ye latter end of ye 35 year, some of our Principal men meeting with some of our Plimouth men in Dorchester, labored to driue a bargayn with them to bye out their, which they challenged by purchas, and came to termes and then May '37 as it is aboue exprest, then our company being generally together (that intended to settel here) Mr. Prince being come up here in ye behalf of ye Plimouth men, that were partners in their purchas issued ye bargayn with us. We were to pay them £37: 10*s*. for their whole purchas, which Mr. Prince presented to us in writing, only they reserved ye 16 part off for themselues & their 16 part of meado land came by measuring of ye meado to 43 acres 3 quarters, which was bounded out to Mr. Prince, he being present, by myself appointed by our company, in Plimouth meadow so called by that account; their 16 part in upland they took up neere ye bounds of Hartford, 70 rod in bredth by ye riuer and so to continew to ye end of ye bounds. They were also to have one acre to build on, upon yᵉ hill against their meado. Also Mʳ Prince sayed he had purchased yᵉ land on yᵉ East side of yᵉ riuer that lies between Scantic and Namerick, and that we should haue in lew of 40 rod in bredth of upland behind the swamp against their meado, and to run in length 160 rod from the swamp, to be forty acres, and afterward to haue their proportion within their bounds, according to a 40 acre man, in the commons.

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[1] Here ends the deed on the Windsor Records. The signatures are omitted, but are affixed to the copy of the deed in the Colony Records. Mr. Prince's signature is omitted from both records.

"This I witness,

Mathew Grant

Thus the Dorchester people were left in undisturbed possession of their location in Windsor, and made a permanent settlement on the west side of the Connecticut, their land on the east side being used for pasturage.

The first land owned by the English, purchased by the Plymouth company from Sequassen and Nattawanut in 1633, and transferred to the Dorchester people in 1637, was afterward, in 1670, repurchased by the town of Windsor from Arramamett and Repequam, the successors of Nattawanut. In the deed given at the latest date, "Nassahegan's propriety," which embraced the district of Poquonnock, is mentioned as already "sold to the inhabitants of Windsor." William Phelps, Sr., had bought it in 1635, and being unable to prove full payment, honestly repurchased the same in March, 1665.[1] The next purchase before the Pequot War embraced the large tract of Windsor Locks, the northern third of Windsor, and the southern part of Suffield. In 1642, March 13, "Nassahegan of Paquanick" deeded to John Mason, of Windsor, all his "lands lying between Powquaniock and Massaqua" (Simsbury), only excepting a portion of the meadow occupied by the Indians, known as Indian Neck. April 21, 1659, we find George Griswold purchasing of certain Indians named, "nine acres more or less," and Sept. 11, 1662, Nassahegan, of Poquonnock, being indebted £3 5s. to George Griswold and delaying to pay, gives for full payment all his land in Indian Neck. Again, in 1666 James Enno and John Moses, agents of the town of Windsor, purchased from Nassahegan a tract of 28,000 acres, on the south side of the Rivulet to the foot of Massaco Mountain, and on the north side to the "mountain that answers the foresaid mountain," and "eastward to a new way [or road], passing out of Pipe-stave Swamp going to Westfield," and southward from the Rivulet to the Mill Brook "as it runs

Arramamett his Mark

George griswold

James Enno

John Moses

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[1] Stiles's History of Windsor, p. 105.

into the Wilderness and so to the Mountains." All these purchases were honestly made, and in many cases repurchased, so that there was a grain of truth in the grim pleasantry of Sir Edmund Andros when he disputed the tenures by which the colonists held their lands; "An Indian deed is no better than the scratch of a bear's paw." But the result, so far as Windsor purchases were concerned, was satisfactory to all parties, and the present estimation of values is not to be taken into account. The first Indian deeds of sale at Windsor, Hartford, and Wethersfield were never preserved.[1]

Windsor bore her burden in the war against the Pequots. The tribe boldly asserted: "We are the Pequots; and have killed Englishmen, and can kill them as mosquitoes, and we will go to Connecticut, and kill men, women, and children, and carry away the horses, cows, and hogs." In the midst of the threatened calamities the General Court met at Hartford, May 1, 1637, and made a declaration, remarkable in its simplicity and force, of an offensive war: —

> "It is ordered that there shall be an offensive war against the Pequot, and there shall be ninety men levied out of the three plantations of Hartford, Wethersfield, and Windsor."

Windsor was to furnish thirty men, six suits of armor, and a supply of sixty bushels of corn, fifty pieces of pork, thirty pounds of rice, and four cheeses. The corn was to be ground, and one half made into biscuit. There was ordered "one hogshead of good beer, for the captain, and minister, and sick men;" and, "if there be only three or four gallons of strong water, two gallons of sack." On the 10th of May the army embarked at Hartford in "a pink, a pinnace, and a shallop,"[2] an hundred and sixty men, ninety from the plantations, and seventy Mohegan Indians. The renowned John Mason, of Windsor, was appointed captain of the army, the Rev. Mr. Stone chaplain, and Dr. Thomas Pell, of Saybrook fort, surgeon. Mr. Pynchon was the owner of the shallop. After a night spent in prayer, and "encouraged by the Rev'd ministers," the fleet, with many Indian canoes, set sail for the mouth of the river. The Windsor people at home erected a fortification called a palisado.[3]

John Mason

The names of the soldiers contributed by Windsor to the Pequot expedition cannot all be given with certainty. Dr. Stiles mentions fifteen who are believed to have belonged to this town; namely, Captain John Mason, Sergeant Benedict Alvord, Thomas Barber, Thomas Buckland, George Chappel, John Dyer, James Eggleston, Nathan Gillet, Thomas Gridley, Thomas Stiles, Sergeant Thomas Stares, Richard Osborn, Thomas Parsons, Edward Pattison, William Thrall. A large grant of land was given to each soldier.

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[1] Dr. Stiles's recommendation (page 9 of Preface, and also page 398) concerning care in preserving the ancient records has been heeded. A new town-hall has been erected in the centre of the town, with fire-proof safe for probate records and fire-proof vault for town records. In the first eleven volumes there was no index of the grantors, but only of the grantees. This defect has been remedied by much painstaking labor on the part of Deacon John B. Woodford, the present town clerk, who has made a complete index according to the Burr method, containing over twenty thousand names.

[2] Mason's History of the Pequot War.

[3] "This was a stockade, erected on the north bank of the Tunxis, the east, south, and west lines of which stood directly on the brow of the hill. The palisades were strengthened by a ditch on the outside, the earth of which was thrown up against them. The north line ran across on the north line of, and parallel to, the north line of the present Congregational parsonage. The whole enclosure was a little less than one quarter of a mile square. Into this palisade were gathered, for safety, all the families of the town, with their cattle and effects, while Captain Mason and his little army went down to fight the Pequots. A week after

Windsor's proportion of the war-tax of £620 levied by the Court Feb. 9, 1638, was £158 2*s*., to be paid either in money, in wampum four a penny, or in good and merchantable beaver at 9*s*. per pound. March 8th, "It is ordered that Captain Mason shall be a public military officer of the plantations of Connecticut, and shall train the military men thereof in each plantation, according to the days appointed, and shall have 40*l*. per annum to be paid out of the treasury quarterly." All persons over sixteen years of age were required to bear arms, except church officers, commissioners, and such as were excused by the Court. Windsor's magazine contained one barrel of powder and three hundred pounds of lead. Every soldier, under penalty of five shillings, was to "have continually in his house in a readiness, one half a pound of good powder, two pounds of bullets suitable to his piece; one pound of match if his piece be a match lock."

Previous to the year 1638 the colonies had legislated by their courts, which were invested with all the legislative and judicial functions. The first court was held at Newtown (Hartford), on the 26th of April, 1636. Of the two magistrates from Windsor who were members of this court, Roger Ludlow stands *clarum et venerabile nomen*. Wise in counsel, ripe in judgment, a statesman of far-sighted policy and liberality of sentiment, he is accounted among the fathers of legislation who "builded better than they knew." To him belongs the honor of first unfolding that representative system peculiar to our government. He probably drafted the constitution of Connecticut, which contains the germ of all constitutions since adopted by the different States and by the American Republic.

It is to be expected, then, that we shall find in the civil organization of the towns the same features which marked the general government. An orderly and decent government established, we must place ourselves on a level with their times, and imagine ourselves amid their surroundings, if we would estimate aright the necessity of such rules as they

their departure Mr. Ludlow writes, from within the palisade, to his friend Mr. Pyncheon, in Springfield, giving an Indian a new coat for carrying this letter: 'I have received your letter wherein you express that you are well fortified, but few hands. For my part my spirit is ready to sink within me, when, upon alarms, which are daily, I think of your condition, that if the case be never so dangerous, we can neither help you, nor you us. But I must confess, both you and ourselves do stand merely in the power of our God. . . . Our plantations are so gleaned by that small fleet we sent out [he pleaded military necessity for taking Mr. Pyncheon's boats without his leave; the boats were at or below Warehouse Point] that those that remain are not able to supply our watches, which are day and night; that our people are scarce able to stand upon their legs; and, for planting, we are in a like condition with you; what we plant is before our doors, — little anywhere else.' The houses within the palisade were built around and facing an open square; around the rear of their house-lots, and next the palisade, was a two-rod road for public convenience. The present Palisade Green is much less than its original size; it was then as wide, or nearly so, at the north as at the south end. On the Green stood their meeting-house, and in the southwest corner was the ancient cemetery, containing the remains of Windsor's early dead." — JABEZ H. HAYDEN'S *Centennial Address*, p. 23.

felt compelled to adopt. Of town regulations, as well as those of the State, it may with truth be said that "for one law that has been passed of a bigoted or intolerant character, a diligent explorer into the English court records or statute books, for evidences of bigotry and revolting cruelty, could find twenty in England."[1]

Their civil requirements were founded on virtue and religion. Hence a town resident, and one who could participate in town affairs, must have the vote of the town as to "good character, blameless life, and honest conversation." Their civil and ecclesiastical regulations can scarcely be separated, for good citizenship was based upon Christian principles. In 1637 the General Court enacted that

> "No young man that is neither married, nor hath any servant, and be noe publick officer, shall keep house by himself, without consent of the Town where he lives first had, under pain of 20 shillings per week."
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> "No Master of a family shall give Habitation or entertainment to any young man to sojourn in his family, but by the allowance of the Inhabitants of the Said Town where he dwells, under the like Penalty of 20 shillings per Week."

The town records of Windsor[2] have several entries showing permision granted to certain persons to sojourn together or to entertain others.

> "Dec. 1, 1651. John Moses had allowance to sojourn with Simon Miller in his house."
>
> Also, "Sept. 13, 1652. It is assented that Isaac Shelden and Samuel Rockwell shall keep house together in the house that is Isaac's, so they carry themselves soberly and do not entertain idle persons, to the evil expense of time by night or day."
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> Also, "that John Bennet should be entertained by William Hayden in his family."
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> Also, 1656, "that no person or persons whatsoever shall be admitted inhabitant in this town of Windsor, without the approbation of the town, or townsmen, that are, or shall be, from year to year in being. Nor shall any man sett or sell any house or land so as to bring in any to be inhabitant into the town without the approbation of the townsmen, or giving in such security as may be accepted to save the town from damage."

There were also strict regulations to insure morality and virtue in social relations. The town-meeting was established, and all were obliged to attend it: delinquents were fined, unless they could give sufficient excuse. The town officers were townsmen, constables, and surveyors. The townsmen, or selectmen as they are now called, had authority in educational matters; were to see that every child and apprentice was taught to read and write; and were to examine the children of the town in the Catechism. The constable was also an officer of superior dignity, and a town was considered incorporated when a constable was appointed therein by the Court. The first constable in Windsor was Mr. Henry Wolcott, appointed in 1636. John Porter was his successor in 1639. The town was afterward authorized to choose two constables, and the office appears to have been striven after, as in February, 1666, John Strong and Benedictus Alvord, "after much contending," were chosen for the year ensuing. The office of town clerk was first created by the Court in 1639. Dr. Bray Rosseter was the first clerk of Windsor, and held that office until he removed to Guilford in 1652. The town surveyor was another important office. Matthew Grant, whose name is so conspicuous in the early history of the town, discharged the duties of this office. He was also the second town clerk, and continued "measuring of land and getting out of lots to men" for a period of forty years. Other town officers were appointed, and the name of the office will perhaps sufficiently indicate the duties to be discharged. These were "chimney-viewers," "fence-viewers," "pounders" of stray cattle, "way-wardens" or surveyors of highways, and "bound-goers or perambulators," who determined disputes as to boundary-lines. "Liquor for bound-goers" is a frequent item charged among the expenses of the town. There was also the town bailiff, or collector, who looked after those who refused or neglected to pay their rates. The "brander of horses" was another important dignitary established in each town by the General Court in 1665; he was not only to brand, but "shall make an entry of all horses so branded, with their natural and artificial marks, in a book kept by him for that purpose, who shall have 6*d*. for each horse so branded and entered," and a penalty of 20*l*. for every one who neglected to do so. The Windsor mark was the letter "I." "There is still in Windsor," says Dr. Stiles, "a book kept by Timothy Loomis, whilom town clerk, containing all the marks, etc., of every man's horses, put down with a particularity which evidences the importance attached to it."

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[1] Hollister's History of Connecticut.

[2] Stiles's History of Windsor, pp. 54, 55.

Bray Rosseter

The "lister," or assessor, was another officer. At first the lands were classed in several grades, each class being put in the list at a certain price. So also with the live-stock. However, in 1675, when a tax was laid for the support of the Rivulet ferry, it was laid upon that class of property likely to receive the benefit. There were then five classes of tax-payers. Of the first class, styled "family, horse, and four oxen," there were twelve; of the second, "family, horse, and two oxen," there were fifty-four; of the third, "family and horse," there were forty-four; of the fourth, "only families," seventeen; of the fifth, "single men," thirty-eight, of whom fifteen owned horses. It will be observed that no tax is laid on vehicles because there were none.

Of the General and Particular Courts sufficient is said elsewhere. The Town courts, for the trial of small causes, were established by the General Court in 1639. The magistrates or assistants were judges of the Particular Courts. Many crimes beside murder were visited with capital punishment, and the sin of lying was punished with fines, stocks, or imprisonment. The records of the Particular Court show the severity with which slander, swearing, drunkenness, and contempt of civil or Divine authority were visited. In May, 1664, the Particular Court ordered that: —

> "H —— D —— or his wife should severely correct their daughter with a rod on the naked body in the presence of Mrs. Wolcott and Goode Bancroft this day, and in case it be not attended to this day, the constable is to see it done, the next opportunity, . . . for reproachful speeches which she hath spoken against the wife of John Bissell."

Sept. 5, 1639, Thomas Gridley, of Windsor, was ordered to be whipped at Hartford, —

> "For refusing to watch, strong suspicion of drunkness, contemptuous words against the orders of the court, quarreling and striking Mr. Stiles's man."
>
> June 2, 1664. "Mr. Nicolas Stevens for his cursing at Windsor before the Train band last Monday, is to pay to the public treasury 10 shillings."
>
> May 12, 1668. "Nicolas Wilton, for wounding the wife of John Brooks, and Mary Wilton, the wife of Nicholas Wilton, for contemptuous and reproachful terms by her put upon one of the Assistants, are adjudged, she to be whipt 6 stripes upon the naked body, next training day at Windsor; and the said Nicholas is hereby disfranchised of his privilege of freedom in this Corporation, and is to pay for the Horse and Man that came with him to the Court this day, and for what damage he hath done to the said Brooks his wife, and sit in the stocks the same day his wife is to receive her punishment. The Constables of Windsor to see this attended."
>
> 1668. "John Porter, having been accused by this court for defaming of some who have been in authority in this court, do order that he make full acknowledgement of the same, and manifest his repentance the next training day at Windsor, or else that he appear at the next county court to answer for his mis-carriage therein."

May 15, 1724, it is recorded: "Friend Shivee sat in the pillory and his right ear cut off for making plates for bills." Branding with the letter "B" for burglary, and whipping "at the cart's tail" for crimes against morality, were also methods of punishment. Tradition places the whipping-post upon Broad Street Green, where the sign-post now stands. It was used as late as 1714, and the remains of the old stocks were to be seen on the Green in 1806. The colony laws against "excess of apparel" seem strange to us in these days, and that against the use of tobacco is in striking contrast with the habits of the present inhabitants of Windsor, who encourage the growth of the plant almost under the eaves of the sanctuary. Equally in contrast is the conduct at the old town-meetings with that of the present day: —

> 1696–1697. "At a town meeting, January 19, it was voted that whosoever shall at any town meeting speak without leave from the Moderator of the meeting, he shall forfeit one shilling, and it [is] to be restrained by the constable for the use of the town."

The first highway in Connecticut was laid out between Hartford and Windsor, by order of the General Court, April 5, 1638.

Many interesting regulations cannot be inserted here in full. Five shillings were added by the town to the ten shillings paid by the country for every wolf that should be killed within the bounds of the town. Order was given concerning crossing by ferry at the rivulet on the Lord's Day; the magistrates and elders taking precedence, and "not above thirty-five persons at a time were to go in the great canoe, nor above six persons at a time in the little canoe," under penalty of fivepence. Particular orders were given concerning the ferry on ordinary occasions: "Jan. 1, 1650, an agreement was made with John Brooks to keep the ferry over the Rivulet for one year," the town to provide him a dwelling ten feet in breadth and fifteen in length; and subsequently there appear specific agreements with parties who are to provide passage over this Rivulet.

Dec. 13, 1658, Provision was "made upon the top of the meeting house, from the Lanthorne to the ridge of the house, to walk conveniently, to sound a trumpet or drum to give warning to meetings."

We have seen that the early settlers were from necessity accustomed to the use of arms. The town of Windsor was called upon and promptly responded in all the earlier and later military expeditions. We have already remarked upon their hardships and privations, their operations offensive and defensive, in the Pequot War. Scattered throughout the town records are frequent references to their military organizations. In 1643, when there was fear of a general insurrection of the Indians against the English, the people were obliged to keep watch and ward every night, from sunset to sunrise. There was another general alarm in 1653, consequent upon the hostilities between the Dutch and the English, when it was feared the Indians would be incited to a general insurrection. The United Colonies ordered that five hundred men should be raised out of the four colonies. Connecticut's portion of these was sixty-six, of whom twelve were from the town of Windsor. The origin of "General Training-day" may be traced to the order of the Court on the 8th of September of this year: —

March 19 : 1684 The townmen wayed ye Towns lead.
yt was at John Stiles house that wayed 524 pounds
& remooved it to Return Strongs.

> "The Court doth grant the soldiers of these four towns on the River [Hartford, Windsor, Wethersfield, and Middletown] and Farmington one day for a General Training together — and they have liberty to send to Captain Mason to desire his presence, and to give him a call to command in chief, and to appoint the day; provided that each town shall have power to reserve a guard at home, for the safety of the towns, as occasion shall serve."

In 1637 Captain Mason had been appointed public military officer to train the military in each plantation.[1] It was on training-day, when the people were assembled, that the town business was generally transacted. March 11, 1657–8, was first organized a troop of horse, under Major Mason. They were thirty-seven in number, and seventeen were from Windsor. For four years the troopers met at some place of general rendezvous; but in 1662 they were allowed to train in the towns to which they belonged, but were regarded as "one entire Troop, consisting of several parts, who are to unite and attend the General Training as one entire body of horse." The General Assembly at Hartford, Oct. 10, 1667, decreed as follows: —

> "The inhabitants of Windsor having improved themselves in building a fort, this Court, for their encouragement, doth release the Train soldiers of Windsor two days of their training this Michael Tide, and one day in the Spring."

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[1] Colonial Records, vol. i. p. 15.

This is supposed to have been the Old Stone Fort, or Stoughton house, nearly opposite the residence of the late Lemuel Welch, which was pulled down about the year 1809. Of what constituted the military supplies in 1669–1670, the Windsor recorder certified at Court "that they had 300 lbs. of Powder and 700 lbs. of lead for their town stock."

In 1675, at the breaking out of King Philip's War, we find Windsor partaking of the general consternation lest the New England tribes should band together against the whites. To the prosecution of the war the town contributed her full proportion of troops, having sent at the different levies about one hundred and twenty-five. Captain Benjamin Newberry commanded the Hartford County troops sent to the defence of New London and Stonington. Again the Council ordered the night watch, and "that one fourth part of each town be in arms every day by turns. . . . It is also ordered, that, during these present commotions with the Indians, such persons as have occasion to work in the fields, shall work in companies; if they be half a mile from town, not less than six in a company, with their arms and ammunition well fixed and fitted for service." Scouting-parties were sent out continually for the prevention of danger to travellers upon the roads between town and town. Sergeant Joseph Wadsworth, of Hartford, and John Grant, of Windsor, were ordered to proceed to Westfield and Springfield, each commanding twenty men. Of two hundred bushels of wheat to be ground and baked into biscuit, ordered on the 28th of September for the supply of the army, Windsor was to furnish fifty bushels.

At this period all the towns were ordered to be fortified, and the weak and remote settlements of the colony to be protected. The United Colonies decided to attack the Narragansetts, who had been persuaded by the arts of Philip, and raised an army of a thousand men to attack them in their principal fort in the winter. Connecticut sent as her quota three hundred Englishmen and one hundred and fifty Mohegan and Pequot Indians, in five companies, under charge of Captains Seeley, Gallup, Mason, Watts, and Marshall, of Windsor. In that bold stroke against the Narragansetts the Connecticut troops turned the tide of battle. Windsor had her names upon the roll of honor. Captain John Mason, a son of the hero of the Pequot War received a wound that proved to be mortal. He died within a year after. Captain Samuel Marshall was killed "as he ascended the tree before the log-house." Edward Chapman, Nathaniel Pond, Richard Saxton, and Ebenezer Dibble received wounds from which they died.

Samuell Marshall

In February, 1675–6, the Indians were so troublesome and threatening on the east side of the river that the inhabitants were obliged either to establish garrisons into which were brought all their cattle and provisions, or to convey the same over to the west side. In the Canadian campaign, in 1709, Captain Matthew Allyn was in command of a company from Windsor; and we find him writing to his wife from the camp at Wood Creek, that he himself, "Tim Phelps, Obadiah Owen, Nat. Taylor, and Bartlett are sick, Taylor the worst."[1] In Timothy Loomis's manuscripts occurs the following record: —

> "The Training Day they had throughout the Colonies to press soulders to go take Canada was the 6th of July, 1711. There went out of Col. Allyn's company *seven*. The names are as follows: Joseph Holcomb, Thomas Gillett, Benjamin Howard, Benj. Barber, Benedict Alvord, Ebenezer Cook, Nathan Griswold. They set away from Windsor, July 10, 1711. They returned to Windsor againe Oct. 12, 1711."

Captain Moses Dimond's company in the same service had five Windsor men, — Lieutenant Samuel Bancroft, Nathaniel Griswold, Joseph Griswold, Sergeant Nathaniel Pinney, Isaac Pinney.

In the futile and disastrous war against the Spanish West Indies, three thousand four hundred men died in two days. Of the one thousand from New England there were scarcely a hundred survivors. Though few perished by the enemy, it is computed that from the first attack on Carthagena to the arrival of the fleet at Jamaica in 1741, twenty thousand of the English had died. There were Windsor men in this calamitous expedition. In Captain Allyn's company for Cuba volunteered Thomas Elgar, Alexander Alvord, Cyrus Jackson, Asahel Spencer, Aaron Cook. In the State archives are found the names of Return Strong, Nathaniel Hayden, and Roger Newberry.[2]

Return Strong

Nathll Hayden

Roger Newberry

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[1] Wolcott Manuscripts.

[2] The town books contain this record of Roger Newberry: —

"Roger Newberry Esq. Capt. of one of His Majestie's Companies belonging to Connecticut, and Listed in His Majestie's Service in y^e war against y^e Spanish West Indies dyed (according to the best account that is yet given) May 6, 1741. In his Return from Carthagena to Jimica about Three days before y^e Transport arrived at Jimica."

The following is an exact copy of an old obituary notice of this distinguished citizen of Windsor: —

"Windsor July 29, 1741. Last Monday we had the Melancholy news of the Death of the Worthy Capt. Roger Newberry who went from this Town on the Expedition. He was well descended. The Honorable Major Benjamin Newberry that had adventured his Life in his Country's service in the Indian war, and sate several years att the Councill board, was his Grandfather. Capt. Benjamin Newberry, who died of Sickness in the Expedition formed against Canada, 1709, was his father.

"This Gentleman had a Liberal Education Bestowed upon him which he was careful to Improve and was an accomplished mathematician and Good Historian. He always Carryed about with him a Lively Sense of the Divine providence and of man's accountableness to his Maker of all his tho'ts, words and actions, and gave his Constant Attendance on the Worship of God in the Public and Private Exercises of it, was Just in his Dealings, a Sure friend and faithful Monitor.

"He had a very Quick and Clear apprehension of things, a solid Judgement & Tenacious memory; his Discourse and Conversation was affable and Instructive and so Peculiarly winning that most were his Real friends, as were acquainted with him. His mind was formed for Business, which he followed with an Indefatigable aplycation by which he not only discharged to Good Acceptance the public Trusts that were put upon him, but also advanced his own Estate.

"In May 1740, he being then a member of the Generall Assembly was pitcht upon by the Governor and Councill, yea, he had the suffrage of the Assembly to Invite him to Lead one company of the Troops from this Collony in this Expedition. He took it into Consideration

In the expedition against Crown Point and Niagara in 1755, Benjamin Allyn, Esq., of Windsor, was appointed captain of the fourth company in the third regiment, and eighty-five men enlisted under him, nearly all of whom were from this town. In the muster-roll of General Lyman's company, in camp at Montreal, Sept. 4, 1760, may be found many names from the Poquonnock district.

The assault upon Quebec began at two different points during a furious snow-storm on the evening of the 31st of December, 1775. One party was led by General Montgomery in person, and the other by Colonel Benedict Arnold. The commanding general was killed at the head of his division while entering the city, and Arnold was wounded while rapidly advancing under the fire from the ramparts. In the assault made by Arnold's division, and first to mount the barricade, were Captain Seth Hanchett, of Suffield, and Elijah Marshall, of Windsor. Hanchett's voice is said to have been heard above the din of battle animating his comrade in these words: "Walk up, Marshall; our mothers are at home praying for us, and the enemy can't hurt us." Theophilus Hide, of Windsor, was among the killed, and Elijah Marshall and Daniel Rice were taken prisoners.

Several Windsor men participated on the night of the memorable 4th of March, 1776, when the Heights of Dorchester were so secretly fortified, and when the works were "raised with an expedition equal to that of the genii belonging to Aladdin's wonderful lamp." As General Howe himself expressed it, "It must have been the employment of at least twelve thousand men. I know not what I shall do; the rebels have done more in one night than my whole army would have done in months." Sergeant Thomas Hayden was at Roxbury when the fortifications were thrown up, and, being an architect and builder, is said to have constructed some of them. There were also present Hezekiah Hayden, Lemuel Welch, Nathaniel

Thos. Hayden

Hezekiah Hayden

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and after Sometime appeared Inclined to undertake it, whereupon Some of his Relations to Dissuade him from it Laid before him the Dangers of his own Life and the Great Loss his family would Sustain if he should miscarry. He answered

"'I can Leave my Family with the Divine Providence, and as to my own Life Since it is not Left with man to Determine the time or place of his Death I think it not best to be anxious about it. The Great thing is to Live and Dy in our Duty. I think the War is just and my Call is Clear. Somebody must venture and why not I, as well as another.' So he took out his commission and Proceeded to fill up his Compiny, and there appeared such a Readiness to serve under him that he said he thought he could have made up his Compiney in [his] own Town.

"He was att the Takeing of Boto Chico, from which fort two Days after he wrote a chearful Letter to his Wife Expressing his Great Hopes of Takeing the Town of Carthagena and thereby finishing the Expedition and opening a way for his Return.

"Butt soon after this he was Taken Sick and Languished untill the fifth of May. When he had almost Completed the thirty fifth year of his age, he not far from Jamaica Departed this Life and wee shall see his face no more untill the Sea gives up the Dead that are in it.

"He hath Left his antient mother to Lament the Death of this her only Son. His own Widdow with seven small Children, one att her Breast, a Family to mourne under this heavy Bereavement and Combat with the Difficulties of an unquiet World."[1]

[1] Stiles's History of Windsor, p. 331.

Lamberton, and Increase Mather. When mustered on the 21st of April, 1775, there were twenty-three Windsor men under Captain Nathaniel Hayden's command who began their march to Boston; and afterward there were many Windsor men among the ten thousand soldiers of Connecticut who were called to service in New York in August, 1776.

> "Hezekiah Hayden enlisted into the army about the 1st of January, 1776, and served as a private soldier. He was taken prisoner on the 27th of August, 1776, at the battle of Long Island, and died of starvation on board the prison-ship, after having disposed of everything in his possession, even to his sleeve-buttons, to purchase of his keeper food enough to sustain life. He was a native of Windsor, and much respected and esteemed by his neighbors. . . .
>
> "Nathaniel Lamberton died on board the prison-ship November 9. William Parsons died November 9, in captivity, at New York. Elihu Denslow died September 9, in camp, at New York. Captain Ebenezer Fitch Bissell, Sr., was one of those who endured the horrible cruelties of the imprisonment in the Jersey prison-ship. He was accustomed to relate with much feeling the sufferings which he witnessed and experienced at that time. He sent home to his family for money. Silver was extremely scarce, and by dint of hard scraping, borrowing, and pledging, they succeeded in sending him some. But it never reached him, having probably found its way to the pocket of some greedy British official. His wife (whose maiden name was Esther Hayden) was vigilant in her endeavors to send articles for his comfort and relief, and once succeeded in visiting him in his captivity.[1]
>
> "Samuel Wing and his son Moses were present at the retreat from New York, as was also Jabez Haskell, who was then acting as nurse to the sick soldiers. Having through some neglect received no orders to retreat, they were left behind, and finally escaped in the very face of the advancing British. . . . Daniel Gillet, Jerijah Barber, Oradiah Fuller, Elisha Moore, Watson Loomis, were drafted, and served in New York and Westchester in August and September."[2]

Joseph Marsh died August 15, at Meriden, coming from camp at New York. "The great number of the drafts had seriously interfered with the agricultural interests of the town, and the crops were scanty and insufficient for the winter's supply. Nearly all the able-bodied men of Windsor were absent in the army, and labor was so scarce that the harvests of 1776 were literally gathered by the women and children." The leaden weights of every clock in town were melted down and run into bullets.

In the year 1777, when enlistments for three years or during the war were asked for, bounties were paid by the town and voluntary subscriptions made for those who would enlist, and their families were supplied with necessaries in their absence by a committee appointed for that purpose. Though heavily burdened with taxation, both old and young entered into the spirit of the time. When in April the reported attack of the British on Danbury reached Windsor, many were ready to respond to the call. Mr. Daniel Phelps, a man of more than threescore years and ten (grandfather of the late Deacon Roger Phelps), and the late Deacon Daniel Gillet, a few years his junior, started for the scene of action.[3]

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[1] The sword of this gallant officer was owned by the late Mrs. Fanny L. Bissell.

[2] Stiles's History of Windsor, pp. 394–396.

[3] "Each was mounted, and carrying a musket, hastened forward only to meet the returning volunteers, who told of the burning of Danbury and the retreat of the British. The old

In October a detachment of eleven men of Ensign David Barber's company, of Windsor, in Lieutenant-Colonel Willey's regiment, was ordered to Peekskill. Their names were Ensign David Barber, Sergeant Martin Pinney, Sergeant Alexander Griswold, Corporal Zephaniah Webster, Drummer Joseph Holcomb, Timothy Cook, Gideon Case, Abel Griswold, Elisha Marshall, Oliver Phelps, and Benjamin Moore.

David Barber Captn

Roger Enos, of Windsor, was colonel of one of the regiments raised in 1777–1778, and was stationed in the southwest part of the State; and in the year following, Elijah Hill, Judah Pinney, and Joseph Holcomb, of Captain Barber's company, were in garrison at West Point.

Roger Enos

During the massacre at Wyoming, Mrs. Azuba (Griswold) Perkins, a daughter of Windsor, barely escaped with her two children from the savages who had murdered her husband. She afterward lived and died in Poquonnock. Dr. Elisha N. Sill was also one of the survivors of this massacre.[1] Within the recollection of those now living, in nearly half the houses north of the Farmington there lived some old man who had been a soldier in the Revolutionary War, and the pension-rolls contained more than fifty Windsor pensioners. A carefully compiled list of the soldiers in the Revolutionary army who were natives of or enlisted from the town of Windsor was made by Dr. Stiles from State archives, official returns, and private letters. The list contains three hundred and thirty-four names. One of these, Mr. Daniel Bissell, Jr., accepted the perilous duty to which he was appointed by General Washington, as spy within the British lines. In furtherance of this purpose he allowed himself to be entered and published in the official returns as a deserter from the American army. He had served with credit at White Plains, at Trenton, and at Monmouth, being slightly wounded at the latter place. The duty for which he was selected in the summer of 1781 was to

Elisha N. Sill

Danl Bissell Jnr

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man sighed that he could not get 'one shot at the Red Coats.' But turning back he reached a ferry where numbers of impatient riders were waiting their turn, who with one consent declared that their rule should not apply to the old man, and the old man's plea took his companion with him. Late that night they reached the house of a friend, where the weary old man, in utter exhaustion, laid him down and died, and the younger volunteer returned to his home alone." — Stiles's *History of Windsor*, p. 398.

[1] Stiles's History of Windsor, pp. 380–400.

furnish General Washington information as to the enemy's force and plans in New York City and on Long Island. We have the account of his enterprise in his own affidavit, sworn to on the 7th of January, 1818, at Richmond, Ontario Co., New York,[1] and copies of original documents in the War Department at Washington, attested by the secretary, John C. Calhoun, Dec. 5, 1820. He received the Honorary Badge of merit, given only to the author of any singularly meritorious action, — "to wear on his facings over the left breast the figure of a heart in purple cloth or silk edged with narrow lace or binding," and a certificate, of which the following is a copy: —

> "I, George Washington, Commander-in-Chief of the American Army, &c., &c., &c.
>
> "To all persons to whom these presents shall come sendeth Greeting:
>
> "Whereas, it hath ever been an established maxim in the American service, that the Road to Glory was open to all, that Honorary Rewards and Distinctions, were the greatest Stimuli to virtuous actions, and whereas Sergeant Daniel Bissell of the Second Connecticut Regiment, has performed some important service, within the immediate knowledge of the Commander-in-Chief, in which his fidelity, perseverance and good sense, were not only conspicuously manifested, but his general line of conduct throughout a long course of service, having been not only unspotted but highly deserving of commendation.
>
> "Now, therefore, Know Ye, that the aforesaid Sergeant Bissell, hath fully and truly deserved, and hath been properly invested with, the Honorary Badge of Military Merit, and is entitled to pass and repass all Guards and Military Posts, as freely and as amply as any Commissioned Officer whatever; and is further Recommended to that Notice which a Brave and Faithful Soldier deserves from his Countrymen.
>
> "Given under my hand and seal, in the Highlands of New York, this Ninth day of May, A.D. 1783.
>
> [L.S.] (Signed) GEORGE WASHINGTON.
> (Registered) JONATHAN TRUMBULL, *Secretary.*"

Of those who belonged to the order of Cincinnati, organized at the close of the Revolution, and somewhat similar in its purpose to the Grand Army of the Republic, were the following belonging to this town: Major Abner Prior, Lieutenant Martin Denslow, Sergeant Timothy Mather, Lieutenant Cornelius Russell, and Lieutenant Samuel Gibbs.

In the War of 1812 Windsor was agitated sufficiently to organize a volunteer company, which was called into service at New London. It numbered about sixty-five men, under Captain Blanchard.

During the war for the preservation of the Union the sum appropriated and paid out by the town amounted to about twenty-five thousand dollars. The number of soldiers enlisted who claimed Windsor as their residence was one hundred and eighty-eight. Of these, ten died during the war, eight were discharged for disability, three died of wounds, seven were wounded and survived, two were killed in battle, and one was reported missing in action; four deserted after being mustered in, and thirteen deserted during the recruiting service. Twenty-five Union soldiers now lie buried in the old cemetery, and ten in the cemetery at Poquonnock. Many who enlisted from this town were in the Twenty-second Regiment, which was stationed at Minor's Hill, near Washington, and were not engaged in any of the battles of the war. Prominent among the monuments in the cemetery is that of General William S. Pierson, whose patriotism, zeal, and enthusiastic devotion to the Union will be long and lovingly remembered by Windsor's sons.

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[1] Preserved by Dr. D. Bissell, his son. See Stiles's History of Windsor, pp. 408-415.

Mr. John Brancker was the first schoolmaster of Windsor who is named in the records. In 1656–1657, the town voted that five pounds should be paid him "towards his maintenance of a school." Four years later Mr. Cornish was voted £4 10*s.* for discharging the same duty. The first mention of a school-house is in 1666–1667, so that previously a school must have been taught at some private house. In 1672 the town must have contained a hundred families; for in April of that year Windsor was fined five pounds for not maintaining a grammar school, and the fine was paid over to the Hartford grammar school. In 1674 Mr. Cornish was to receive £36 per year, and the children were required to pay five shillings per quarter. When John Fitch went to fight the Indians at the time of King Philip's War, in 1673, he made his will, giving all his property, after his debts were paid, "for the promoting of a school here in Windsor." His property was inventoried at about forty pounds, and his debts little more than a quarter of that sum. In 1679 Captain Clarke kept school for a year, six months on each side of the rivulet, receiving £40 for this service combined with attending to other town business. Ten years later there were two school-teachers, Mr. Cornish and Mr. John Loomis, the former receiving thirty shillings and the latter fifty shillings.

In 1698 school was maintained three months on the east side of the Connecticut and nine months on the west side, this latter period being divided equally to the north and south side of the Farmington. Lieutenant Hayden and Lieutenant Matthew Allyn were the committee who "agreed with Mr. Samuel Wolcott to keep a reading, and writing, and cyphering, and grammar school for one full year, to take none but such as are entered in spelling, for thirty-five pounds in country pay, or two-thirds of so much in money."

April 14, 1707, liberty was granted to the inhabitants on the north side of the Rivulet to set up a school-house on the meeting-house green upon their own charges, and the same liberty was granted to the inhabitants on the south side. The first schoolmistress was Miss Sarah Stiles in the year 1717. In 1723 Windsor was divided into two school districts, one embracing the north and the other the south side of the Rivulet, in 1784 into three districts, and in 1787 into four districts.

The old academy building, built mostly by subscription in 1798, stood on the green at the north end of Broad Street. It was here that some who have become prominent men in the country received their early education. Janitors in those days were not known. The scholars "took turn" in building the fire and sweeping the school-room. In 1802 it was "voted, that the committee be empowered to exclude any scholar that shall not carry his share of wood for use of the said school."

The present academy building, or Union school-house, was built in 1853. At that time Mr. Henry Halsey (committee) solicited subscriptions from those early associated with this school, and the following

James C. Loomis

names of those who responded will show the prominent positions of its graduates: The Hon. E. D. Morgan, of New York; General F. E. Mather, of New York; H. B. Loomis, Esq., of New York; the Hon. James Hooker, of Poughkeepsie, New York; the sons of the late Levi Hayden, of Charleston, S. C., and New York; the Hon. James C. Loomis, of Bridgeport, Conn.; General William S. Pierson, then of Sandusky, Ohio; R. G. & F. A. Drake, of Hartford, and Columbia, S. C.

The present Union school fund amounts to $2,080, derived in part from a legacy of John Fitch in 1675, and from Abraham Phelps in 1728, but chiefly from the gift of Captain Benoni Bissell in 1761, whose monument bears the inscription: "Erected by the First Society of Windsor in Grateful Remembrance of his generous Gift for the support of their School."

There are at this time one high school and ten school districts in the town, and fourteen school departments. There are 695 children enumerated between the ages of four and sixteen years. The annual appropriation from town treasury in 1884 was $5,000; from school fund and State appropriations, $1,563.75; from town deposit fund, $199.90; from Union school fund, $124.80, — making a total of $6,888.45. The total receipts from all sources, including district taxes, were $10,261.61, and the total expenditures, $9,949.72.

The Young Ladies' Institute is a private enterprise established in 1867 by the Hon. H. Sidney Hayden. It consists of two buildings, — a large house on Broad Street for the boarding pupils and teachers, and also a building on Maple Avenue containing the school-room proper and the Seminary Hall. It has been conducted from its first establishment by Miss Julia S. Williams as principal, and Miss Elizabeth Francis as assistant, with an efficient corps of teachers. The average number of scholars is about sixty.

In 1874 James C. Loomis, Hezekiah B. Loomis, Osbert B. Loomis, H. Sidney Hayden and his wife, and John Mason Loomis were constituted a corporate body by the name of the Loomis Institute. This Institute is designed for the gratuitous education of persons of the age of twelve years and upwards, and is to be located on the original homestead of Joseph Loomis on the Island, near the place of the original settlement of Windsor.

This homestead is situated on elevated ground on the west bank of the Connecticut River, and commands an uncommonly fine view of the river and valley. Since the death of Joseph Loomis this site has always been in the possession of some one of his lineal descendants to the present time. It is the design of the corporators to do what they can to endow this institution; and in this they look for the co-operation of all the Loomis family, that the institution may become a lasting monument to the memory of Joseph Loomis.

The subject of a ferry across the Connecticut was agitated in 1641; but the first positive action appears in the contract made by the General Court in January, 1648–9, when "John Bissell undertakes to keep and carefully to attend the Ferry[1] over the Great River at Windsor for the full term of seven years," after which the lease was renewed by himself and his successors of the Bissell family down to 1677. The ferry soon after that reverted to the town. The Rivulet ferry so frequently mentioned in the town records was continued until 1749, when the first bridge (made free) was built across the Tunxis. In 1762, when it became necessary to rebuild the Rivulet bridge, it was done by a lottery of £250 authorized by the Assembly. This bridge was half destroyed by a freshet in 1767, and entirely carried away in 1782. A bridge and causeway were erected in 1794, and another bridge in 1833, which was destroyed by the freshet of 1854. Then the present bridge was erected.

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[1] Colonial Records, vol. i. p. 174; Stiles, p. 462.

Near by, on the Palisado Green, was the centre of trade in Windsor's early days, and the merchants of that time carried on extensive trade with English ports and the West Indies. Before the bridge was built across the Connecticut at Hartford, the Farmington Rivulet here was alive with shipping; half a dozen coasting-vessels at a time and an occasional English or West India ship were seen. The principal merchants were Henry and Josiah Wolcott, Michael Humphrey, Captain Newberry, George Griswold, Matthew Grant, and in later days the widely known firm of Hooker & Chaffee, and that of Captain Nathaniel Howard and Major William Howard. In the north part of the town, near Hayden Station, was Matson's store, doing a large business. Half a mile below was Master John Hayden's ship-yard, and there was another ship-yard at the Rivulet ferry.

The village inn was a noted institution of the olden time, when the old stage-coach rolled along between Hartford and Boston. There was the old Loomis Tavern, on the west side of Broad Street, and the Hayden Tavern, kept by Sergeant Samuel Hayden at the house now occupied by the family of the late Levi Hayden. At the latter place still stands an ancient oak, under the shade of whose widespreading branches Chief Justice Ellsworth is said to have whiled away his leisure hours with the men of his time. Near the chief justice's house itself there stood a few years ago an old cedar-tree, said to have been one of the original forest trees, noted as the huntsmen's rallying-place. This tree was blown down in November, 1877, and many much-prized mementos have been manufactured from its fragrant wood.

Pickett's Tavern, also near Hayden station, and the oak known as the Old Smoking-Tree, cut down by some vandal hand, are associated with the cheer of ancient time. The stately elms on Broad Street Green were set out in 1755.[1]

The Old Mill, owned by the late Colonel James Loomis, on the site where Mr. Charles F. Lewis's mill now stands, was one of the oldest institutions, and is said to have been the first grist-mill in Connecticut People resorted to it from all the towns about, even as far as from Middletown. It is called sometimes the Old Warham Mill, as Mr. Warham was undoubtedly its first owner.

The population of Windsor, according to the last census, is 3,056. In the whole town, embracing Poquonnock and Rainbow, there are two

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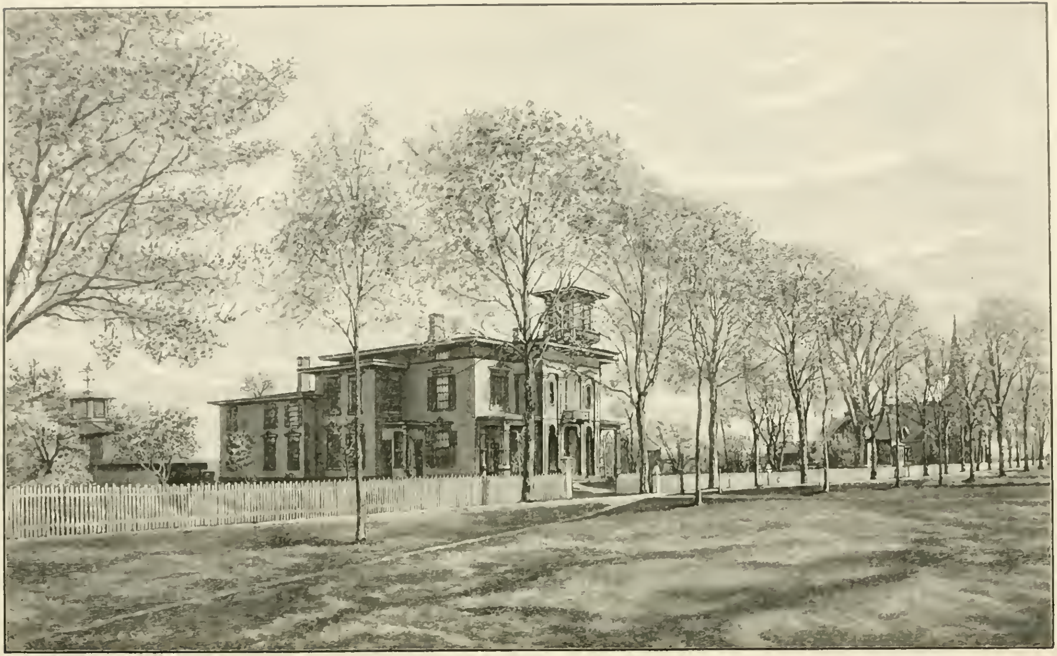
[1] These were set out by one who afterward fell from his respectable position in society, and was twice publicly whipped at two of his own trees, which he afterward cut down. When intoxicated he often threatened to destroy the rest, but was always "bought off by old Squire Allyn with a cord of wood and some cider." The date of erection, inscribed on a small iron plate, is placed on one of the trees opposite the residence of the Hon. H. Sidney Hayden.



Residence of Judge H. Sidney Hayden.

Grace (Episcopal) Church.

VIEW OF BROAD STREET.

town-halls, two grist-mills and saw-mills, three blacksmith's shops, ten stores, seven churches, twelve school buildings, and two hotels. In the Centre are the Best Manufacturing Company, making cigars and tobacco, and the Spencer Arms Company. The latter, in a building two hundred feet long by fifty feet wide, makes the noted Spencer gun. Windsor continues to be mostly an agricultural community, though there are several residents who do business in Hartford. Within a comparatively recent period streets and avenues have been laid out, and about thirty new buildings erected. The Hon. Judge H. Sidney Hayden has succeeded in the enterprise of supplying the village with the purest of water from the Crystal Springs, which are on a high elevation west of the centre, and have a running capacity of fifteen thousand gallons a day. They have never failed during the severest drought. He has also laid separate pipes from the large factory pond, which is abundant for manufacturing purposes, and furnishes an unfailing supply in case of conflagration. This individual enterprise resulting successfully in so great a public benefit, and paying but a low rate of interest to the projector, is duly appreciated. Ice-houses have been erected near the pond, and individuals who formerly stored their own ice now prefer the convenient supply furnished by the ice-men. Windsor is but twelve minutes' ride by railroad from Hartford, and there are fourteen or sixteen trains stopping here each day.

The portion of the town of Windsor now known as Poquonnock was probably settled about the year 1649, as at that date we find[1] that Thomas Holcomb, John Bartlett, Edward, Francis, and George Griswold[2] had all removed to that locality, and the Court, "taking into consideration the many dangers that their families are in and exposed unto by reason of their remote living from neighbors, and nearness to the Indians, in case they should all leave their families together without any guard," exempted "one soldier of the forementioned families from training upon every training-day, each family aforesaid to share herein according to the number of soldiers that are in them, provided that man which tarries at home stands about the aforesaid houses upon his sentinel posture."

The Second Society of Windsor, usually called Poquonnock,[3] is an important manufacturing village situated on the Farmington River, which in early times was navigable up to this point. The graceful bend of this river has been named Rainbow, and at that place the Rainbow Mills are situated. Here we touch an incident in the life of the eminent Bishop Griswold,[1] who suffered pecuniary embarrassments growing out of the operations of his brother Roger, who about the year 1803 conceived the scheme of building at the bend of the Farmington River what he termed the Rainbow Mills. This scheme, which seems to have been a family enterprise, was advised against by the Bishop, but at last his consent was obtained. Roger was a man of much mechanical ingenuity, and was sanguine as to the result. "The dam was constructed; the mills were built, and operations were commenced. But a great freshet on the river occurred soon after, which did much damage to the works, swept away the embankment, carried off a large quantity of kiln-dried grain, and thus put Mr. Griswold to serious loss."[2] This water-power has since been improved, to the advantage of manufacturers. Here are the two paper-mills of Messrs. Hodge & Co.

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[1] Stiles, p. 52.

[2] "On the list of the names of the settlers of Windsor appear those of *Edward* Griswold, Humphrey Pinney, and Thomas Holcomb, who probably were among those who accompanied Mr. Warham from Exeter to Nantasket in 1630. They were the ancestors of the Griswold, Pinney, and Holcomb families who afterwards removed from Windsor to Simsbury, and whose descendants are still living in that and the adjacent towns. The *Edward* Griswold whose name appears on the town records of Windsor in 1640 may have been a *son* of Bishop Griswold's ancestor from England, *Matthew* Griswold; and if so, it becomes even probable that this ancestor was one of the company who came over from Exeter with Mr. Warham in 1630." — Dr. STONE's *Life of Bishop Griswold*, p. 18.

[3] "The Indian name Poquonnock, variously spelled, denotes 'cleared land,' that is, a tract from which the trees or bushes had been cleared, to fit it for cultivation. See J. H. Trumbull's 'Indian Names in Connecticut' (1881), p. 54. In 1882 Mr. C. B. Tourtelle, postmaster of Poquonnock, made a list of *forty* different ways of spelling the name on letters received at his office in the past twelve months." — *Hartford Daily Times*, Feb. 20, 1882.

Here is the property which has for years been called the Congress Mills. The main buildings are two stories high and forty-five feet by two hundred feet upon the ground. These were first erected in 1838, and rebuilt in 1866. The business firm name is the Springfield Paper Company, of which William L. Bidwell is treasurer. The capital stock is $50,000. It manufactures white and colored printing-papers, and special goods of that description, having a working capacity of three thousand pounds per day. The weight of materials handled each year is about two thousand tons.

Rainbow has one church of the Baptist denomination, a neat Gothic structure built of wood, with slate roof.

A fine town-hall has recently been constructed at Poquonnock at a cost of about ten thousand dollars.

The mills of the Hartford Paper Company are at Rainbow and Poquonnock. The capital stock is $150,000. The hands employed number forty-eight men and thirty-five women; total, eighty-three. They manufacture paper of various kinds. The capacity of the mills is nine thousand pounds of these papers per day; and if confined to book-papers, it would be eleven thousand pounds per day. The Rainbow mill was erected about thirty years ago, and the Poquonnock mill in 1870–1871. The property has cost the company $180,000.

In 1873 Austin Dunham & Sons, of Hartford, started the business of manufacturing worsted yarn in the old stone mill called the Tunxis Mill, at Poquonnock. It is a building seventy-five feet by forty feet, with four stories. In the summer of 1875 they found it necessary to erect a brick building one hundred and fifty feet by thirty-five feet, and four stories high. This sufficed until the year 1880, when their business had increased to such an extent that they found it necessary to take in the Poquonnock mill. The latter had been used up to this time as a woollen mill, and was erected in 1865,—the main mill one hundred feet long by forty-one wide, and four stories, with an ell eighty-four feet long by thirty-two wide, and five stories.

The Tunxis Worsted Company, which comprises these interests to-day, was formed July 1, 1880, with a capital of $162,000. Its object is to manufacture all kinds of worsted yarns, and prepare and sell combed wool, for worsted-spinners. Their production last year (1881) was: worsted yarns made, 291,295 pounds; combed wools sold, 148,749 pounds. The company employs about two hundred and sixty hands.

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[1] "Edward and Matthew Griswold (brothers) came to Windsor with the Rev. Mr. Huit, 1639. Edward removed to Hammonasset (Killingworth), but left sons at Poquonnock. Matthew settled at Lyme."—JABEZ H. HAYDEN.

[2] Dr. Stone's Memoir of Bishop Griswold, pp. 95, 96.

The raising of fish has become a work of great public importance, and the works of the Fenton Trout Breeding Company and State Fish Hatcheries are located at Poquonnock. Henry J. Fenton is superintendent. Mr. Fenton made his first efforts at fish-breeding in 1872, and, though baffled by many difficulties and losses, succeeded at last, by following the Seth Green principle of hatching, in placing his business upon a secure and lucrative basis. In June, 1879, by order of the fish commissioners of the State of Connecticut, there were hatched and distributed at this place various kinds of fish, and in the fall of that year salmon-eggs were received, which were hatched very successfully and distributed. At the request of Professor Thacher, of Yale College, Mr. Fenton tried the experiment of hatching lamprey eels. For two years his labor was unsuccessful; but in the spring of 1880, the third year, he succeeded in this hitherto doubtful experiment. The company in 1881 hatched six hundred thousand salmon for the State, and furnished two hundred and seventy-seven thousand brook-trout fry. It has now three hatching-houses, with a capacity of two million eggs.

Roger Wolcott, Governor of Connecticut, was born in Windsor, Jan. 4, 1679. He was one of the most noted men of his time. At the age of twenty-one he established himself on the east side of the Connecticut River, and biographical notices of the Wolcott family will be found under the head of East Windsor.

Roger Wolcott

Henry Wolcott, the emigrant, came to Windsor with Mr. Warham's company in 1635, and his name stands first on the list of the early inhabitants. He was elected a magistrate or assistant in 1643, and thenceforward during life was annually re-elected to that office. In 1640 he made a visit to England. His life was one of great usefulness and honor. He died May 30, 1655. In the cemetery at Windsor his monument may still be seen. It is of brown stone, arched, and was made by his son-in-law, Matthew Griswold. The inscriptions concerning himself and wife are on opposite sides, as follows: —

"Here vnder lyeth the body of Henry Wolcot sometimes a Maiestrate of this Ivrisdiction who dyed ye 30th day of May

Anno { salvtis 1655.
ætatis 77."

"Here vnder lyeth the body of Elizabeth Wolcot who dyed ye 7th day of Ivly

Anno { salvtis 1655.
ætatis 73."

Roger Ludlow was one of the principal men of Connecticut, and his name often occurs in our early history. He has been honorably styled the "Father of Connecticut Jurisprudence." He was a lawyer by profession, of a good family, who resided in Dorchester, England.

He was a brother-in-law of Endicott,[1] whom he is said to have rivalled in ardor of temperament. He was remarkable for his talent, and also for his ambition and impetuosity. At the last General Court of the company in England, Feb. 10, 1630, he was chosen as assistant in the place of Samuel Sharp, who had the year before come to Salem. He was one of the founders of Dorchester, and was selected as most suitable to join that colony, that his counsel and judgment might aid in preserving order, and founding the social structure upon the surest basis. He embarked with Mr. Warham and his company at Plymouth on the 20th of March, 1630, and after his arrival in America entered upon his duties as a member of the Court of Assistants. This office he held for four years following. One trait of his character becomes prominent in the following incident, which occurred at a meeting of the governor and assistants in Boston, May 1, 1632: —

> "After dinner, the governour told them that he had heard, that the people intended, at the next General Court, to desire that the assistants might be chosen anew every year, and that the governour might be chosen by the whole court, and not by the assistants only. Upon this, Mr. Ludlow grew into a passion, and said, that then we should have no government, but there would be an interim, wherein every man might do what he pleased, etc. This was answered and cleared in the judgment of the rest of the assistants, but he continued stiff in his opinion, and protested he would then return back into England." [2]

The governor and assistants were chosen anew, however, at the next meeting of the General Court, and Mr. Ludlow was re-elected among the rest; he was chosen again the next year. In 1634 he was elected deputy-governor, and also made overseer of the fortifications on Castle Island, and one of the auditors to adjust the accounts of Governor Winthrop's administration. By natural rotation he should have been chosen governor in 1635. But his complaints had injured him in popular estimation. He protested that the election of Governor Haynes was void, because the election was arranged and managed by the deputies, who had previously to the meeting agreed upon the candidate. This caucus arrangement he regarded as nullifying a free election. His views, however, were not entertained, and he received the rebuke of being left out of the magistracy altogether. A few weeks after this event he joined the company through the wilderness to Windsor, and for nineteen years thereafter Connecticut had the benefit of his talent, activity, and usefulness. Massachusetts still continued to value his merits; for, six months after his departure, he was named in the commission for Connecticut, and placed at the head of the magistracy constituted by that instrument. He was almost always present at the meetings of the commissioners, and took important part in the proceedings. Necessity compelled him to be at home when the expedition started against the Pequots; yet afterward we find him in the pursuit, when they were routed, through Menunketuck and Quinnipiac to Sasco, or the Pequot Swamp. He was elected magistrate when the government was reorganized in May, 1637, and re-elected in 1638. A principal framer of the constitution of 1639, he was the first who was elected deputy-governor under that instrument. He was also deputy-governor in 1642 and in 1648; and during the intervening years he was annually chosen magistrate. In the years 1648–1651, and 1653, he was one of the commissioners from Connecticut to the United Colonies. In April, 1646, he was desired by the General Court "to take some paynes in drawing forth a body of Lawes for the government of this Common welth, & present them to the next General Court." This important work was not completed before 1650, when, at the May Court, "the country orders" — since called "Mr. Ludlow's code" or "the code of 1650" — were "concluded and established."[1]

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[1] Savage's Winthrop, vol. i. p. 28, note 2.

[2] Ibid., p. 74.

He resided in Windsor about five years, and afterward removed to Fairfield. There he remained until the spring of 1654, when he removed with his family to Virginia. He was led to take this step because the colony of New Haven having refused to furnish troops for the defence of Stamford and Fairfield, these towns raised troops for their own defence, and appointed Roger Ludlow commander-in-chief. Their conduct was regarded as reprehensible and seditious. Robert Basset and John Chapman were charged with "fomenting insurrections," and were treated as leaders of the enterprise. Ludlow regarded these accusations as aimed against him, for he was the principal man in that region. Rather than make concessions, he preferred to leave the colony whose displeasure he had incurred. The citizens of Fairfield had no seditious intent, and their arming themselves was simply an act of self-preservation; and the proud and sensitive spirit of Ludlow could not endure the public censure. On the 26th of April, 1654, he embarked at New Haven, with his family and effects, for Virginia, where he may have passed the remainder of his days in obscurity, or fulfilled the intention, hastily expressed on a former occasion, of "returning back to England."

John Mason, the renowned conqueror of the Pequots, major of the forces of the Connecticut colony, was the most celebrated military man of his time. He was born in England in the year 1600. Bred to arms in the Netherlands under Sir Thomas Fairfax, he had attracted the favorable notice of that general by his abilities and courage during his service as a volunteer. He was of the original company who came over with Mr. Warham to Dorchester in 1630, and among the first who removed to Connecticut in 1635 and aided in founding the town of Windsor. After the Pequot War he removed to Saybrook, at the request of its settlers, for the defence of the colony, and thence he removed to Norwich in 1659. For more than thirty years he was major of the colonial forces, and between 1660 and 1670 he was deputy-governor of Connecticut. He was also a magistrate from 1642 to 1668. His account of the Pequot War, prepared at the request of the General Court of Connecticut, was published by Increase Mather in 1677, and more accurately, with an introduction and notes, by the Rev. Thomas Prince, Boston, 1736. In person he was tall and large in form, "full of martial bravery and vigor," of a stern, energetic, but not headlong disposition, of a moral and religious character. "His life and conversation were of the Puritan stamp, without ostentation, and above reproach." He died in Norwich in 1672.

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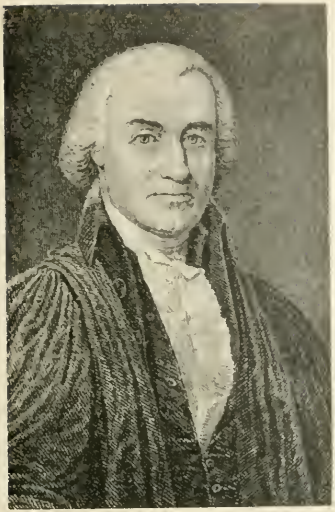
[1] Colonial Records, vol. i. p. 509, note.

Oliver Ellsworth, LL.D., son of William and Mary Ellsworth, an eminent statesman and jurist, was born in Windsor, March 24, 1746–7. He graduated at the College of New Jersey in 1766. He was admitted to the bar in 1771, and soon became one of the most eminent legal practitioners of the colony. In 1777 he was chosen a delegate to the Continental Congress, and he was a member of the council of his native State from 1780 to 1784, when he was appointed a judge of the Superior Court. In 1787 he was elected to the convention which framed the Federal Constitution, and was afterward a member of the State convention which ratified that Constitution. Chosen one of the first senators of the United States from Connecticut, he continued in the Senate from 1789 to 1796, when he was nominated by Washington chief justice of the Supreme Court of the United States, as the successor of Jay. Having a peculiar style of condensed statement, logical and argumentative in his mode of illustration, and following a most lucid train of analytical reasoning, he presided over that court with great distinction. His opinions, given in clear and felicitous language, were marked by sound legal and ethical principles. In 1799 he was appointed by President Adams envoy extraordinary to Paris; and with his associates, Davie and

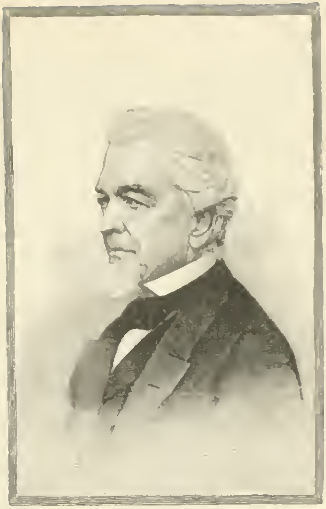
OLIVER ELLSWORTH AND WIFE.

(After the Painting by R. Earle, 1792.)

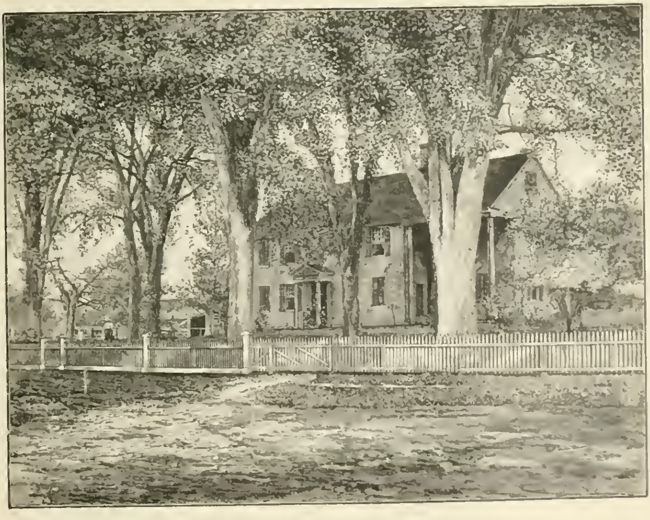


HON. OLIVER ELLSWORTH.

(FROM A PORTRAIT IN "THE MAGAZINE OF AMERICAN HISTORY," BY PERMISSION.)



GOV. WILLIAM W. ELLSWORTH.



THE ELLSWORTH HOMESTEAD.

Murray, he successfully negotiated a treaty with France. Having accomplished this, his health being seriously impaired, he visited England, where he sought to avail himself of the benefit of its mineral waters. In 1800, while in England, he resigned the office of chief justice. After returning home to his native State, he was once more elected a member of the council. In 1807 he was chosen chief justice of the State, but on account of his health was obliged to decline the office. He continued to be a member of the council, however, until the close of his life. He died in Windsor, Nov. 26, 1807, aged sixty-five years, "greatly regretted, as in his life he had been admired for his extraordinary endowments, his accomplishments as an advocate, his integrity as a judge, his patriotism as a legislator and ambassador, and his exemplariness as a Christian."

John Milton Niles,[1] an editor, author, politician, and statesman of eminent ability and long and varied public service, was born on the 20th of August, 1787, in that part of Windsor called Poquonnock. Though not enjoying the privilege of collegiate advantages, he pursued a course of systematic and laborious study, so that few men of his time were more conversant with history, better understood the science of government, or had more deeply investigated the political and civil institutions of our own and other countries. In 1817 he established the "Hartford Times," and for several years was the exclusive editor of that journal. In 1821 he was appointed an associate judge of the county court, which office he held for eight years. In 1826 he represented Hartford in the General Assembly. Appointed postmaster at Hartford in 1829, he resigned on receiving from Governor Edwards the executive appointment of senator in Congress, to fill the vacancy occasioned by the death of Nathan Smith; and the appointment being afterward confirmed by the legislature, he was United States senator from Connecticut until March, 1839. He was the Democratic candidate for governor in 1839, and again in 1840. In the latter year he was appointed postmaster-general by Mr. Van Buren, and retired with that President in 1841. In 1842 he was re-elected to the Senate of the United States, and held the office until 1849, when he relinquished official life. At the age of sixty-eight he projected the establishment of a new daily paper and the organization of a distinct Republican party, and established the "Hartford Press" in February, 1856. He died on the 31st of the following May, in the sixty-ninth year of his age. He spent the years 1851–1852 abroad, in visiting the various countries of Europe. He acquired by industry and economy a handsome estate, and besides numerous legacies to individuals, he bequeathed $20,000 in trust to the city of Hartford as a charity fund, one half the income of which was to be devoted to the purchase of fuel for poor people, the other half to be added to the principal until it should amount to $40,000, and then the entire income to be devoted to the purchase of fuel as aforesaid. The fund amounts to $40,000, and is held in trust by the city of Hartford.

William Wolcott Ellsworth, for many years judge of the Supreme Court of the State of Connecticut, was the third son of Oliver Ellsworth, second chief justice of the United States. He was born Nov. 10, 1791, at Windsor, where he received his early education. In 1806 he entered Yale College, and graduated in 1810. Having chosen the law as his profession, he began his legal studies at the celebrated law school at Litchfield, under the guidance of Judges Reeve and Gould, and continued them in Hartford, in the office of his brother-in-law, the late Chief Justice Williams. He was admitted to the bar in 1813, and the same year he married Emily, eldest daughter of Noah Webster, the great lexicographer. Establishing himself in Hartford, he proceeded to master his profession with great painstaking. It was his custom to write on blank pages of interleaved copies of elementary works all the new decisions in the American and English courts, and thus he kept himself informed of the exact state of the law on every point that might arise. He had a large and widely extended practice. In 1827 he was sent to Congress, where he continued five years, and then resigned in order to pursue his profession. During his whole career in Congress he was on the judiciary committee, and took an active part in preparing measures to carry into effect Jackson's proclamation against the nullification of South Carolina. He was one of the congressional committee to investigate the affairs of the United States Bank at Philadelphia, — a famous investigation in its day. He was a firm advocate of a moderate protective policy, and to him more than to any one else is due the just extension of the law of the copyright. His ablest speeches in the House were upon the judiciary, the tariff, the pension laws, and the removal of the Cherokee Indians. Returning to his home in 1834, he resumed the practice of his profession. In 1838 he was elected governor of the State, and held this office four successive years. Twice during his governorship he was offered an election to the United States Senate, but refused to be a candidate. He continued at the bar until 1847, when the legislature elected him a judge of the Superior Court and Supreme Court of Errors. He remained on the bench until his office expired by limitation of law when he reached the age of seventy years. Returning to the well-earned rest of private life, his interest in public affairs was unabated, and during the progress of the war the cause of the Union had no more earnest and determined supporter. An early professor of Christ, a member of the old Centre Church of Hartford, and from 1821 until his death a deacon, he took an active part in charitable, religious, and missionary enterprises. Rufus Choate, in a speech, alluded to him as a man of "hereditary capacity, purity, learning, and love of the law;" and added: "If the land of the Shermans and Griswolds and Daggetts and Williamses, rich as she is in learning and virtue, has a sounder lawyer, a more upright magistrate, or an honester man in her public service, I know not his name." He died at his residence in the city of Hartford, on the 15th of January, 1868, in the seventy-seventh year of his age.[1]

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[1] See the Hon. Gideon Welles's Communication to Stiles's History, pp. 725–727.

General William Seward Pierson was the eldest son of Dr. William Seward Pierson, and the fifth in direct descent from the Rev. Abraham Pierson, the first President of Yale College, whose father (also the Rev. Abraham Pierson) came to New England in 1640, and was pastor of the church at Southampton, Long Island, and afterward at Newark, New Jersey. General Pierson was born March 28, 1815, in Durham, where his father was resident physician. The death of Dr. Chaffee,

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[1] See Connecticut Reports, 1867–1868, vol. xxxiv., Appendix.

Windsor's old physician, occasioned the removal of Dr. Pierson in 1818 to this town (then esteemed one of the best fields of medical practice in the State). General Pierson received his early education and training for college in the schools of the town and the academies of Ellington and Guilford, and entered Yale College with the class of 1836, graduating with his class in regular course. After teaching a few months, he read law during 1837 and 1838 with Governor Ellsworth and at the Yale Law School, and in November of the latter year was admitted to the Hartford bar. In the following year he entered upon the practice of law at the New York bar, in partnership with Frederick E. Mather, Esq. A complete break-down of health, after a short period of service, compelled his retirement from active professional labors, for which he seemed eminently fitted by possession of a clear head, good powers of application, and a remarkable gift of persuasive speech; and he never resumed them. The revival of business and rapid development of the Western and Southwestern States a few years later, brought him into connection with various railroad and other business enterprises in that region; and for convenience in attending to these interests he established his residence in the city of Sandusky, Ohio. He was chosen mayor of the city in April, 1861, and in that capacity, as also by his personal influence, contributed largely to the support of the Government in its struggle with rebellion. When the Government selected Johnson's Island, in Sandusky Bay, as a post for Confederate officers prisoners of war, a special corps, known as the Hoffman Battalion, was organized of citizens of Sandusky to guard the post, and General Pierson was appointed its commander, with the rank of Major of Volunteers. He continued in command of the post until January, 1864. He was made lieutenant-colonel in 1863, and at the close of the war was breveted brigadier-general in recognition of his services. Shortly after his resignation of his command he returned to the family homestead in Windsor, which had come into his possession on the death of his mother in the preceding year; and the rest of his life was passed here in uneventful but very active attention to a wide range of business, both personal and in positions of trust as president, director, or adviser in various banking, manufacturing, insurance, and similar corporations. He died suddenly on the 18th of April, 1879, at Keene, New Hampshire, whither he had been called by the death of a relative.

Wm S. Pierson

General Pierson was identified with the history of Windsor, not more in his own person than as the representative of his father, Dr. Pierson, whose professional life here of more than forty years ranks him second to none for skill and success as a physician. And in these two lives Windsor adds to the record of names that adorn her history, another name fit to stand on the roll with the best of her sons born on the soil.

Nathaniel Hayden, son of Levi Hayden, was born in Windsor, at "Hayden's," Nov. 28, 1805. He was of the seventh generation from William Hayden the "first settler." He was the third child and oldest son of a family of eleven children. His boyhood was spent on the farm. At the age of sixteen he entered a country store, and at nineteen he entered the service of James Eyland & Co., of Charleston, South Carolina. Here his fidelity and ability secured him the confidence of his employers, and at Mr. Eyland's death he became the sole surviving partner, and continued the business until 1843, when he retired, leaving two of his brothers to succeed him. After remaining two or three years at the homestead he entered business again, this time in New York City. Then in 1858 he was made president of the Chatham Bank, and held the position fifteen years, when he retired to his native place, where he died, Feb 23, 1875. He was well read in the political history of his country, and actively opposed nullification when it was proposed in South Carolina, and prophesied ill from the compromise legislation of the time. As a banker in New York during the war he urged the fullest response to the Government's call for funds.

GRACE (EPISCOPAL) CHURCH, WITH PARSONAGE.

James Chaffee Loomis, the oldest son of James and Abigail Chaffee Loomis, was born in Windsor, April 19, 1807, and died Sept. 16, 1877. He graduated at Yale College in 1828. He married Eliza C. Mitchell, of New Haven, in 1833. She died in March, 1840, and in 1844 he married Mary B. Sherman, who now survives him. He resided in Bridgeport, where he was a lawyer of large practice, and president of the bar of Fairfield County. He was State senator in 1837, and at the time of his death was a member of the State Board of Education. He was an earnest and impressive debater, taking active part in the cause of good government and just administration of the law. Of three

Nathaniel Hayden

[illegible]

children, two died in childhood. His second son, James Sherman Loomis, died in October, 1867, in the twenty-first year of his age. He was a member of the Senior class at Yale College, and was a young man of rare promise, beloved by all who knew him, and lamented by a large circle of friends.

R. H. Tuttle

CONGREGATIONAL CHURCH ON MAIN STREET.

BUILT IN 1794.

CHURCHES OF WINDSOR.[*]

BY THE REV. GOWEN C. WILSON,

Pastor of the First Congregational Church.

The First Congregational Church of Windsor celebrated its two hundred and fiftieth anniversary March 30, 1880. Its beginning therefore antedates the birth of the colony of Connecticut by nearly two years. It was organized in Plymouth, England, after the members of the colony had gathered at that port, ready to embark upon the "Mary and John," which good ship sailed two weeks before the remainder of Governor Winthrop's fleet. These "West-country people," as the Governor calls them, were mostly from the parts about Dorchester where the Rev. John White, the father, or one chief promoter, of the enterprise preached; and doubtless it was through his influence, if not in part to avail themselves of his presence and aid, that they determined, unlike the other companies, to embody themselves in church state before crossing the ocean rather than afterward. An account of the proceedings is given by Roger Clap in his memoirs. He was one of the company, but not of the church at its organization. He says: —

> "These godly people resolved to live together, and therefore, as they had made choice of those two reverend servants of God, Mr. John Warham and Mr. John Maverick, to be their ministers, so they kept a solemn day of fasting in the new hospital in Plymouth, in England, spending it in preaching and praying, where that worthy man of God, Mr. John White, of Dorchester in Dorsetshire, was present, and preached unto us in the fore part of the day, and in the after part of the day, as the people did solemnly make choice of and call these godly ministers to be their officers, so also the Rev. Mr. Warham and Mr. Maverick did accept thereof, and expressed the same."

From this beginning the church has gone on until to-day without suspension or reorganization, worshipping together for two months on shipboard while crossing the Atlantic, then for five years or more in Dorchester, Mass., and now two hundred and forty-eight years in this place. New members joined them soon after their arrival in this country, one of whom, and perhaps the earliest, was Mr. Clap, who was then twenty-one years of age. He says: "After God had brought me into this country he was pleased to give me room in the hearts of his servants, so that I was admitted into the church-fellowship at the first beginning in Dorchester in the year 1630."

Though organized as a Puritan church, and not a Separatist, with a minister of the Established Church in England favoring and assisting the enterprise, yet, like the other churches in the Massachusetts Colony, they seem to have been practical Separatists in this country from the first. They retained no connection with the mother church. They had left England, says Milton, "to escape the fury of the bishops;"

and once here, they came to a better understanding with the church at Plymouth, and fraternized with them, as Salem had done before. Bradford, in his "History of Massachusetts," says: "Rev. Mr. Warham, of the church in Dorchester, expressed a desire to one of Plymouth Church in 1630, to be on friendly terms with that church and people; and he declared himself satisfied with their ecclesiastical government and proceedings."

The names of the original members of the church are not all known. Of the one hundred and forty who came together to Dorchester, the larger part were doubtless members of the church, since their coming was declared to be "through their fear of God and zeal for a godly worship." Thirty-seven years after its formation a list was made by Matthew Grant, Recorder, of those "members who were so in Dorchester and came up [to Windsor] with Mr. Warham and *are still of us*." But those then living, and members still of Mr. Warham's church, were but a small part of the original company.

Mathew Grant records

Thomas Foard

Of the living, some had removed from town, and a considerable faction had withdrawn under the lead of the Rev. Mr. Woodbridge. The names given by Mr. Grant are Henry Wolcott, William Phelps, John Moore, William Gaylord, John Witchfield, Thomas Ford, Humphrey Pinne, Walter Filer, Matthew Grant, Thomas Dibble, Sr., Nathan Gillet, George Phillips, Jonathan Gillet, Sr., Richard Vore, George Phelps; also William Phelps's wife, Richard Vore's wife, Jonathan Gillet's wife, Lieutenant Walter Filer's wife, Thomas Dibble's wife, and George Phelps's wife, — twenty-one in all.

Humphery Pinde

Walt Ffyler

Thomas Deeble Senior

It is added in a note that David Wilton had gone from this church to Northampton to help to further a church there, and died that year, — 1677. At this date Captain John Mason, Roger Ludlow, William Hayden, and many others prominent in the early history of the colony had removed from the town, and were connected with churches elsewhere. Mr. John Branker was dead, as were many others who can be identified as members of the church by their having been freemen in Massachusetts.

Of the Rev. John Warham and the Rev. John Maverick, the pastor and teacher, little is known previous to their joining the company at Plymouth, England, in 1630. Both were ordained ministers in the English Church, — Mr. Warham at Exeter, in Devon, and Mr. Maverick at a place some forty miles distant. Roger Clap, when a lad, lived about three miles from Exeter, and went often into the city on the Lord's Day, where, as he says, "were many famous preachers of the word of

God;" but he adds, "I took such a liking to the Rev. Mr. John Warham, that I did desire to live near him, so I removed into the city." Mr. Warham was doubtless descended from the same stock with William Warham, D.D. and LL.D., Archbishop of Canterbury, who died in 1532. The archbishop had a brother John, whose grandson also bore that name. A branch of this family settled in Dorset, where for several generations the name John Warham is met with until 1647, when one of that name sold an estate in that shire. There can be little doubt that he belonged to this family; but the names of his parents, the year and place of his birth, where he was educated, with all else connected with his life previous to coming to this country, are now unknown. He was a young man, however, at that time, while Mr. Maverick was somewhat advanced in years.

Their ministry with the church began on shipboard, where, Mr. Clap says, "We had Preaching and Expounding of the word of God every day for ten weeks together by our ministers." At Dorchester a small thatched meeting-house was built, where they worshipped for a few years previous to their final removal to Connecticut. This removal was in the early spring of 1636; for in April of that year a council was called in Dorchester to organize a new church, "the church which was planted in that place having removed with Mr Warham to Connecticut." Such is the testimony of a contemporary writer, whom the Rev. Increase Mather indorses as trustworthy and personally acquainted with the facts. Mr. Maverick had died in Boston the previous winter; and Mr. Warham, left alone, led his flock through the wilderness, preaching and praying no doubt by the way, as when at first they crossed the sea. When here, their first place of worship must have been some rude and temporary shelter such as they could supply until their families were housed and the Pequots were subdued. Their first permanent house for public worship was built in 1639. This same year, also, "Mr. Huit and divers others came up from the Bay to settle." Mr. Ephraim Huit, who had recently left England, was minister in Wroxhall, Warwickshire, and only the year before had suffered persecution there for his nonconformity. After reaching Windsor he preached the next day, — as we learn from the shorthand notes of Mr. Henry Wolcott, — from 1 Cor. xii., latter part of 31st verse: "And yet show I unto you a more excellent way." That more excellent way was doubtless the one which he had found in the broad liberty of this land, beyond the reach of the Bishop of Worcester. He was ordained teacher of the church and colleague of Mr. Warham, Dec. 10, 1639.

The new meeting-house, which was built that year, was located on the green not far from the centre of the present triangle on the north of the Farmington River. It faced the east upon the main road, which passed down to the ferry near where the road now leads to the meadows. In this house pastor and teacher labored together for five years, until Mr. Huit was removed by death.

He seems to have won a high place in the affections of his people. His epitaph, which may still be read in the old cemetery behind the church, witnesses strongly to his worth. The inscription, "Heere Lyeth Ephraim Hvit, sometimes Teacher to y^e^ Church of Windsor, who died Sept. 4, 1644," is followed by this quaint specimen of heroic verse: —

> "Who when hee lived wee drew ovr vitall breath
> Who when hee dyed his dying was ovr death
> Who was ye Stay of State, ye Churches Staff
> Alas the times forbids an Epitaph."

Whether this last sentence is added merely for the rhyme, or has some reference to the times through which they were passing, — just after the battle of Marston Moor, — when the star of Cromwell was in the ascendant, or whether it was only meant to say that time was lacking for a complete epitaph, can only be guessed at present.

After Mr. Huit's death, Mr. Warham labored on alone until 1668. There is no complete record of the officers of the church at this time, the earlier church-books being lost. Mr. William Rockwell and William Gaylord were deacons very early, if not from the first, and Mr. John Moore from Jan. 11, 1652; and Mr. John Witchfield, Mr. John Branker, the "schoolmaster," and Mr. William Hosford were ruling elders. These are mentioned by Mr. Henry Wolcott, in his shorthand manuscript, as delivering sometimes the "weekly lecture." But as time went on, Mr. Warham, becoming "ancient," needed a colleague; and Mr. Nathaniel Chauncey, the son of the Rev. Charles Chauncey, then President of Harvard College, was recommended to the church by no less men than the Rev. John Wilson, of Boston, and the Rev. Richard Mather, of Dorchester, as a man of "learning, studious diligence, hopeful piety and grace, and peaceable demeanor." But his election depended on the votes of the town, and for some reason strong opposition was made to his settlement. An appeal was made at length to the General Court, which body then had a sort of episcopal jurisdiction over the churches, and it was ordered, Oct. 10, 1667: —

Deacon Willyam gallor

Nath Chauncey

> "That the Town of Windsor meet . . . at the meeting-house by sun an hour high in the morning, and all the freemen and householders within the limits of said Town and Massaco [now Simsbury] . . . bring in their votes to Mr. Henry Wolcott. . . . And Mr. Wolcott is desired to take the account of it and make the report thereof to the General Assembly. And this Court doth hereby require and command all and every of the inhabitants of Windsor that during this meeting they forbear all discourse and agitation of any matter as may provoke or disturb the spirits of each other, and at the issue of the work that they repair to their several occasions, as they will answer the contrary."

This order will give some idea of the excited state of feeling which existed. Mr. Wolcott returned eighty-six votes for Mr. Chauncey and fifty-two against him: and in a subsequent order the church received permission to settle him. The disaffected party protested, however, and petitioned the Court for privilege to provide them an able orthodox minister, and worship apart: which they were at length permitted to do, and the Rev. Benjamin Woodbridge was settled over them, preaching at the town-house for some years.

Benj Woodbridge

The Rev. S. Bradstreet, a contemporary writer, calls them the "Presbyterian party;" and the division indicates, no doubt, some diversity of opinion which prevailed at the time concerning church government. This secession of a part of the original body from the old church must have been exceedingly painful to Mr. Warham; and very soon after it, in April, 1670, he passed to his rest. He was laid beside the beloved teacher who had gone before him, but the exact spot is now unknown.

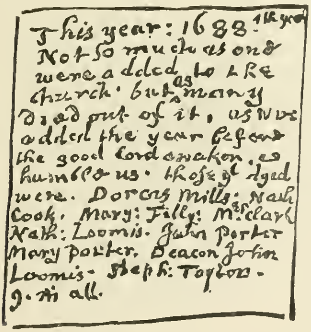
Mr. Warham is mentioned by Winthrop as one of the four selected by the Court in 1634 to preach the regular "weekly lecture;" and Cotton Mather, in his "Magnalia," says of him, "The whole colony of Connecticut considered him as a principal pillar and father of the colony." Mr. Mather thinks he was the first minister in New England who used notes in preaching, and says: "Some faulted him for it; but when once they came to hear him they could not but admire the notable energy of his ministry. He was a more vigorous preacher than most of them who have been applauded for never looking in a book in their lives,"—by which he evidently means, looking in a sermon-book while preaching. Mr. Warham was one of the elders appointed by the General Court to attend the synod at Boston in June, 1657. This body recommended to the churches the Half-way Covenant system, and it was put in practice in this church at once. But seven years later Mr. Warham told his people that he had met with some difficulties concerning that way, and could not conscientiously practise until they were removed. His successor "set it on" again, however, three years later, and it continued in use in this church until within the memory of some now living. Several members of the church at the present time were baptized in infancy under the operation of that covenant, their parents not being "in full communion." Another interesting fact is mentioned by Cotton Mather. "Though our Warham," he says, "were as pious a man as most that are out of heaven, yet Satan threw him into those deadly pangs of melancholy that made him despair of ever getting thither. . . . And the dreadful darkness which overwhelmed this Child of Light in his life did not wholly leave him until his death." In these seasons of depression he would sometimes refuse to partake at the Lord's Supper when administering it to his flock.

After Mr. Warham's death the old church continued under the pastorate of Mr. Chauncey, and the church of the seceders under Mr. Woodbridge, though with little peace or harmony between the two. The Court ordered, May, 1679, that they "approve that both those Gent^{n}, Mr. Chauncey and Mr. Woodbridge, abide in their respective improvements as formerly, till such time as either there be a greater appearance of the settlement of their peace in the enjoyment of these, or some other orderly means may be used for the procuring of another minister, so as may be for the union and satisfaction of the whole." The troubles had assumed new shape at this time. The town-house, in which the Second Church worshipped, needed repairs, and the town had refused by vote to make them. This house was at first a private dwelling, and the town had bought it, together with lands which were intended "for the benefit and entertainment of a minister." Failing to secure a vote for its repair, the new society were willing at last to return to their old place and worship with their brethren, as at first;

but now the old church refused to receive any who had joined them since the separation, except on a private examination of each. Repeated orders of Court were disregarded, and the advice of a mutual council of fourteen failed to bring peace. This "bleeding state and condition," as it is described in an order of the Court, continued until both parties were weary of it. In the mean time Mr. Chauncey had left, upon a call from Hatfield, Mass.

But at last, on a unanimous call of all parties, the Rev. Samuel Mather, of Branford, was secured as a healer of the breach. Though called in 1681, he was not settled until March 3, 1685. In the interval between the call and settlement the town-house was renovated and fitted for his residence. Mr. Woodbridge had left in 1681, without receiving satisfactory compensation from the party that he had served. On appeal to the Court, that body were so rejoiced at the prospect of peace in Windsor, that they refused "to enter particularly into the bowels of the case," but granted Mr. Woodbridge a tract of the public land, with an appeal to both parties to adjust their differences without further trouble. Mr. Mather's coming resulted in a full and final agreement. He was practically the successor of Mr. Warham over the whole church, and he was a man worthy of the succession. His grandfather was Richard Mather, of Dorchester. His father, Timothy, was a brother of Increase Mather, who about this time became President of Harvard College. He and Cotton Mather, of Boston, were therefore cousins. He married a daughter of Hon. Robert Treat, afterward governor of the colony. Thus honorably connected, and at the same time endowed with learning and with the spirit of Christ, his labors were exceedingly fruitful, and acceptable to all. The number of church-members at his settlement was only fifty-six; but it was more than doubled within the first two years. His ministry to this people continued forty-two years, until March 18, 1728, when he died among them, at the age of seventy-seven years.

Saml. Mather.



This year: 1688: 1th yr
Not so much as one
were added to the
church · but as many
Died out of it, as were
added the year before
the good Lord awaken, &
humble us · those yt dyed
were. Dorcas Mills: Nath
Cook. Mary: Filly: Mrs clark
Nath: Loomis. John Porter
Mary porter. Deacon John
Loomis · Steph: Taylor ·
9 in all.

About the time of his settlement a new meeting-house was built on the old site, which stood for seventy-four years, and then it was pulled down. A part of its timbers were used for building a barn, which is still standing, the property of Horace H. Ellsworth. The great oak timbers and huge mortises testify of its strength and solidity, however it may have lacked the elegance of modern church edifices. Here for a time the people gathered to worship from a wide region of country reaching from Hartford to the Massachusetts line, and from Ellington to Simsbury, — a tract now supplied with at least twenty different houses of worship in seven different towns. During Mr. Mather's ministry, as the more remote settlements increased in size, one after another was permitted by the General Court to become an independent parish, and at length to organize a local church. This was done first on the "East of the Great River" (now South Windsor), and about the same time at Suffield; then at Poquonnock in 1724, and at Bloomfield (then Wintonbury) in 1736, after Mr. Mather had gone to his rest. Mr. Jonathan Marsh was chosen colleague with Mr. Mather in 1710. An old memorandum of Timothy Loomis, made Aug. 29, 1710, reads, "Mr. Marsh's *first* lecture." For eighteen years the two labored on together. Their salaries varied from year to year. That of Mr. Mather ranged from £60 down to £30 in the years just before his death; while Mr. Marsh received from £70 to £125 during the same years. All these latter sums were, however, in "money;" while Mr. Mather's £60 was "in Currant Pay or two thirds so much in Money."

Jonathan Marsh

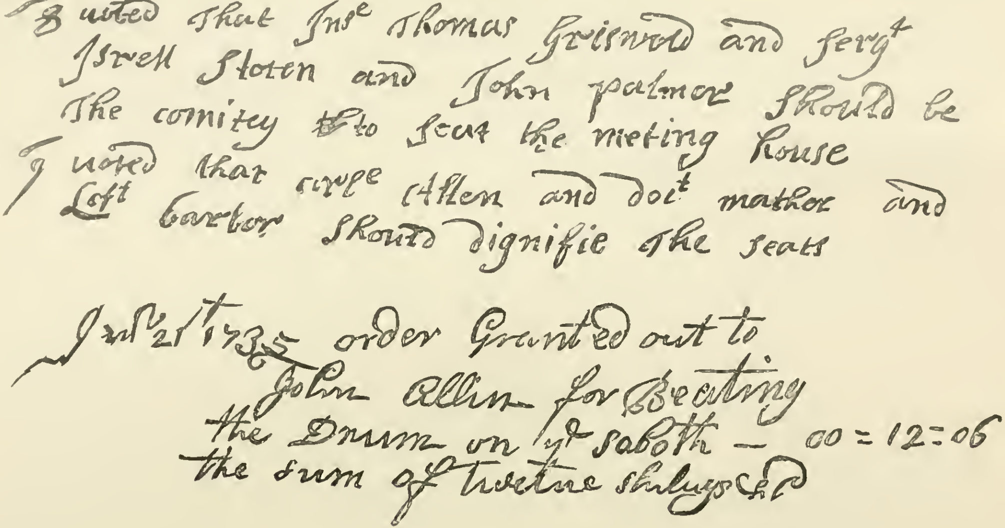
The separate parish records begin Aug. 31, 1711. Previous to the division of the town into different parishes the society votes are all found upon the town records, since the whole town was one parish. Then, for a few years after, the east and west sides of the river voted separately in parish matters, both for the support of preaching and schools; though separate books were not kept until the above date, — August, 1711. Later still, when new divisions of the parish were ordered, each was simply one section of the town territorially separated from the others. It was not until near the beginning of the present century that men were allowed to "sign off," that they might support preaching of some other than the established order. Numbers of these notes which are recorded show how unwilling many were to be taxed for the support of a ministry in which they had no faith. One dated November, 1808, reads: "This may certify that Martin Palmer, of Windsor, does not mean to uphold the Idea of Religion being supported by the civil sword; therefore by this he certifies that the Baptist order are according to the apostolic plan, discarding the usurpation of the Pedo-Baptists or Presbyterians, and will not support them from this date."

The ministry of Mr. Marsh was a fruitful one, and ended with his death, Sept. 8, 1747. After a four-years interim, during which several unsuccessful attempts were made to procure a pastor, the Rev. William Russell, of Middletown, was called, and settled July 24, 1754. Meanwhile a trouble had arisen about the location of a new meeting-house, which they found it necessary to build in place of the one erected in 1684; and the division of sentiment was as great and as uncompromising as that of the previous century. The question of locating the house — whether it should be on the north or south side of the Rivulet — was now the principal one at issue. The Rivulet, now called Farmington River, was then crossed by a ferry; while the interval, which was annually overflowed, separated the two extremes of the parish much more than at present. At last, when all hopes of agreement failed, it was "voated," April 7, 1749, that, —

Willm Ruſsel

"Whereas ye first Society in Windsor are under Many Difficulties & Contentions Relating to their Meeting House, ye Place of Public Worship, settling a

Minister, & other Difficulties Subsisting amongst them, whereby y^e Peace & Good Order of s^d Society is very much interrupted, Therefore it is now Voated y^t our Difficulties be Laid before y^e General Assembly in May next, praying to


voted That Inse Thomas Griswold and Sergt
Isrell Stoten and John palmor Should be
The comitey to Seat the meting house
voted that Capte Allen and Doct mathor and
Left barbor Should dignifie the seats

Janry 21st 1735 order Granted out to
John Allin for Beating
the Drum on ye saboth — 00 = 12 : 06
the sum of twelve shilings & 6d

FAC-SIMILE OF VOTES PASSED.

them y^{t} y^{e} Wold Take our Circumstances under y^{r} Wise Consideration & Send us a Wise & Indifferent Com^{tt} to hear us under our Grievances & Report our Circumstances to s^{d} Assembly, & We [be] Directed and Obliged to some Rules of Order for y^{e} Helth & Peace of y^{r} Society, — or to Do for us as they shall in their Wisdom Judge Best."

This appeal resulted in favor of the party on the south side; and the meeting-house was built near the northeast corner of Broad Street, nearly opposite where the Union school-house now stands. Before coming to this decision repeated committees were sent, and careful measurements made from every separate house to each of the two sites suggested; and a map was drawn which is now among the archives of the town. But the people north of the Rivulet would not acquiesce in the decision of the Court, and continued to agitate their grievances until allowed to withdraw and become a parish by themselves. A church was organized, which in September, 1761, was recognized by the Consociation. In April, 1762, Mr. Theodore Hinsdale was set over them as pastor, and a house of worship was erected about one and a quarter miles north of the old site. These two churches went on independently until September, 1793, — thirty-two years, covering the whole eventful period of the Revolutionary War and settlement of a permanent peace. Meanwhile Mr. Russell died, and in March, 1776, the Rev. David Rowland, of Providence, Rhode Island, was settled as his successor; and in May, 1790, his son, Henry A. Rowland, was ordained as his colleague. At length an arrangement was made for the merging of the new church in the old, and the present meeting-house was built on a site but a little to the south of the original one, and the bridge and causeway were made, to facilitate travel between the two extremes; while by way of compromise the Union school-house was located on the south side of the Farmington. Later, in 1822, the Conference House also was built upon that side.

David Rowland

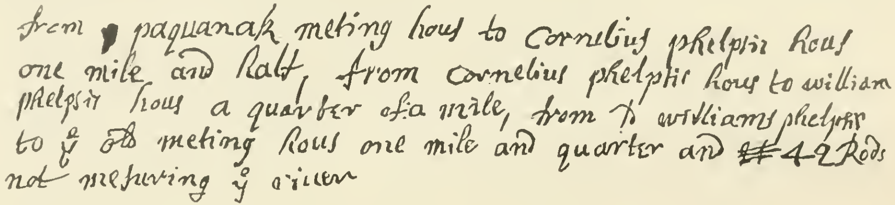
Henry A Rowland

The successive ministers from the first have been: —

Rev. John Warham,		March 30, 1630,	died	April 1, 1670.
" John Maverick,	teacher,	March 30, 1630,	"	Feb. 3, 1636.
" Ephraim Huit,	"	Dec. 10, 1639,	"	Sept. 4, 1644.
" Nathaniel Chauncey,	pastor,	1668,	removed	1680.
" Samuel Mather,	"	March 3, 1685,	died	March 18, 1728.
" Jonathan Marsh,	"	August, 1710,	"	Sept. 8, 1747.
" William Russell,	"	July 4, 1754,	"	April 19, 1775.
" David S. Rowland,	"	March 17, 1776,	"	Jan. 13, 1794.
" Henry A. Rowland,	"	May 5, 1790,	"	1835.
" Charles Walker,	"	March 9, 1836,	dismissed	1837.
" Spofford D. Jewett,	"	June 12, 1839,	"	Oct. 31, 1843.
" Theodore A. Leete,	"	Sept. 24, 1845,	"	Oct. 1, 1859.
" Benj. Parsons,	acting pastor,	July, 1860,	ins. May 29, 1861,	dis. 1865.
" Gowen C. Wilson,	"	March 1, 1866,	installed	Nov. 20, 1867.

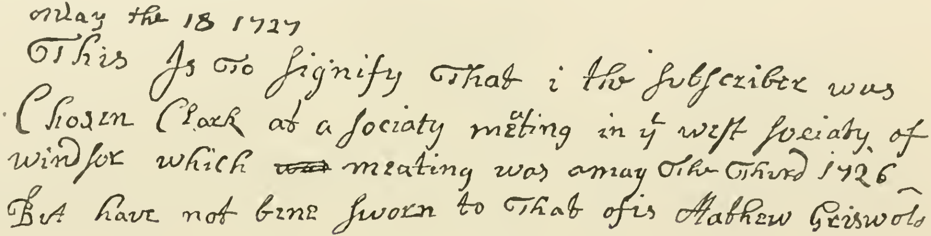
The church is without debt. Its house of worship is in good repair. It has a parsonage valued at $2,500, a fund of $9,000 for support of the ministry, and one of $3,500 for insurance and repairs on organ. The church contributes from $700 to $1,000 per year to various benevolent causes outside its own field.

A Congregational church was formed in Poquonnock Parish in 1724. Its location was described as follows: —



from [illegible] paquanak meting hous to Cornelius phelpsis hous
one mile and half, from Cornelius phelpsis hous to william
phelpsis hous a quarter of a mile, from ye williams phelpses
to ye old meting hous one mile and quarter and [illegible] 42 Rods
not mesuring ye river

The society's clerk recorded himself thus: —



May the 18 1727
This Js to signify That i the subscriber was
Chosen Clark at a sociaty meting in ye west sociaty of
windsor which ~~was~~ meating was a may the Third 1726
But have not bine sworn to That ofis Mathew Griswold

Its first pastor, the Rev. John Woodbridge, was settled in 1727 and dismissed in 1736. This church had two other pastors — the Rev. Samuel Tudor from 1740 to 1757, and Rev. Daniel Foster from June 11, 1771, to Oct. 23, 1783 — before it was disbanded.

For years previous to the formation of the present Congregational Church of Poquonnock, the Second Ecclesiastical Society procured preaching occasionally, sometimes by a Baptist, and sometimes by a Methodist; but at last by a majority of one decided to sustain the Congregational order; and June 2, 1841, a church was formed having thirty-nine members. It has been served chiefly by men who were hired from year to year without settlement. The only two settled pastors were the Rev. Thomas H. Rouse, who supplied from 1852, was installed in 1854, and dismissed in 1856; and the Rev. Silas Ketchum, who supplied from July, 1877, was installed May 1, 1879, and died in April, 1880. The Rev. Cornelius B Everest supplied about nine years, from 1843; and between the two pastorates the church was served by the Rev's. Henry G. Lamb, Ogden Hall, Charles H. Bissell, Josiah Peabody, N. G. Bonney, and William H. Phipps, each serving two or three years.

The church edifice is a good brick building. The society owns also a very good parsonage, valued at $3,000, and has a fund of $600, with no debt. The present membership of the church is about one hundred. The Rev. William Howard has served it as acting pastor since September, 1880.

As early as 1790 a Methodist preacher, the Rev. George Roberts, preached in Windsor. Mr. Ethan Barker enters his certificate on the books of the First Ecclesiastical Society, Oct. 10, 1793, as follows: "Know all whom this concerns that I have joined a society of Methodists in Windsor." Mr. Barker afterward formed a class, which was reorganized in 1808 by the Rev. Laban Clark. Worship was kept up in private houses until 1822, when they built a church edifice; and in 1823 the following organized a board of trustees, consisting of Elisha Strong, Eli Wilson, Ethan Barker, Abel Barker, and Hiram Phelps. The membership numbers about 115. The Rev. David G. Downey is now preacher in charge. Mr. E. Spencer Clapp has served for many years as class leader. The church owns a neat and newly remodelled edifice, which is valued at $5,000.

Ethan Barker

Hiram Phelps

Episcopal service was occasionally held in Windsor by the Rev. Arthur C. Coxe, then rector of St. John's Church, Hartford, now Bishop of Western New York; and Dec. 14, 1842, a parish was organized in the town, with the following gentlemen as vestrymen: Isaac Underhill, George Spaulding, Fitch Bissell, John Spencer, Alonzo M. Smith, Quartus Bedorthy, Samuel O. Loomis, and Henry A. Bliss. Their first church, whose corner-stone was laid Nov. 6, 1843, was the one now owned and occupied by the Roman Catholics, a little south of Broad Street, on the Hartford road. The name of the parish was at first St. Gabriel, but it was subsequently changed by act of the legislature to Grace Church Parish. For a while the church was cared for and supplied by the professors of Trinity College, Hartford. Its first resident rector, the Rev. Reuel H. Tuttle, was chosen in October, 1860. On the 25th of December, 1863, Mr. Tuttle made the society a thanksgiving offering of $500, upon the recovery of his daughter from a serious illness. This was intended for the improvement and beautifying of the church edifice. But the society at once moved to increase the sum sufficiently to build anew, and a beautiful stone church was erected on the southeast corner of Broad Street, costing $25,000. This house was consecrated by Bishop Williams, Sept. 13, 1865, the corner-stone having been laid Aug. 2, 1864. The Rev. Mr. Tuttle resigned his office, July 4, 1870, but officiated until his successor, the Rev. Benjamin Judkins, accepted the charge, April 13, 1871. The Rev. Mr. Judkins resigned Jan. 6, 1880, and the Rev. James B. Goodrich, the present rector, succeeded him, beginning his labors the 1st of October. The present number of communicants in the church is about one hundred and twenty.

Sometime near the middle of the last century a Baptist church was formed in Windsor. Its house of worship stood near where the school-house of the Fourth School District now stands, upon the Poquonnock road. In common with their brethren of the early days they suffered persecution at the hands of the established order. During the first quarter of this century many "signed off" from the old Ecclesiastical Society and joined the Baptists.

A Baptist church was organized in the village of Rainbow, which was recognized by Council May 18, 1875. Mr. George L. Hodge had sustained a prayer-meeting and secured occasional preaching previous to his death, in 1867; and in that year public worship began, which was sustained by aid of the Second Baptist Church of Suffield, their pastor, the Rev. Dr. Ives, giving his aid and encouragement. The Rev. W. F. Hansell, D.D., preached then for some time, and in April, 1870, became pastor of the flock. He died Nov. 26, 1875. The Rev. W. K. Dean became pastor in July, 1876, and served until June 6, 1878. The Rev. A. S. Burrows was chosen pastor Oct. 1, 1878, and served until June, 1881. The Rev. G. W. Hinckley succeeded him Nov. 1, 1881. A new church edifice, valued at $5,000, was dedicated, free from debt, July 8, 1880.

Wm F. Hansell

There is also a Baptist society which occupies a hall in the second story of the school-house of the First District. It has no church organization, but is led in worship by the Rev. Horace E. Cooley.

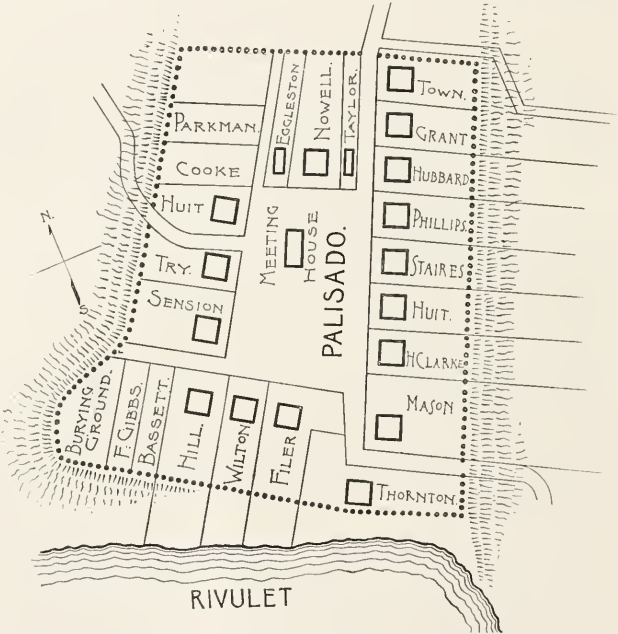
The church building first occupied by the Episcopalians was bought by the Roman Catholics in 1865, and since then there have been regular services held in it by that church. The Rev's James Smith, Michael McAuley, Michael Kelly, James O. R. Sheridan officiate as priests, while residing at Windsor Locks. The membership is about one hundred and twenty-five.

Gowen C. Wilson

EARLY WINDSOR FAMILIES.

BY JABEZ H. HAYDEN.

THE following is a list of all the persons who can be traced to Windsor before 1650. Most of the names appear upon the land records of the town or in the genealogical record prepared by Matthew Grant, who prepared a list of the marriages and of the births "here in Windsor." The dates do not necessarily mark the coming of the families, but give the first time their names appear on the records. Doubtless some, who were among the first settlers, bear dates here later than 1640, through their neglect to "bring in" a description of their land to the recorder at that time. Those of earlier dates are found



THE PALISADO.[1]

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[1] Enlarged from the general map. See also page 504, note 3.

in Grant's "Genealogical Record," the "Colonial Records," Mason's "History of the Pequot War," and the list of the Saltonstall party. Removals are taken from the land records and from town histories. The "History of Dorchester" is the voucher for those "who came up" from thence.

The map shows where each person's house-land lay; and the list, alphabetically arranged, gives a brief sketch of each settler, the breadth of his home-lot, whether it was set off to him by original grant or was bought by him, what was the size of his family, and other facts of historic and genealogic interest. The settlers were as follows: —

George Alexander (1644) bought Jasper Rawlins's place, 1644, and lived there until 1655, when he sold to William Filly, and his name disappears. He married Susan ——, 1644; had three sons and two daughters born here.

Benedictus Alford (1637). Lot granted to him ten rods wide. He married Jane Newton, 1640; had four sons and one daughter.

Alexander Alford (1645) bought a lot eighteen rods wide. He married Mary, daughter of Richard Voare, 1646; had three sons and four daughters. He sold his place to Josiah Ellsworth, 1654.

Matthew Allen (1638), from Hartford, bought the Plymouth Company's house and lands. He had two sons and one daughter, born before 1638; he died, 1670. His son John Allen (Allyn) remained in Hartford, or returned there, and became secretary of the colony; had a family of daughters. Thomas, another son of Matthew Allen, married Abigail, daughter of the Rev. John Warham, 1658. He lived in the Brancker place until the death of his father, when he removed to his father's homestead; had four sons and four daughters.

Samuel Allen (1640) ("New England Historical and Genealogical Register" says, a brother of Matthew). Lot granted thirteen rods wide. Doubtless Allen's house stood on the east side of the highway, and probably all the houses between his and Mr. Warham's should have been represented as standing where the present highway is, with the highway running west of them. He died, 1648, leaving a widow and six children. His widow married William Hurlburt, and removed to Northampton, taking the Allen children with her.

John Brancker (1640), first schoolmaster, had a lot granted to him twelve rods wide. He died, 1662. His widow married the Rev. Mr. Warham. His homestead was sold to Thomas Allen, a son-in-law of Mr. Warham.

John Bancraft (1647) was living, 1647, in Francis Stiles's house. He married Hannah Duper, 1650; had three sons and two daughters; he died, 1662. He bought, 1658, the lot north of the Ferry road and built upon it.

Jeffrey Baker (1642) bought Thomas Ford's house and lot. He had a lot granted him west of the highway nine and one half rods wide. He married Jane, daughter of William Rockwell, 1642. They had two sons and three daughters; he died, 1655.

Thomas Barber (1637), of the Saltonstall party, had a lot granted to him twenty-two rods wide. He married Jane ——, 1640; had four sons and two daughters; he died, 1662. His son John removed to Springfield, Mass., and Thomas to Simsbury. Samuel remained on the homestead.

John Bartlett (1641) was living at Poquonnock, 1649. His lot and house were north of Thomas Holcomb's. He sold to Samuel, son of Mr. William Phelps, about 1651. In 1654 he owned and lived in a house on the mill highway, south of Daniel Clarke. He sold this place to John Case, 1669, and removed to Simsbury. He had three sons and two daughters born here, 1641–1651.

Thomas Bascomb (1640), from Dorchester, had lot granted him twenty-three rods wide. He sold it with dwelling-house to John Moses, 1656, and removed to Northampton, Mass. He had one son and two daughters born here, 1640–1644.

Thomas Bassett (1635), of the Saltonstall party, had a lot granted to him in the Palisado eight rods wide. He removed early, and has no family on the record.

John Bennett (1648) may have been the party convicted by the Court, 1639. His first date here is 1648. He seems to have led a vagabond life, though for a little time he owned the house built by Peter Tilton. He had no family, and disappears after 1652.

Richard Birge (1640) had a lot granted to him fifteen rods wide. He married Elizabeth, daughter of Deacon Gaylord, 1641; had four sons and one daughter. He died, 1651. His widow married Thomas Hoskins. His son Daniel had the homestead. His son John had, by will, his grandfather Gaylord's place, lately the Roswell Miller place.

John Bissell (1640) had a lot granted to him twenty-two rods wide, and purchased twenty-five rods additional. He had four sons and two daughters. He died between 1677 and 1685. Only the youngest son was born here, date, 1640. The son John had the homestead. Thomas bought Gibbard's house on the Holcomb lot, west of the highway; Samuel, the southeast corner of Bowfield; Nathaniel, below the mouth of the Scantuck, on the east side of the Great River.

John Brooks (1650) contracted with the town to keep the ferry across the rivulet, the town agreeing to make him a cellar (dwelling) ten by fifteen feet "fit to dwell in." He married Susannah Hanmore, 1652; later he bought the north part of the Hubbard lot on Backer Row, and built upon it. He had two sons and six daughters; removed to Simsbury.

John Browton (1650) married Hannah, daughter of Thomas Bascomb, 1650. He was living on the William Filly place, 1652. He sold it, with the lot north of it, in 1653, and disappears.

Thomas Buckland (1637) had a lot granted him nine and one half rods wide. He added by purchase George Hull's lot, lying east of the highway, fourteen and one half rods wide. He had three sons and five daughters, 1638–1654; he died, 1662. His son Timothy bought a house built by Saxton on the William Rockwell lot, west of highway. He had two sons and eight daughters. Another son, Nicholas, had the place of his grandfather, Nicholas Denslow. He had two sons and two daughters. The third son, Thomas, settled on the east side of the Great River.

William Buell (1640) had a lot granted to him fourteen and one half rods wide. He married, 1640; had two sons and five daughters. His son Samuel married Deborah, daughter of Edward Griswold, 1662; lived on the lot south of his father; had one son, and removed to Homonoscett. Peter Buell, the other son, had his father's homestead.

Joshua Carter (1638), from Dorchester, had a lot granted to him about ten rods wide. The present road to Bissell's Ferry is on the south side of this lot, at the street, and crosses it in its course down the meadow hill. Carter died, 1647. Arthur Williams married his daughter and occupied the homestead. Carter had three children born here; two perished in the burning of his house, 1653. Joshua, Jr., when of age, received his portion in the lot west of the street. He sold it and removed.

Daniel Clarke (1644) bought a triangular lot, about thirty-six rods, along the mill highway. He married Mary, daughter of Thomas Newberry, 1644; had five sons and four daughters. His son Nathaniel had the homestead.

Henry Clarke (1640) had a lot granted to him, but not recorded, seven and one half rods wide. He added to it Captain Mason's place, south, and

Mr. Huit's, north. He had no children, and gave his real estate to his niece, Elizabeth Fox, wife of Edward Chapman. He removed with the early settlers of Hadley, Mass.

Joseph Clarke (1637), from Dorchester, had a lot granted to him fourteen and one half rods wide. He had one son and one daughter. His wife died, 1639; he died, 1641. His son Joseph died, 1659; his sister was his only heir. I find no record evidence that the three Clarkes were or were not brothers.

Mary Collins, probably a widow (1640), had a lot eleven rods wide. She sold it to James Enno about 1653. She has no family recorded.

Aaron Cooke (1638), from Dorchester, had a lot granted to him twelve rods wide. He also owned a lot in the Palisado, on which he doubtless lived during the Pequot War. He afterward bought Mr. Huit's house and lot, adjoining it on the south, and Parkman's lot, north. He had four sons and two daughters born here, 1638–1657. He removed to Northampton, Mass., 1661, then to Westfield, Mass. His son Aaron married Sarah, daughter of William Westwood, 1661, and had his father's homestead, but soon followed his father-in-law to Hadley, Mass.

Nathaniel Cooke (1649) bought the north end of the lots of Williams and Birge. He married Lydia, daughter of Richard Voare, 1649; had three sons and four daughters.

Henry Curtis (1645) bought of John Denslow the Parkman place, on Backer Row. He married Elizabeth Abel, 1645; had two sons.

Nicholas Denslow (1640), from Dorchester, had a lot granted to him twenty-four rods wide. He owned the present Congregational parsonage lot in the Palisado, and lived there during the Pequot War. He died, 1666, aged ninety years. His homestead was given to his grandson, Nicholas Buckland. His son Henry had one son and seven daughters, and was the first settler at Windsor Locks, about 1663. He was killed there by the Indians, 1676. John, son of Nicholas Denslow, married Mary Eggleston, 1655; had seven sons and three daughters. He bought the Hannum place, 1654.

Thomas Dewey (1637), from Dorchester, had a lot granted to him ten rods wide. He married Frances Clarke, 1638; had four sons and one daughter. He died, 1648. His widow married George Phelps. His son Josiah was at Northampton, 1663. His son Israel lived here in the George Phillips place, and died, 1678.

Thomas Dibble (1637), from Dorchester, had a lot granted to him five and one half rods wide. He sold it to Robert Watson, and bought the William Hubbard place in the Palisado, where he was living, 1654. He had four sons and one daughter born here, 1637–1647. Probably Zachariah Dibble was an elder son of his. His son Israel had four sons and one daughter, 1661–1678. His son Ebenezer had three sons and two daughters, 1664–1671, and was killed at the storming of the Narragansett fort, 1675. Another son, Samuel, had two sons and four daughters, 1666–1680.

Anthony Dorchester (1649) was living at the original William Phelps place, 1649; soon after that he disappears.

John Drake, Sr. (1640), had a lot granted to him twenty-two and one half rods wide. He had three sons and two daughters, all born before he came to Windsor. His son Job had a lot granted to him. He married Mary, daughter of Henry Wolcott, 1646, and had two sons and five daughters. The second son, John, had a lot granted to him. He married Hannah, daughter of Deacon Moore, and had five sons and six daughters, 1649–1674. The third son, Jacob, married Mary, daughter of John Bissell, and had no children. He had the homestead.

John Dumbleton (1640), a servant of Mr. Whiting, of Hartford, worked the lands bought of Ludlow until his term of service expired, after which he worked the land on shares four years until 1648 (?), when he removed to Springfield, where he was living, 1684. No family recorded.

Beggat Eggleston (1638), from Dorchester, had a lot granted to him on Backer Row fourteen and one half rods wide. He probably lived here previous to the Pequot War (1637), and remained in the Palisado after the war, and sold his original house-lot to Nicholas Hoyte. He bought two adjoining lots in the Palisado, and was living at the north end of Palisado Green, 1654. He had three sons and four daughters born here, 1638–1653. James and probably Samuel were born before coming here. He died, 1674, "near 100 years old." His son James had four sons and four daughters, 1656–1676. He lived on the Samuel Allen place; died, 1679. Another son, Benjamin, had the homestead in the Palisado, and sold his brother Thomas half an acre to build upon, opposite the town-house.

James Enno (1648) bought Mary Collins's lot and house. He married Anna Bidwell, 1648, and had two sons and two daughters. His son James married Abigail, daughter of Samuel Bissell, 1678; John married Mary, daughter of Ebenezer Dibble, 1681.

Walter Filer (1640), from Dorchester, had lots granted to him. His house was in the Palisado, on or near the site of Miss Stiles's house, at the south end of the Green. He had two sons and four daughters. His son John married Elizabeth Dolman, 1672, and had the homestead. His son Zerubbabel married Experience, daughter of John Strong, 1669, and had four sons and one daughter. Thomas Ford gave them the Hosford place.

William Filly (1640) had a lot granted to him eleven and one half rods wide. He sold this place and bought others. He probably lived at the Rawlins place after he bought it, 1655. He had three sons and four daughters, 1643–1665. His son Samuel married Anna, daughter of Jonathan Gillett, 1663, and had five sons and four daughters. His father gave him land "on which he had builded," from the north part of the Rawlins lot.

Thomas Ford (1637), from Dorchester, had a lot granted to him sixteen and three fourths rods wide. He had four daughters. "Joan married Roger Clapp [Dorchester]; another married Aaron Cooke; Abigail, the eldest, married, in 1630, John Strong; and Hepzibah married Richard Lyman [Hartford ?]." He sold his place, and in 1656 he bought of Stephen Taylor the original Hosford lot, where he lived until his removal to Northampton, Mass., before 1672. He gave the Hosford place to Z. Filer, who married his granddaughter, Experience Strong.

Henry Foulkes (**Fookes**) came from Dorchester. He had land granted to him. He died, 1640. His widow married William Hosford, who removed to the Fookes lot.

Ambrose Fowler (1646) married Jane Alford, 1646. He had three sons and four daughters. In 1655 the town granted him his house-lot. He sold it to Thomas Allen, 1671.

Deacon **William Gaylord** (1640), from Dorchester, had a lot granted to him twenty-five rods wide. This lot was occupied by the late Roswell Miller. He had four sons and one daughter born before he came to Windsor. He died, 1673, aged eighty-eight. Of his sons, William married Anna Porter, 1644. He had three sons and two daughters. His wife died, 1653. He married Elizabeth, daughter of John Drake, and had two sons. In 1644 he bought his home-lot of Francis Stiles, thirteen rods wide. He died, 1656. Walter married Mary Stebbins, 1648. He had four sons and three daughters. He bought the Michael Sension place. Samuel married Elizabeth Hull, 1646. He had one son and five daughters. He bought the Samways place. John married Mary, daughter of John Drake, Sr., 1653. He had two sons and two daughters. He had his father's home-lot west of the street, and built there.

Francis Gibbs (1640) is known only by a single entry of a lot four rods wide, adjoining "the burying place" in the Palisado. Later, Wilton had his lot.

Giles Gibbs (1640), from Dorchester, had a lot granted to him seventeen rods wide, to which Thomas Staires's lot, ten and one half rods wide, was added. He had three sons and one daughter, born before he came to Windsor. He died, 1641. His son Jacob married Elizabeth Andruss, 1657, and had two sons and five daughters. He remained on the homestead. Samuel, another son, married Hepzibah, daughter of Thomas Dibble, 1664. He had two sons and six daughters. He bought of Jacob Drake the Winchell place, first south of the present Ferry road.

Thomas Gilbert (**Gilburd**) (1644) bought a lot eleven and one half rods wide. This he sold to Drake with "the cellar, house, garden, fences." In the deed of Francis Stiles to Robert Saltonstall, 1647, it is specified that the house and land are "at present in the occupation and tenure of Thomas Gilbert and John Bancraft." Gilbert continued to live at the Francis Stiles place as late as 1651. He bought the home-lot of Thomas Gunn on the west side of the street, and built upon it. This last he sold to Thomas Bissell, 1658, and removed to Hartford, where he died, 1659. No record remains of any family.

Jonathan Gillett (1639), from Dorchester, had a lot granted to him seventeen rods wide. He had two sons and one daughter born before coming here, and five sons and two daughters born here, 1639–1650. Of his sons, Cornelius married, and had two sons and five daughters born, 1659–1678. He bought of Josiah Ellsworth the A. Alford place, which remained in the family until the death of the late Lieutenant Cornelius Gillett, about 1866. Jonathan married Mary Kelsey, 1661; had two sons and one daughter. Then he married Miriam, daughter of Thomas Dibble, 1676, and had two sons. He bought that part of the Hydes lot lying east of the Mill road, and probably built there. Joseph married Elizabeth, daughter of John Hawkes; had four sons and three daughters born, 1664–1674. He bought the Hawkes place, and remained there until about 1673, when he removed to Deerfield, Mass. John married Mary, daughter of Thomas Barber, 1669, and had four sons. He bought Joseph Phelps's place, west of William Phelps, Jr., and probably lived there. Jeremiah, in 1680, had his uncle Nathan Gillett's place, who had removed to Simsbury in 1670. Josiah had the homestead.

Nathan Gillett (1637), from Dorchester, had a lot granted to him seventeen rods wide. He had three sons and five daughters. After the death of his wife, 1670, he removed to Simsbury. His lot was sold to his brother Jonathan, then to his nephew Jeremiah.

Matthew Grant (1635), from Dorchester, had a lot granted to him nine rods wide. He had four sons and one daughter. His first wife died, 1641, and he married the widow of William Rockwell in 1645. He died, 1681. His son Samuel, born in Dorchester, married Mary, daughter of John Porter, 1658. He had five sons and two daughters. He built and lived on the east side of the river on the highest part of the meadow, lying between the site of the old Theological Seminary buildings and the river. Another son, Tahan, born in Dorchester, married Hannah, daughter of Nicholas Palmer, 1662. He had five sons and three daughters. He lived on the Michael Try lot. Another son, John, born here in 1642, married Mary, daughter of Josiah Hull in 1666. He had one son and three daughters. He had a portion of the homestead, and at his father's death, 1681, came into possession of it all.

"**Thomas Gridley** (1637) of Windsor" was convicted by the Court, 1639. He was a soldier in the Pequot War, and received bounty lands, 1671. There is no evidence of his living in Windsor after 1639.

John Griffin (1647) married Anna Bancraft, 1647. He had four sons and six daughters. He had no house-lot recorded here. He was among the earliest settlers at Massaco. When John Drake, Sr., was killed, 1659, Griffin was living at the Francis Stiles or the Henry Stiles house.

Edward Griswold (1639) came from England with the Rev. Mr. Huit, 1639. It is not probable that he removed to the lot granted him at Poquonnock until the Indian title had been extinguished, 1642; but he was living there with two other families in 1649. His house stood near the present residence of Mr. Ladd, probably nearer the highway, at the top of the hill. He had twenty-nine acres, bounded south and west by the brook, east by the river and the Indian reservation (Indian Neck). He had two sons who were subject to military duty as early as 1649, also three sons and three daughters born here, 1642–1651. Edward Griswold removed with the first settlers to Homonoscett. His son George married Mary, daughter of Thomas Holcomb, and had six sons and three daughters, 1656–1676. He and his brother Joseph had the homestead. Joseph married Mary, daughter of Walter Gaylord, 1670, and had one son and one daughter. Another son, Francis, removed to Norwich.

Thomas Gunn (1640), from Dorchester, had a lot granted to him twelve rods wide. He had one son and three daughters, 1640–1647. He removed to Westfield, Mass., and gave his homestead to Timothy Thrall, who married his daughter Deborah.

William Hannum (1640), from Dorchester, had a lot granted to him five rods six feet wide on the east side of the street, and ten and three fourths rods on the west side. He sold the east side to Robert Winchell, and built on the west side. He bought the Tilly lot adjoining it on the north, and sold the whole to John Denslow in 1655, and removed to Northampton. He had four children born here.

John Hawkes (1640) had a lot granted to him eleven rods wide. He had five sons and five daughters, 1643–1659. He removed to Hadley, Mass., about 1660, and subsequently gave his place to Joseph Gillett, who had married his daughter in 1664.

Anthony Hawkins (1640) had a lot granted to him eight rods wide. He had one son and two daughters, born 1644–1651. He exchanged places with Robert Watson, and removed to the Dibble place, and added by purchase from Widow Samways the adjoining lot on the north. He sold both lots, 1654, to Jacob Drake, and removed to Farmington.

William Hayden (1640), from Dorchester, bought a lot fifty-four rods wide. He had two sons and one daughter, 1640–1648. He was a resident of Hartford, 1637. He removed to Homonoscett with the first settlers. His son Daniel married Hannah, daughter of William Wilcockson, 1664. He had four sons and one daughter. He had his father's homestead. Nathaniel removed to Homonoscett with his father, and had a family of daughters.

Robert Hayward (Howard) (1643), from Dorchester, had a lot granted to him. He had one son and four daughters, born 1646–1656. He sold to Peter Brown, 1658, and removed. He was at Hartford, 1667.

William Hill (1640), from Dorchester, had a lot granted to him twelve rods wide. He married Fillis, daughter of Richard Lyman, of Hartford, before April 22, 1640. He also built a house and barn on his lot on the east side of the river, which he sold to Samways and Stephen Taylor in 1648. He bought the lots of Bassett and Gibbs, and sold them with his own to David Wilton in 1653. He removed to Fairfield.

John Hillier (1640) had a lot granted to him thirteen rods wide. He had nine children. He died, 1656. His son Andrew settled in Simsbury. Timothy had the homestead, which he sold to his brother James, 1679.

THOMAS HOLCOMB (1638), from Dorchester, had a lot granted to him fourteen and one half rods wide. He had four sons and four daughters, 1638–1652. He sold this place to Josiah Hull, and removed to Poquonnock, where he had a lot next north of Edward Griswold, "from the brook before his house to the Rivulet." He died, 1657. His son Joshua married Ruth Sherwood, 1663, and had one son and two daughters. He had his father's homestead. Another son, Benajah, married Sarah Enno, 1667, and had two sons.

WILLIAM HOSFORD (1639), from Dorchester, had a lot granted to him twenty rods wide. His wife died, 1641, and he married the widow of Henry Fookes. He gave his own place to his son-in-law, Stephen Taylor, and removed to the Fookes place. He returned to England, and in 1655 gave the last-named place to his son John, who married Phillup, daughter of William Thrall, 1657. John had six sons and three daughters.

JOHN HOSKINS (1640), from Dorchester, had a lot granted to him seventeen rods wide (the late David Ellsworth place). He died, 1648. His son Thomas married the widow of Richard Birge, and had one son.

SIMON HOYTE (1640), from Dorchester, had a lot granted to him, "for meadow and upland," eighty acres. The house stood a few rods southwest from the present David Ellsworth house, in Hoyt's meadow. His family was living here, 1640. He sold the place to William Thrall, 1646, and removed to Fairfield. His son Nicholas had several out-lots granted to him, and bought Beggat Eggleston's place on Backer Row. He married Susannah Joice, 1646, and had four sons. He died, 1655. Another son, Walter, had several out-lots granted to him also, and bought Elias Parkman's place, adjoining his brother's. He had three children. He sold his place to John Denslow, and removed to Norwalk.

The Rev. EPHRAIM HUIT (1639) had neglected to make the proper return, and his lands are not recorded. He probably lived at first on the west side of the Palisado Green (marked Cooke on the map), but bought the Staires place on the east side, where he already owned a lot. His family lived on the Staires place at the time of his death. He had one son and five daughters, only one of whom was born here. He died 1644.

WILLIAM HULBERD (HUBBARD) (1640), from Dorchester, had a lot granted to him on Backer Row. He probably removed from this lot into the Palisado, 1637. He sold the first lot, twelve rods wide, 1641, to John Youngs. He sold the Palisado lot to Thomas Dibble. He had two children born here. He married the widow of Samuel Allen, and removed to Northampton.

GEORGE HULL (1637), from Dorchester, had a lot thirty rods wide. This lot, "as purchased of George Hull," was granted to Governor John Haynes, of Hartford, together with several out-lots, but the premises were "in the tenure of George Hull," 1646, and he doubtless continued to live on the Governor's farm until his removal to Fairfield. Hull only built a barn on the lot granted to himself, which lay between Buckland and Terry. George Hull's family were born before coming to Windsor. His will, 1649, names three sons and three daughters. His son Josiah (1640) had a lot granted to him twelve rods wide. He married Elizabeth, daughter of Joseph Loomis, 1641, and had five sons and six daughters. He sold his lot with the dwelling house, and bought Thomas Holcomb's place, whence he removed to Homonoscett with the first settlers of that town. Cornelius, son of George, went to Fairfield with his father.

MICHAEL HUMPHREY (1647) bought Jeffrey Baker's lot west of the street, and built near the west end of it, where the highway now turns north. He married Priscilla, daughter of Matthew Grant, 1647. He had two sons and five daughters. He removed to Simsbury with the early settlers.

JOHN HURD (1640) had a lot granted to him ten rods wide. He sold it early to Thomas Marshfield, and removed to Fairfield.

Humphrey Hydes (1645) bought of Alexander Alford a lot sixteen rods wide on the east side of the mill road, ten rods west. He sold it to Simon Mills about 1653, and removed to Fairfield.

Joseph Loomis (1640) had a lot granted to him thirty-five rods wide. He had two children born here. He died, 1658. (This lot is now occupied by Thomas W. Loomis.) Of the sons, Joseph married Sarah Hill, 1645, and had two sons and two daughters. He married, second, Mary Chauncey in 1659, and had five sons and two daughters. By gift of his father in 1643 he received a lot twelve rods wide, next north of Matthew Allen, on which he built. John married Elizabeth Scott, and had eleven sons and two daughters. He had his father's homestead. Thomas married Hannah Fox, 1653, and had two sons and two daughters. He married for a second wife Mary Judd, and had two sons and five daughters. By gift of his father he received a lot twelve rods wide, east of the highway, between his brother Joseph and H. Wolcott, Jr. Nathaniel married Elizabeth Moore, and had seven sons and five daughters, 1655–1680. He bought the lot and house of John Moses on the west side of the street, directly opposite Joseph Loomis, Jr. Nathaniel was among the early settlers on the east side of the Great River. Samuel had two sons and three daughters, 1660–1670. He bought Mr. Witchfield's place. He removed to Westfield, Mass.

Roger Ludlow (1635), from Dorchester, had a lot granted to him of one hundred and twenty-two acres. He built a stone house at the east end of his lot. He had one child born here. He removed to Fairfield, and sold his land here to William Whiting, at whose death, 1649, it was sold to John Bissell.

Richard Lyman (1644), "of Windsor," son of Richard Lyman, of Hartford, and grandson of Thomas Ford, of Windsor, sold land in 1644. He had no family.

James Marshall (1642) bought a lot thirteen rods wide. There is no evidence of a house on this lot. Possibly he never came here. William Hill and William Gaylord, his lawful attorneys, sold his lands here. He was recorded at that time as "of Exon, in Devon, Eng."

Thomas Marshfield (1637), from Dorchester, had a lot granted to him twelve rods wide, and added to it Hurd's lot, ten rods wide. He sold the same, 1642, to Thomas Nowell. He "withdrew himself from his habitation" before 1647, and the Court ordered the sale of his property to pay his debts. Roger Williams was the purchaser of his homestead.

Captain John Mason (1637), from Dorchester, had a lot granted to him thirteen rods wide. He had four children born here. He removed to Saybrook, 1647. Sold his place, 1653, to Henry Clarke.

Miles Merwin (1648) was a nephew of the Rev. Mr. Warham. In 1650 he bought from Roger Williams the Marshfield place, and sold it, 1652. He was living in 1684, but not in Windsor.

Edward Messenger (1650) had three children. He lived at Greenfield, now Bloomfield.

Thomas Moore (1639), from Dorchester, had a lot granted to him eleven rods wide. He was the father of Deacon John Moore, and probably came from Dorchester, but is not found among the Dorchester names. He died, 1645. Deacon John Moore, from Dorchester, had a lot granted to him ten rods wide, next south of his father's. He had two sons and one daughter born here. The father probably lived in the family of Deacon John, who lived on the home-lot after 1645. The two lots correspond very nearly with the grounds of the present residence of H. S. Hayden.

John Moses (1647) married Mary Brown, 1653, and had three sons and four daughters. He bought the lot of Joseph Loomis, west of the street, and sold it with a house to Nathaniel Loomis, 1655, and bought the Bascomb place, 1656. He removed with the early settlers to Simsbury.

Thomas Newberry (1636), from Dorchester, after making preparations here, returned to Dorchester to bring his family, and died there, 1636, leaving three sons and four daughters. His widow married the Rev. John Warham; his lands were not recorded to him, but directly to his children under date of 1640. His son Joseph had a lot granted, ten rods wide. A part of this lot, with a frame standing thereon (a few rods south of the present residence of David Rowland), was sold to Mr. Warham, 1644, and Joseph removed. His attorneys sold his lands for him, 1653. John had land granted, but he soon disappears. Captain Benjamin married Mary, daughter of Matthew Allen, 1646. He had two sons and seven daughters. He bought the Roger Williams place.

Thomas Nowell (1641) bought a lot in the Palisado, which he sold, 1647, to Eggleston. He bought the Hurd lot of Marshfield, 1642, and died there, 1648, leaving a widow, after whose death his estate was to go to Christopher Nowell, of Wakefield, England.

Richard Oldage (1640) had a lot granted to him twelve rods wide. He had one daughter. He died, 1660. The homestead descended to his daughter, the wife of John Osborn.

Thomas Orton (1646) received from the town a grant of the lot which Thomas Ellison had forfeited by not "two years inhabiting it." He had one son and three daughters, 1647–1654. He sold to Samuel Phelps about 1650, and bought the lot and house of Widow Whitehead, where he remained until 1655, and then removed to Farmington.

John Osborn (1645) married Ann, daughter of Richard Oldage, 1645. He had five sons and five daughters. He bought the house and lot of Peter Tilton, 1654, and had the Oldage place after 1660.

John Owen (1650) married Rebecca Wade, 1650. He had nine sons and two daughters. He bought a lot twelve rods by twenty-nine. He remained on it about twenty years, when he removed to the lot granted at the lower end of Strawberry Meadow. His house stood where the late Nathaniel Owen lived.

Nicholas Palmer (1637) had a lot granted to him eleven rods wide. He added to it by the purchase of William Thrall's lot, thirteen rods wide. He had one son and three daughters. His son Timothy married Hannah, daughter of William Buell, 1663, and had three sons and five daughters. He had his father's homestead.

Elias Parkman (1637), from Dorchester, had a lot granted to him fourteen and one half rods wide. He also had a lot in the Palisado, and probably remained there after the Pequot War until he left Windsor and went to Saybrook. He had two children born here.

Thomas Parsons (1641) bought from Saxton the Michael Try place. He married Lydia Brown, 1641; had five sons and three daughters. He died, 1661. His place was sold, 1662, to Tahan Grant.

George Phelps (1638), from Dorchester, had a lot granted to him eight and one half rods wide, to which he added a lot six rods wide set to Christopher Wolcott. He married a daughter of Philip Randall, and had three sons. His wife died, 1648, and he married the widow of Thomas Dewey, and had three sons. He lived at the Dewey place until his removal to Westfield, Mass., with the first settlers. Of his sons, Abraham received by gift his uncle Abraham Randall's place. He married Mary, daughter of Humphrey Pinney, 1665. Joseph married Mary, daughter of John Porter, Jr., 1673. He had one son and two daughters. He settled "over the Great River." Isaac married Ann, daughter of William Gaylord, Jr., 1665. He had two sons and one daughter. He removed to Westfield, Mass.

Mr. **William Phelps** (1636), from Dorchester, had a lot granted to him six rods wide, next north of Rosseter. Here he probably lived at first, but he early removed to the high ground overlooking his meadow lot, which he bought of the Indians "about 1635." He had one son and one daughter born here, and four sons born before he came here. He died, 1672. Of his sons, William married Isabelle Wilson, 1645, and for a second wife, Sarah, daughter of Humphrey Pinney. He had no children. He died, 1682. Samuel married Sarah, daughter of Edward Griswold, 1650. He had six sons and four daughters. He bought John Bartlett's house at Poquonnock, where he died, 1669. Nathaniel married Elizabeth Copley, 1650, and had two daughters born here. He lived at the Orton place, near his father, but removed to Northampton. Joseph married Mary Newton, 1660, and had one son and one daughter born here, and two sons and one daughter born at Simsbury. He had a house west of his brother William, near the present Poquonnock road, which he sold, 1668, to John Gillett. He died, 1684. Timothy married Mary, daughter of Edward Griswold, 1661, and had six sons and two daughters. He had his father's homestead.

George Phillips (1640), from Dorchester, had a lot granted to him twelve rods wide. His wife died, 1662, and he died, 1678. He had no children.

Humphrey Pinney (1640), from Dorchester, had a lot granted to him seventeen rods wide. To this he added by purchase the Josiah Hull lot, twelve rods wide. He married, "in Dorchester, Mary Hull;" one son was born there, and three sons and three daughters were born here, 1641–1663. His son Samuel married Joyse, daughter of John Bissell, 1665, and had one son and one daughter. Another son, Nathaniel, married Sarah, daughter of Edward Griswold and widow of Samuel Phelps, 1670. He had one son and one daughter.

Plymouth House (1633). Lot, forty-three and three fourths acres, Indian title. The material for the house was prepared in Plymouth, Mass., and landed here, Oct. 16 (26), 1633. When the pioneers from Massachusetts came here in the early summer, 1635, they were entertained at this house by Jonathan, son of Elder Brewster, and we find him here still in 1636. When the Plymouth Company sold their claim to the Dorchester people, 1637 (which covered a larger tract than is shown in the accompanying map), they reserved this lot and house and certain other tracts of uplands. These were sold, 1638, to Matthew Allen, of Hartford, who came here and occupied them. There is strong presumptive evidence in support of the tradition that Mr. Allen used the material of this house in the construction of the house that he built on the reserved "acre on the hill."

Eltwood Pomroy (1638), from Dorchester, had a lot granted to him fifteen rods wide. He had three sons and one daughter, 1638–1652. He sold his house and lot in the Palisado to Thomas Nowell, 1641. He removed to Northampton before October, 1671. His son Caleb married Hepzibah, daughter of Jeffrey Baker, 1664, and had one daughter. He had his father's home-lot west of the street. He sold it, "with the frame of a dwelling," and removed to Northampton, Mass.

Samuel Pond (1641) bought a lot twenty-eight and one half rods wide. He married Sarah Ware, 1642, and had three sons and one daughter. He died, 1654. His son Isaac married Hannah, daughter of John Griffin, 1667. He had one daughter. He died, 1669. His son Nathaniel was mortally wounded at the storming of the Narragansett fort, 1675.

John Porter (1639) had a lot granted to him about twenty-two rods wide at the highway. His south line extended from the meadow fifty rods west. He had two sons and four daughters, and he died, 1648.

Philip Randall (1640), from Dorchester, had a lot granted to him twelve rods wide. He built on the west side of the street, and died in 1648. His son Abraham married Mary ——, 1640. She died, 1677. He had no children. He had his father's homestead, but had previously built a house on the east side of the street, opposite his father's. This he gave in 1678 to his nephew, Abraham Phelps, son of George Phelps.

Jasper Rawlins (1640) removed to "Roxbury in the Massachusetts," and in 1644 sold his land in Windsor, with the housing and other appurtenances, to George Alexander.

William Rockwell (1640), from Dorchester, had a lot granted to him sixteen and three fourths rods wide. He had but one child born here. He died, 1640. His widow married Matthew Grant. His son John married Mary Ensign, 1651. He had three daughters, and married, for his second wife, Deliverance Hayes, 1662, by whom he had two sons and two daughters. He died, 1673. He had his father's homestead. His son Samuel married Mary Newton, and had four sons and three daughters, 1661–1678. He was one of the early settlers "over the Great River."

John Rockwell (1640) had a lot granted to him eleven rods wide. He had one son and two daughters, born elsewhere. He died, 1662. His son Simon had his father's homestead, and died without family, 1665, leaving his estate to the children of his two sisters, wives of Robert Watson and Zachary Sanford.

Bray Rosseter (1640), from Dorchester, had a lot granted to him twenty rods wide. He had six children born here, and removed to Guilford, 1652. His house and lot were sold in 1657 to Samuel Marshall, and in 1660 he sold them to Anthony Hoskins.

John St. Nicholas (1639) had a lot granted to him twenty rods wide. He probably came here with Mr. Huit in 1639, and returned soon after his lot was granted. This, "with the dwelling house," was sold by his attorneys to John and Jacob Drake.

Richard Samos (Samways) (1640) had a lot granted to him twelve rods wide. He sold this to Samuel Gaylord, and bought Winchell's lot, where he died, 1650, leaving one son and two daughters. His widow sold the place to Stephen Taylor.

Richard Saxton (1646) married Sarah Cook, and had three sons and three daughters, 1647–1661. He died, 1662. He bought first the Michael Try place, and probably lived there. He owned for a time the Stuckey house and lot. He also bought a part of the William Rockwell lot, west of the street, and sold it, with the house, to Timothy Buckland in 1661. It is uncertain whether he lived in either of the last two mentioned. He bought the Humphrey Hydes place, and died there, 1662. His son John married Mary, daughter of Luke Hill, 1677. Another son, Richard, was fatally wounded at the storming of the Narragansett fort, 1675.

Matthias Sension (1640), from Dorchester, had a lot granted to him in the Palisado ten rods wide. He had three children born here, and removed to Norwalk. He sold this place and his lot on Backer Row to Walter Gaylord.

Nicholas Sension (1643) in 1645 married Isabelle ——. He had no children. He bought Weller's lot, 1643, and built upon it.

Thomas Staires (1637) had a lot on Backer Row, sold to Gibbs, also a house and a lot in the Palisado seven and one half rods wide, which was sold by his attorneys to the Rev. Mr. Huit about 1640.

Francis Stiles (1635), of the Saltonstall party, had a lot granted to him thirty-one rods wide. This included the lot of thirteen rods which he sold to William Gaylord, Jr. He had four children born here. He removed to Saybrook, and sold his place in 1647 to Robert Saltonstall. It is the present Chief Justice Ellsworth place.

Henry Stiles (1635), of the Saltonstall party, had a lot granted to him forty-two rods wide, bounded north by the road to the Ferry. He was unmarried, and boarded at the time of his death with Thomas Gilbert, who occupied the Francis Stiles house. The "Cellar," which appears in his inventory, was a dwelling. He was accidentally killed while performing military duty, 1651 His lot became the property of his brother John.

John Stiles (1635), of the Saltonstall party, had a lot granted to him twelve rods wide. He had two children born here. He died, 1662. His son Henry married Elizabeth Wilcockson, 1663, and had one son and four daughters.

Thomas Stiles (1635), of the Saltonstall party, one of the Stiles brothers, removed early. His lands were not recorded. John Bissell's land was bounded south by Thomas Stiles's, and he afterward bought ten rods that had been Thomas Stiles's. Doubtless the lot recorded to Egglestone was at first a part of said Thomas's lot. The Stiles grants extended from twenty rods north of the Ferry road to a few rods below the ruins of the late Colonel Ellsworth's house.

Thomas Stoughton (1640), from Dorchester, had a lot granted to him twenty-seven rods wide. He died, 1661. His son Thomas married Mary Wadsworth. He had four sons and three daughters, 1757–1773. He had his father's homestead, which has continued in the family to the present time, occupied now by the family of the late Harvey Stoughton.

John Strong (1647), from Dorchester, bought the Thornton place, where he lived until his removal to Northampton, Mass. He married Abigail, daughter of Thomas Ford; had two sons and five daughters born here, 1647–1661.

George Stuckey (1640) bought lot twelve rods on Backer Row, originally set to John Taylor. He built upon it, and sold it to Richard Weller, 1645, and disappeared from the records.

John Taylor (1640) had originally a lot on Backer Row. He had a house in the Palisado, which his widow sold to Beggat Eggleston. He had three children born here.

Stephen Taylor (1642) married Sarah, daughter of William Hosford, 1642. He had five sons and two daughters. He had the Hosford place, where he lived until 1656, when he sold to Thomas Ford. He probably removed at once over the Great River, where his name appears among the first settlers.

Stephen Terry (1637), from Dorchester, had a lot granted to him fourteen and one half rods wide. He had one son and two daughters, 1637–1646. He removed to the Hurd place, and gave the original homestead to his son John, who married Elizabeth Wadsworth, 1662, and had three sons and five daughters. He, John, sold the homestead, 1676, to Samuel Farnsworth, and removed to Simsbury.

Thomas Thornton (1640), from Dorchester, had a lot granted to him, not recorded. He had five children born here. His original lot was on Backer Row. He sold his house and land in the Palisado to John Strong about 1647, and was living in Stamford, 1653.

William Thrall (1637) had a lot granted to him thirteen rods wide. He had two children. William Thrall and Robert Wilson bought Simon Hoyte's place in Hoyte's Meadow, 1646, and divided the house and land in the middle, and both families lived there until 1654, when Thrall bought out Wilson. Thrall died, 1678. His son Timothy (born 1631) married Deborah, daughter of Thomas Gunn, 1659, and had five sons and four daughters. He had his father's homestead.

John Tilly (1636), from Dorchester, was killed by the Pequot Indians, 1636. His lot was recorded to his wife, Eady (Edith) Tilly. She married Nicholas Campe, of Milford, and sold the lot to Robert Winchell.

Peter Tilton (1641) bought a lot of Anthony Hawkins four rods wide. He had one son and two daughters, 1642–1647. He sold this lot before 1652 to John Bennett, bought the Buckland home lot, west of the street, built upon it, and sold it to Samuel Marshall, 1659, and removed to Hadley, Mass.

Michael Try (Tray) (1640) had a lot granted to him seven rods wide. His wife died, 1646, and he sold his place to Richard Saxton, and removed. He was living in 1660.

Owen Tudor (1649) married Mary, widow of John Skinner, of Hartford, and daughter of Joseph Loomis. He had two sons and three daughters. He bought the John Wyatt place, 1649.

Richard Voare (Vore) (1640) had a lot granted to him five rods wide. (This lot is now occupied by the academy building.) He had four daughters, born elsewhere. He was living here, 1682.

The Rev. John Warham (1638), from Dorchester, had a lot granted to him of sixteen acres, bounded north by Mill Brook. In 1644 he added to it Joseph Newberry's lot, ten rods, from the highway to the hill. His house stood at first where David Rowland's house now stands. There was until quite recently what tradition called the "cellar-hole of Mr. Warham's house" on the hill near the present highway. He married Jane, the widow of Thomas Newberry, and had four daughters, born 1638–1644. His first wife died in Dorchester, 1634, leaving a son, Samuel, who died here, 1647.

Robert Watson (1646) bought Thomas Dibble's place and exchanged it for Anthony Hawkins's place, 1650. He married Mary, daughter of John Rockwell, 1646, and had five sons and two daughters.

Richard Weller (1640) had a lot granted to him eleven rods wide. He sold to Nicholas Sension, 1643, and bought the George Stuckey place on Backer Row, 1645, and also the adjoining lot, with house built by Youngs. He married Anna Wilson in 1640, and had four sons and two daughters. His wife died, 1655. He removed to Farmington.

Arthur Williams (1640) had Joshua Carter's place. He married Carter's daughter, 1647, and had one child. He sold the place in 1658.

John Williams (1644) bought fourteen acres. He married Mary Burlly, 1644, and had two sons and six daughters. His son John married Bethia, widow of Thomas Maskell and daughter of Thomas Parsons, 1672. He had three sons.

Roger Williams (1639), from Dorchester, had a lot granted to him thirteen rods wide. His wife died here in 1645, and he returned to Dorchester in or before 1647.

Robert Wilson (1647) bought half the Simon Hoyte place, which he sold to William Thrall, 1654.

David Wilton (1640), from Dorchester, had a lot granted to him in the Palisado seven rods wide. He added to it by purchase the lots of Hill, Bassett, and Gibbs, and sold the whole to John Witchfield, 1660, and removed to Northampton, but died here, 1677.

Robert Winchell (1637), from Dorchester, had a lot granted to him twelve rods wide (now bounds N. Bissell's, Ferry road). He sold to Richard Samos, and bought the Hannum and the Tilly lots. His sons Nathaniel and Jonathan were born before he came here. He had three sons and three daughters born here, 1637–1652. He died, 1667. His son Nathaniel married Sarah Porter, and had three sons and one daughter, 1665–1677. The homestead was his. Jonathan married Abigail Brunson, and had one son; in 1667 he removed to Suffield. David married Elizabeth, daughter of William Filly, in 1669. He had one son and two daughters, and removed to Suffield.

John Witchfield (1640), from Dorchester, had a lot granted to him sixteen and three fourths rods wide (now Grace Church and the Rev. Mr. Tuttle's place). He had no children. His wife died in 1659. In the spring of 1661 he sold his place to John Moore, and bought David Wilton's place. Here he lived with his kinswoman, Elizabeth Dolman, until her marriage with John Filer in 1672, when he gave them the place. He died in 1678.

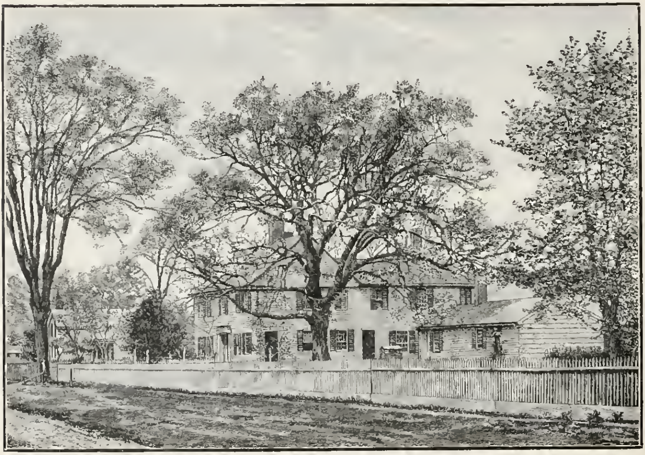
Richard Whitehead (1640) had a lot ten rods wide. He died early. His widow sold his place to Thomas Orton.

Henry Wolcott (1636), from Dorchester, had a lot granted to him ten rods wide. His children were born in England. Both himself and wife died, 1655. Of his sons, Henry had a lot granted to him twelve rods wide. He married Sarah, daughter of Thomas Newberry, 1641, and had three sons and two daughters. After the death of his brother Christopher he had his father's homestead. He died, 1680. Christopher had a lot granted to him six rods wide. He had no family, and died, 1662. His brother Simon had his place. George removed to Wethersfield. Simon married first a daughter of Aaron Cook in 1657. She died a month after, and he married Martha Pitkin, "late from England," 1661. He had three sons and three daughters. He lived first on the Richard Whitehead place; second, on his brother Christopher's place. He removed to Simsbury previous to King Philip's War, and he then removed to the east side of the Great River.

John Wyatt (1649) only appears on record when his lot of two acres was sold to Owen Tudor, 1649.

John Youngs (1641) bought William Hubbard's lot on Backer Row, twenty-nine rods wide, in 1641. He sold it, with "appurtenances," to Walter Hoyte in 1649.

Jabez H. Hayden



THE HAYDEN HOMESTEAD.

The Levi Hayden house, of which a cut is given above, is located in Windsor, at "Hayden's," half a mile from the site of the original William Hayden house. It was built in 1737 by Samuel Hayden, a great-grandson of William. The late Levi Hayden was born here in 1773, and his family still occupy the house. The forest oak which overshadows it is doubtless much older than the building; its trunk is four feet in diameter, and its branches spread nearly ninety feet.

XXVIII.

WINDSOR LOCKS.

BY JABEZ H. HAYDEN, ESQ.

WINDSOR LOCKS formerly constituted that part of the town of Windsor called Pinemeadow. The meadow itself lies at the southeastern extremity of the present town, about two miles from the centre of the village. The village is situated on the Connecticut River, twelve miles above Hartford. The Enfield Falls Canal was completed in 1829, and the Connecticut River Company, anticipating the building up of a manufacturing village here, wished to associate their work with the name of the coming town. The upper end of the canal, with its head lock, was in the town of Suffield; the lower end, with its series of locks, in Windsor, — hence the name of Windsor Locks. A post-office established in 1833 gave the name official recognition. The village was set off from Windsor as a separate town in 1854. No evidence appears that a single family of Indians lived within the limits of this town when the first English settlement was made at Windsor, though abundant testimony has been found that they once occupied and doubtless cultivated this meadow. Within the recollection of the writer there have been repeated discoveries of Indian graves in and around the meadow. Fifty years ago a small copper kettle (European) holding about three gills was found in one; and quite recently two Indian skeletons were uncovered, and with them were found beads of copper and bone, bugles of pottery, and implements of stone consisting of arrow-heads, axes, knives, etc., and two stone whistles. A hundred years ago the writer's father ploughed up in the meadow a stone vessel the capacity of which was about one gallon.

The village occupies the northeastern portion of the town, and has a moderately productive soil. The western part of the town is a plain, with a light, sandy soil. Much of it was cultivated in rye and corn sixty years ago, but many of the fields have since been left to grow up to wood. The plains are seamed with ravines, in which run the clearest brooks, once well stocked with trout. Across this plain, at the head of these ravines, once ran the "old country road," the first road opened on the west side of the river between the settlements of Connecticut and Massachusetts, laid out there because it required no bridges, and little labor to work it. This remained the great thoroughfare nearly one hundred and ninety years; parts of it now are overgrown with weeds.

The first distribution of land in Pinemeadow was eighty rods in width on the river, and included all the meadow land and a few lots adjoining the meadow. A lot a quarter of a mile wide, bounding on the river and extending from about the middle of the meadow on the south to about forty rods north of the railroad depot, was originally set to Thomas Ford, of Windsor. In 1663 he sold it to Henry, son of Nicholas Denslow, who built his house here, probably the same year, at "the higher end of Pinemeadow." He brought his family here, where they lived alone (their nearest neighbor being William Hayden, two miles away) until the breaking out of King Philip's War; then they fled to Windsor. Tradition says he ventured back alone, against the entreaties of his friends. He was captured and killed by the party of Indians who afterward burned Simsbury.[1] His death probably occurred March 25, 1676 (April 4, N.S.). The site of his house was marked with a flint bowlder, suitably inscribed, on the two hundredth anniversary of his death. After the war the family — one son of seventeen, the widow, and seven daughters — returned, and lived here twelve years more, without nearer neighbors than before. The son continued to live on the spot until his death at a good old age, and two of his sons, Samuel and Joseph, built houses and remained on the homestead. The descendants of Henry Denslow still own the site of the first house and a part of the original farm. In 1678 Nathaniel Gaylord, grandson of Deacon William Gaylord, of Windsor, settled near the present site of Wilbert Gaylord's house, on the west side of the meadow; the family have continued to occupy the place to the present time.

Samll Denslow

It was about thirty years later (1708–1709) that the next family came to Pinemeadow, — that of Abraham Dibble, grandson of Thomas Dibble, also of Windsor. His house and lot were a little southeast of the present barns of Mrs. Webb. The ravine which skirted the south side of his lot is still called Dibble Hollow. Only two generations remained here, and in 1752 they removed to the newly settled town of Torrington. The next family, also from Windsor stock, was Ezekiel Thrall's. He built on the corner of Elm and Centre streets in 1765. His wife died in 1776, and he removed. His house, originally of one story, was enlarged and another story added about 1800. It is now standing a few rods west of its original site. Pelatiah Birge came here from Windsor soon after, and built about a mile northwest of Thrall's. Most of his farm is still in the possession of that family. The original house was pulled down in 1876. Samuel Coye and Ensign Samuel Wing built houses on West Street before the Revolutionary War. Their families are now gone, and the houses they built have disappeared.

Abraham his mark Dible

Ezekiel Thrall

Pelatiah Birge

Sama: Wing

In 1769 Jabez Haskell and Seth Dexter, of Rochester, Mass., bought the land lying between the river and Centre Street, extending south to School Street, and north to a little beyond Grove Street. On this tract are located nearly all the mills and the business portion of the town. There was no public highway across it, and it was nearly twenty years before the ferry was established. A saw-mill had been built by the Denslows on Kettle Brook, and Saw-mill Path, now Elm Street, was open to bring logs from the plains to the saw-mill; and probably the trespass road across Captain Denslow's lot through the cemetery to the saw-mill was also used to go to the fording-place across the Connecticut at the mouth of Kettle Brook.

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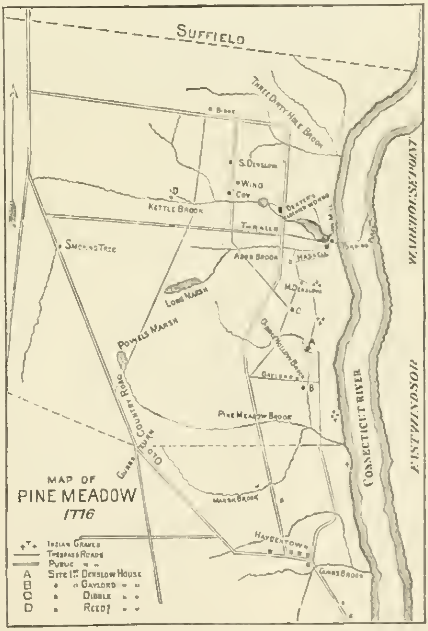
[1] See History of Simsbury, p. 344.

Jabez Haskell

Martin Denslow Ens^{r}

When we come to the summer of 1776 we have nine families, — two Denslows, two Gaylords, Coye, Birge, Wing, Haskell, and Dexter. Tradition tells us that the head of each of these families, except Coye's, was at one time serving in the army. Others besides these served some time during the war. Ensign Samuel Wing, Samuel Coye, and Elihu, son of Samuel Denslow, died in service. Captain Martin Denslow was honored after the war by being admitted into the Society of the Cincinnati.



In the War of 1812 Pinemeadow furnished the orderly sergeant — David Pinney — of a volunteer company composed largely of Windsor men, who served at New London.

In the War of the Rebellion this town furnished one hundred and sixty-four men. At the first call for three-months men a large number responded at once, organized a company, chose a captain and first lieutenant from their number, and joined the First Regiment Connecticut Volunteers. They participated in the first battle of Bull Run. This town lost in battle one major (Converse), one captain (Hayden), one first lieutenant (Phelps), and three privates; one private died of wounds and ten of disease, — total, seventeen.

Pinemeadow at first was included in the Ecclesiastical Society of Windsor, and the people worshipped with the church there. Nearly all the descendants of the early settlers continued their connection with that church until the first church was organized here. A Sunday school was organized at the school-house in 1831, and Sabbath services, including preaching, were established in 1833. A chapel was built in 1834. In 1844 a Congregational church was organized, eleven of the fifteen members bringing their letters from the Congregational church in Windsor. In 1847 they built a church at a cost of $5,000, which was burned in 1877, and the present edifice was built on the same site, at a cost of $23,000. The membership of the church is now about one hundred and twenty-five.

A Roman Catholic church was built soon after the Congregational. It is estimated that one third of the present population are connected with that body.

The Methodist denomination, which had sustained religious services in the school-house and elsewhere for a considerable time, erected a church in 1865, at a cost of $10,000. Their present membership is about one hundred.

The Episcopalians built a stone church in 1872, which cost about $12,000. Their present communicants number about fifty.

It was more than a century from the first settlement of Pinemeadow before this was constituted a separate school district; but the children were not suffered to grow up in ignorance. Nathaniel Gaylord was born here in 1751, and became a minister of respectable attainments. He was a life-long pastor of the Congregational church of West Hartland. The first school-house was built about 1776, largely if not entirely by Jabez Haskell and Seth Dexter. It stood on the southeast corner of Elm and Centre streets, on Mr. Dexter's land; and they were probably the parties responsible for the support of the school.[1] Before 1800 a good public school was maintained here, and about 1850 the district was divided and two new school-houses were built. The districts were again united in 1868, and the present school building was erected at a cost of $32,000. This accommodates a graded school with six rooms and eight teachers. The former South District school-house continues to be occupied for a primary school. The present enumeration of scholars is seven hundred and twenty. This school was the first to issue certificates of attendance to those scholars under fourteen who had complied with the requirements of the law regarding the employment of children in factories. This system was adopted on petition of the manufacturers to the school board, Aug. 20, 1868. Since then the State has incorporated the system into its school laws.

Seth Dexter

The charter for a ferry across the Connecticut River was granted in 1783. There was then no public road east of Centre Street; but in 1788 the town laid out a highway from the ferry to Centre Street, entering it a little north of Oak Street. At the same time Elm Street was made a public highway. A trespass road was continued across Haskell & Dexter's milldam, and thence to the ferry. Except when they had a favoring south wind, the ferrymen propelled their boat by "poling" or rowing. About thirty years ago a pier was built above the ferry about midway of the river, from which a wire runs to the boat, and by which it is swung from side to side.

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[1] Jabez Haskell's account-book has a charge, under date of 1777, to Samuel Wing "for schooling your children *7s.*"

THE FERRY TO EAST WINDSOR.

The whole manufacturing system has been changed within the last sixty or seventy years. Previous to that time all well-to-do families raised their wool and flax, and spun and wove the material for their ordinary clothing.[1] Calicoes, silks, and broadcloths were worn only on rare occasions. Girls were ambitious to learn to spin wool, linen, and tow, and to make such proficiency in the art that they could accomplish "a day's work before the middle of the afternoon." It was the work of the men to prepare the flax — to rot, to break, to swingle, and to hatchel it — before it passed into the hands of the women. In earlier times men learned and practised the trade of the weaver; but later, the weaving devolved largely upon the women. The tangled product of the hatchelling process was called tow, and was made into "tow-cloth" for men's and boys' summer wear. "A tow-head" was then a significant term of ridicule for a flaxen-haired boy or girl whose toilet had been neglected. For many years woollen cloths were subjected to no finishing process after being taken from the loom. The first mill for cloth-dressing in this part of the country was set up here, on the site of

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[1] The late Chief Justice Ellsworth liked to tell how he discovered the charms and worth of his wife. He had called to see another member of Mr. Wolcott's family while the younger daughter, Abigail, sat carding tow in the corner. "Her black eyes looking up through the tow-dust" from time to time so charmed him that he asked for Abigail when he went the next time.

C. W. Holbrook's mill, on Kettle Brook. Mr. Seth Dexter brought the art with him from the eastern part of Massachusetts, and set up his mill in 1770. Wool-carding by machinery possibly came in at the same time; this relieved the women's work, and gave them better rolls to spin than the hand-cards produced. Dexter's clothier works were run here about sixty years. Young men learned the clothier's trade here and set up their business in other places; and following the tide of emigration west, the art of cloth-dressing and wool-carding was continued there after the trade had been superseded here by the introduction of woollen-factories.

Water-power was first used to run a saw-mill on Kettle Brook, which was being built, or rebuilt, by the Denslow family in 1742; at that date half of it was sold to Daniel Hayden, and afterward the other half was sold to his brother Isaac Hayden. About twenty years later, Daniel Hayden had failed, and in 1769 it passed into the hands of Haskell & Dexter, whose families operated it jointly three quarters of a century, when the Dexter family became sole owners, and they still continue it in operation.

As early as 1781 a small grist-mill was set up on Pinemeadow Brook, a mile and a half from the present village, by Ensign Eliakim Gaylord and Elijah Higley. It passed into the hands of Jacob Russell, who continued it about thirty years. The mill was afterward used for wool-carding, and later had several other transformations. The site is now occupied by William English's paper-mill.

Eliakim Gaylord

In 1784 Haskell & Dexter built a grist-mill below their saw-mill, and it was kept in operation until the building of the canal destroyed the water-power. They also built in 1819 the grist-mill which is still conducted by the Dexter family. Formerly, these grist-mills were supported by the farmers, who brought "grists" of corn, rye, and wheat, which the miller tolled to pay the grinding. Though still called a grist-mill, the grists are wanting. The supply of corn comes almost exclusively by the car-load from the West, some of it from beyond the Mississippi. Few farmers in this vicinity raise sufficient corn for their own stock, but find their supply at the grist-mill. Instead of bringing their rye, as they formerly did, to be converted into flour, they now come to the grist-mill and buy Western flour.

Jacob Russell

In 1811 Herlehigh and Harris Haskell (who were born and spent their lives here) built a gin-distillery on the site of the present silk-mill. The enterprise was hailed as a great boon to all the neighboring towns, because it made a market for their rye and corn. The business was successfully prosecuted until 1833, when the proprietors abandoned the business at considerable pecuniary sacrifice, because they could no longer consistently pursue it.

Herlehigh Haskell

Harris Haskell

When, in 1636, Mr. Pyncheon, of Springfield, Mass., sent his supplies around from Boston by water, his vessels could proceed no farther, after reaching the foot of these falls. He then provided land-carriage fourteen miles to Springfield. He built a warehouse on the east side of the river at the highest practicable point his vessels could reach, to store his goods while awaiting transit, and called the landing-place Warehouse Point, — a name the present village still retains. This warehouse probably stood about fifty rods below the present ferry-landing. We do not know how early scow-boats which could ascend these rapids were first provided, but in 1820 there were about sixty of them engaged in freighting between Hartford and "the up-river towns." Their capacity was from twelve to eighteen tons each. Coasting vessels rarely came above Hartford at that time. Except when the south wind blew, the slow and toilsome progress these boats made against the stream was by "poling." When they reached Warehouse Point, all over twelve tons of their freight was discharged and carted to Thompsonville, five miles above, by ox-teams, and there reshipped. It required twelve men to "pole" the boat over the falls after it had been lightened.

THE HASKELL HOUSE.[1]

In 1824 the Connecticut River Company was chartered, for the purpose of improving the navigation by removing sand-bars and building canals. Provision was made in the charter to cover all the improvements made and to be made to Barnet, Vermont, provided the States of Massachusetts, New Hampshire, and Vermont would approve the charter, and agreement could be made with the parties interested in improvements already made. The State of Vermont ratified the charter, the others did not; and the Connecticut River Company confined itself to building the Enfield Falls Canal. The west side of the river was found most feasible for the work, and our village is the result of that selection. The parties engaged in the enterprise of building this canal were mostly Hartford men, interested in building up their trade with the up-river towns, and competing with New Haven merchants, who were building a canal from that place to Northampton, to reach the Connecticut River. Though the improvement of navigation was the primary object, yet the projectors of the work considered the water-power a valuable part of their franchise.

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[1] The Haskell House, built by Jabez Haskell, 1774. The elms which overshadow it were set in 1799 by his son, Herlehigh Haskell, who succeeded his father, and died here in 1858. The premises are now owned by Jabez Haskell Hayden, a grandson.

The opening of the canal was celebrated Nov. 11, 1829. Thomas Blanchard, of Springfield, was present with his newly invented stern-wheel steamer. The writer remembers Mr. Blanchard's request that all except the stockholders should leave the steamer when the procession went through the canal, that the stockholders might have a good opportunity to see how little the waves from his steamboat washed the banks of the canal. After the opening of the canal the capacity of the freight-boats was much increased. It would be impracticable to get the boats now in use up over the falls at any stage of the water, or even down in time of low water. For about fifteen years a daily line of passenger steamers ran between Hartford and Springfield, — a part of the time two lines; but when the railroads were built along the river, both the passenger and freight business went into an early decline. There are three or four freight-boats and a steam-tug plying between Hartford and Holyoke, and about the same number of large scows, which bring coal and some other heavy freight to this place.

In 1831 Jonathan Danforth, of New York, built a mill for the manufacture of door-butts; but the business proved unsuccessful and was abandoned. Three or four years later Samuel Williams, of Hartford, built a paper-mill, which was a financial failure in the panic of 1837. A corporation was then formed, which had no better success.

In 1836 Carleton, of New Hampshire, and Niles, of Hartford, built a saw-mill, their logs coming from the head-waters of the Connecticut. The business was prosperously conducted for several years, when their buildings were converted into a paper-mill.

About 1836 Charles Haskell Dexter began in a small way the manufacture of wrapping-paper in a basement room of the grist-mill, his water-power being supplied by Kettle Brook. He was born Sept. 19, 1810, the only son of Seth Dexter, whose father (Seth Dexter) purchased, in company with Jabez Haskell, the tract of land which comprises most of the present village of Windsor Locks, and settled here in 1769. A decided bent towards mechanic and manufacturing industries seems to have been a family trait, and in the case of Charles H. Dexter was a specially marked characteristic. His first adventure in paper-making began in connection with the Haskell and Dexter grist-mill, utilizing the waste water-power of that mill. This enterprise was attended with little or no profit except the knowledge which comes of experience, but it laid the foundation for better results. About ten years later, in 1847, Mr. Dexter built a new mill on the ground now covered by the C. H. Dexter & Sons' paper-works, in which, under more

C. H. Dexter

favorable conditions and by virtue of improved methods of his own devising, the business became highly profitable, and the products of the mill came to rank among the best goods in the market. In 1855 he became president of the Connecticut River Company, and in the fifteen years of his administration made a fairly remunerative property of that which had been almost valueless to the stockholders. To his enterprising and judicious management the company owes its large increase of water-power in the canal, and the village its consequent growth of manufacturing industries. Mr. Dexter never sought or held any civil or political office. But there were no matters affecting the welfare of the community which did not awaken his lively interest, and he was foremost in all measures of public improvement. The impress of his mind and hand was to be seen on all the material interests of the town. But his best work was in those things which concern the higher well-being of every community, — the school, the home, the church. He was a central figure in all the best activities of this community for thirty years. And his life, taken in all its bearings, was by far the most influential that Windsor Locks has known. Mr. Dexter was a man of remarkably fine presence and winning address, with a commanding form, slightly bowed in his later years by rheumatic suffering. He was of quick and clear apprehension, systematic in business, hopeful and earnest in whatever he undertook, responding freely and gladly to calls for help, whether in money or personal service. He died the 29th of August, 1869, in his fifty-ninth year.

In 1838 the silk-mill of Haskell & Hayden was set in operation, and at first confined almost exclusively to the manufacture of sewing-silk. Raw silk had been raised and manufactured into sewing-silk in families for many years in Mansfield, and some progress had been made in its manufacture there by machinery. Three years before, the Connecticut Silk Manufacturing Company, under the patronage of the State, had been started at Hartford. The junior partner had served three years with that company, and brought to the work such skill as had then been attained in this country. The business was still new, and almost everything yet to be learned. The stock worked the first year was long-reeled China raw silk, which requires the highest skilled labor to wind successfully; but it had to be wound by unskilled hands. A half-pound a day was more than the hands averaged, and the waste made was often twenty-five per cent. With better-prepared raw silk, an experienced hand now winds from five to ten pounds. Sewing-silk has been the specialty of this mill from the beginning. After sewing-machines were invented, machine-twist was added, and other goods have been worked to some extent. The silk-manufacture of this country, since these small beginnings, has grown to include nearly all varieties of silk goods, and now requires the annual importation of millions of dollars worth of raw silk to supply it.

In 1839 Royal Prouty, from Spencer, Mass., commenced the business of wire-drawing. He built a new mill in 1846, and enlarged his business, employing about a dozen men. He was moderately successful until 1857, when he failed, and the business was not again resumed.

In 1839 James H. Wells, Jr., and John F. Wells built a small paper-mill, which they worked a few years, but were not successful. After passing into other hands, the mill was burned in 1847.

In 1844 H. A. Converse, who came from Stafford, set up an iron-foundry, which was successfully carried on by him until his recent death, and is now under the charge of his son, A. W. Converse.

In 1844 Slate & Brown came here from Stafford, and built a machine-shop, and for several years were engaged in building cotton-machinery. Their works gave a marked impetus to the growing population of the village. During the war their mill was used as an armory by Denslow & Chase, and many hands were employed making guns. The mill has had several transformations since.

In 1845 Ripley's rolling-mill was built by Philip & Edwin G. Ripley, of Hartford. They soon after added to their work the manufacture of steel, and continued business here several years without becoming residents of the village. Later, the Farist Steel Company enlarged the works, and by an improved process of converting steel were very successful, having produced a quality of steel in great demand among gun-makers during the War of the Rebellion.

Messrs. Persse & Brooks, of New York, who bought and enlarged the Williams mill, built in 1833, had run it several years previous to 1856, when they built and set in operation the largest paper-mill then running in this country. In 1857 they obtained a charter of incorporation, with a capital stock of $450,000; but they were overwhelmed in the financial panic which immediately followed. The corporation struggled on with the business four years, when it became insolvent. It was resuscitated, and its corporate name changed to the Seymour Company, and it is now running at its full capacity.

Eli Horton, of Stafford, a skilful machinist, who had resided here several years, invented a lathe-chuck, which has superseded all previous inventions in this line, and its manufacture has proved a source of much profit. The business was carried on under the name of E. Horton & Son, in a large mill built for the work, until the death of the son (1873), when the business was organized with corporate powers.

The Medlicott Company, which is engaged in the production of knit goods, has a large mill, an outgrowth from a small business begun by William G. Medlicott, of Longmeadow, Mass., about twenty years ago. It has been among the foremost in the introduction of improved machinery, and produces the highest class of goods.

J. R. Montgomery & Co. began the manufacture of cotton warps in the Connecticut River Company's building in 1871. They have recently added another mill, and now occupy both.

Nearly twenty years ago Dwight Holbrook set up the manufacture of school apparatus at the old Dexter clothier works, on Kettle Brook, on the west side of Centre Street. The establishment is widely known, and is still continued by his son, C. W. Holbrook.

Several other parties who were valued citizens have from time to time been engaged in manufacturing here; but the space allotted to this article forbids further detail.

Jabez H. Hayden

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